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HURCH OF THE BRETHREN JANUARY 1976

16387

Mattie Dolby—
FORERUNNER WITHOUT FANFARE

contents

12 **I Will Restore.** Restoration, says Lucile Brandt, is a good word, spoken by the God who created our world and who created us. It is a good word for the new year, and for the years ahead.

14 **Why Water?** Kenneth L. Gibble looks at the rite that gave us a name. "As Brethren," he says, "we can do no better than to regain a sense of the importance of baptism."

16 **Mattie Dolby: No Sound of Trumpet.** Mildred Hess Grimley, in this year for remembering, restores to Brethren memory Mattie Dolby, the first Brethren woman installed in the ministry.

21 **A Place for the Bull.** Norman R. De Puy draws a lesson from an artist who let a bull have its part in producing a great painting.

22 **Putting People Back Into Funerals.** Today's funerals are done *to* us and *for* us. In this context, Anthony R. Epp and his family began a pilgrimage toward a different sort of funeral.

26 **Establishing a New Beachhead for JROTC.** Nicholas von Hoffman reveals the danger if JROTC is allowed to continue.

30 **Brethren and the Tube.** Stewart Hoover asks important questions about tv today and charges us to ensure that its broadcasters be good stewards of the resource.

36 **Dave Horsey: In Search of a Way.** Terrie Miller chats with Dave Horsey, a young Brethren artist/journalist on his way somewhere—doubtless to high adventure.

In Touch mini-biographies of Russell and Alice Lantz; Dorris Blough, and Bonnie Kline (2) . . . Outlook reports on Nigeria hospitals. Life-styles. FRRI grants. Tax status for churches. Joint Educational Development (JED). India and democratic rights. C.S. Lewis on tv. Toynbee on Christianity. Language. New posts for Brethren. Galen Snell resignation (start on 4) . . . Underlines (7) . . . Update (8) . . . Special Report, "Plutonium Economy: Untold Good; Incalculable evil" (10) . . . "A Progress Report," by Evamae Crist (23) . . . Word From Washington, "A Matter of Simple Justice," by Louise Denham Bowman (24) . . . Turning Points (26) . . . Book Review, "Aging: Opportunities for Ministry," by Warren M. Eshbach; "In search of 'Defenceless Christians,'" by Paul W. Kinsel (28) . . . Here I Stand, statements by Dan Lichty and a group of former Navajo workers (32) . . . Resources, "Heritage Learning," by Wilbur E. Brumbaugh (34) . . . Editorial, "Arise. Your Light Has Come" (40)

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letters

NOW IT CAN BE TOLD!

I need help from the Brethren colleges' alumni and friends. In June, 1976, the General Board is sponsoring a Conference on Higher Education in the Church of the Brethren. The aim of the conference is to examine the relationship between the church and its church-related colleges and to examine the higher education needs of Church of the Brethren members. I have been retained by the design committee for the conference to research and prepare a pre-conference paper. One segment of this paper will present college life anecdotes that reflect the peculiarities, problems, and benefits of the church-college relationship. Another will present the spectrum of opinion in the Brotherhood on our colleges' relation to the church and on higher education.

Accordingly I am asking for the help of Brethren who are interested in these issues.

If you are a graduate of one of the colleges related to the Church of the Brethren, will you think back over your college years and try to recall incidents or events that reflect the relation between the college and the church; or if you are in current contact with one or more of our colleges will you try to recall recent or contemporary events?

What I want are incidents that reveal that relationship either past or present as it has actually been experienced in everyday situations. They may be humorous, painful, profound, or light; and might range through student extracurricular activities, classroom experiences, student pranks, faculty/student or administration/student conflicts or differences, rules, regulations, and discipline, faculty attitudes, college contacts with supporting churches and districts, alumni opinions about current campus life, chapel attendance, critical incidents where the church asserted or tried to assert control or influence, smoking, drinking, drugs, dancing, controversial ideas, sex, dress, life-style, critiques by faculty and students of church relations, recognized benefits of the church relationship, special moments when spiritual depth was touched and shared, involvement of students and faculty in the local congregation in the college town.

Secondly, will you reflect on three questions and send me your thoughts?

1. If you had the power to make the colleges (or any one college) related to the Church of the Brethren exactly what you thought best, what would you do?

2. What do you consider to be the most critical issue in the relationship between the church and the colleges?

3. What do you think is the best way to meet the higher education needs of Church of the Brethren youth?

Your responses to these questions may or may not be published. My aim is to get as wide a spectrum of opinion in the church as I can and then publish in the paper representative points of view. If you do not wish your responses published or if you wish them published anonymously, please indicate that. This same courtesy will be extended to any anecdote you do not want published or wish to submit anonymously.

Write your responses, or dictate them on cassette tape.

James H. Lehman

450 Hoxie Avenue
Elgin, Ill. 60120

WHO'S RUNNING THE SHOW?

From the viewpoint of one who is not without bias, "Brethren patriots again" (November), smacks of acculturated Christianity.

"For two hundred years we should have been vigorously developing the concepts, techniques, and trust in nonviolence as an active political force method for human relationships in government . . . . It is purely a matter of survival. . . . Nonviolence is the one solution to the violence of our time."

Putting our trust in nonviolence is a far cry from trusting the nonviolent One. Jesus never promised that nonviolence would "work." He says, "'A servant is not greater than his master.' As they persecuted me, they will persecute you; they will follow your teaching as little as they have followed mine" (John 15:20, NEB).

As for survival, if that is the supreme good, Jesus was a fool. None of us is going to survive anyway. The human record for survival is only 969 years. Jesus did not reach forty.

Again from the article: "Let us join in a worldwide revolution for human rights and human dignity." Jesus renounced his human rights and dignity. He expects us to do the same. "Is the servant above his Master?"

We have bought the political fallacy that Jacques Ellul warns us against. The whole Bible from beginning to end condemns man's perennial attempt to build a "good" world for which man can take the credit. The New Jeruslem is God's work, not ours.

We pattern our religion after our politics. Royalty is almost a thing of the past. The few remaining monarchs have practically no power and authority.

In the church we still talk about the "kingdom" of God and the "lordship" of Christ, but this is little more than lip service. We want it clearly understood that "We the *people*" run the show. Jesus should feel immensely grateful that we make him an honorary member of our religious club. A non-voting member, of course!

"Not every one who says to me, 'Lord, Lord' . . ."

Your brother in Christ (but a Bicentennial dropout) . . .

Christian Bashore

Gettysburg, Ohio

EXCELLENT EVANGELISM RESOURCE

Thank you for the work you did in presenting "Dawn People" in the October 1975 Messenger. I was impressed with the layout and what you did with the saga.

There are a couple of typographical errors that I have never been able to catch up with in the reprinting of "Dawn People." They are the phrase "image of God" instead of "image God" in line 14 of the first column and what should be "movement" instead of "move (east)" in column 3 line 23. These same mistakes have found their way into the World Council of Churches preparatory material for the Nairobi Assembly as well as other places, so join the club!

Thanks again for your interest and witness. This October issue of Messenger is an excellent resource on evangelism, and I will be using it with students in courses here.

Gabriel Fackre

Newton Centre, Mass.

MY ANCIENT FRIEND WHO?

Regarding Jim Lehman's excellent story about "Howard Pyle with God's Peculiar People" (December), I wonder if the name of John Bauer Pfantz is spelled correctly. I have not checked it out, but I suspect it should be *Pfautz*, not Pfantz. The name is found as Pfantz in Henry C. Pitz' biography of Pyle and is probably originally an editor's misreading of Pyle's handwriting.

Donald F. Durnbaugh

Lombard, Ill.

THE MESSAGE IN OTHER FORMS

I would like to express my thanks and appreciation for the beautiful gift of the November Messenger. It was especially thrilling to find Sister Corita's work on the cover as well as other very fine graphics and photography inside to compliment the timely messages about the church at work and worship.

Messenger is proving that not only words, but other forms of the creative arts are meaningful and relevant communicators for those who serve God.

Joyce Miller
Association for the Arts
Church of the Brethren

Franklin Grove, Ill.

AND A WASTE OF COLOR TOO

I feel I cannot contain my feelings any longer about the trend toward decadent "art." The November 1975 Messenger cover is about kindergarten level. I am not even sure of that. I told my wife, "Now there's hope for anybody."

If you can do it, do it well. If not, leave it alone or learn. The prime blow is that you would waste all that money to print it in color!

James Q. Buffenmyer

York Center, Ill.

GUNS FOR THE HUNGRY

I am very disappointed with your stand on gun control. We don't need *gun* control; we need *crime* control.

I'm from a rural area. I know we are outnumbered and outfinanced but if you jam this down our throats now, what are you going to give your children when they ask for something to jam down theirs?

Communism cannot feed this world.

E. M. Heggenstaller

Loganton, Pa.

page one

Volume 125, No. 1! Only 75 years behind the country itself, Messenger will acknowledge its one and a quarter centuries of life this year — as well as nod to the US Bicentennial — with a year-long series of memory-evoking articles. Leading off is the story of Mattie Dolby, the first Brethren woman installed in the ministry. Appropriately, her story is told by a churchwoman of today, Mildred Hess Grimley of Brookville, Ohio, formerly a Brethren missionary in Nigeria.

Terrie Miller

Another by-line, which pops up three times in this issue, is that of Terrie Miller. Terrie, a Moravian College (Pa.) graduate with a journalism degree, was a happy addition to our staff this past fall. A BVSer, she fills the position of Communications intern as her project. No novice, Terrie comes to us with experience as a staff writer on the Easton, Pa., *Express* and the Lancaster, Pa., *Intelligencer Journal*.

Other writers for this issue include Lucile Brandt, of La Verne, Calif., whose late husband, Harry, was once Messenger's managing editor. Evelyn M. Frantz is a Harrisburg, Pa., free-lancer. Kenneth L. Gibble is pastor of the Ridgeway Community congregation, Harrisburg, Pa. Norman R. De Puy is executive minister of the First Baptist Church in Dearborn, Mich. Anthony R. Epp, a university professor in Lincoln, Neb., is a member of the Antelope Park congregation there. Evamae Crist is a member of First Church, York, Pa. Louise Denham Bowman is administrative assistant in the Washington Office of the Church of the Brethren. Nicholas von Hoffman is a *Washington Post* staff writer.

Warren M. Eshbach is chaplain of the Cross Keys Home, New Oxford, Pa. Paul W. Kinsel is pastor of the University Park congregation, Hyattsville, Md. Stewart Hoover directs the media education program for the General Services Commission. Wilbur E. Brumbaugh is editor for heritage educational resources for Parish Ministries Commission. Here I Stand statements were written by Dan Lichty, Boise, Ida., and a group of former Navajo workers. — The Editors

Russell & Alice Lantz: Lifetime of meeting needs

Meeting the challenge of Matthew 25 has patterned the life-style of Russell and Alice Lantz, who marked their 60th wedding anniversary in November.

Many women quilt, and many congregations have aid societies, but not many have separate buildings for finished work and for work in progress. The two buildings are located among beautiful flower beds on the Lantz lawn near the Florence, Mich. church — in the Northern Indiana district.

"People leave boxes of clothing on the porch. We get a lot of clothing that is cut out or partly sewed, then abandoned. One of our women is very good at finishing them up," Alice explained as she made bread in preparation for the aid meeting at her home. "They meet here because they know I have the quilting frames up and a quilt in for the church sale. We always give the same pattern to all the newlyweds."

The results of their labors are also trucked by Russell to Appalachia or the Nappanee Church World Service Center. "When I can't sleep, I get up and quilt. I have to keep my hands busy and maybe it'll keep someone warm," Alice explained, matching the pink in a baby quilt.

In addition to their own four sons and one daughter, they have provided room and hospitality at various times for three wards of the court, two daughters-in-law during World War II, a widower and his two sons, even for transients, such as the man who stopped to escape a rain storm but couldn't accept their offered food because he was on a pedestrian energy measurement project. Knowing that he was hungry, saying farewell to him was a sobering experience for the Lantzes, who had prepared many meals for church volunteers during planting and harvesting of their Lord's Acre fields.

Still active in his barbering trade, Russell maintains a regular circuit of barbering for his shut-in customers, an unusual and appreciated service.

"I was hungry . . . naked . . . a stranger." Russell and Alice Lantz have spent a lifetime meeting those needs at their own door. — Evelyn M. Frantz

intouch

Dorris Blough: Adven

Something must have gone right when an adventure book written for and enjoyed by young readers is als avidly read by adults.

With the publishing of *The Brass Ring,* Dorris Blough has given Brethren, as part of a larger audience, a book with universal appeal. Concentrating on a young West African boy in search of manhood, Dorris conveys the message that all people confront similar problems though we may be thousands of miles apart.

Having spent six years in Nigeria during the late 50s and early 60s, Dorris was able to epitomize in her book the environment that she and her husband, Dr. Marvin Blough, lived in while doing mission work i Garkida, Nigeria.

Dorris points out that the experiences and impressions that she gathered and ultimately used as the basis for her book are fictionalized make the story more readable. Her familiarity with the bush country of Africa allowed her to embellish her memories into a setting of high adventure.

Commenting on the bush setting much of the book, Dorris explains, "We traveled numerous times through the bush and I often thoug how dreadful it would be to be stu there!" The dangerous snakes and robbers who pose problems for the book's main character were also familiar, if not entirely welcome, members of the environment when Dorris was in Nigeria.

vriting

Dorris did not leave excitement nd adventure behind when she and er husband left Nigeria in 1964 for ampa, Idaho, where they now live. rading the African bush for the miliar plains of the Midwest imulated her desire to write. Now e author of seven books, all in arious stages of refinement, she has lso been able to become involved ith other interests.

Currently she is working 30 hours week as the volunteer director for peration Squirrel, a recycling center r glass, tin cans, newspaper, and luminum.

The culture and folklore of Africa ave a special interest for Dorris. She as recently completed a sequel to *he Brass Ring*, entitled *Tied to a eopard*, a story based on a tradition some parts of Africa that every opard is tied to a human and has uman characteristics. A boy must nd his leopard to make discoveries bout himself.

Dorris seems to have had little ouble discovering herself, even ithout a leopard's help! Having led mobile life as a growing girl in orth Carolina and Iowa, a college udent at McPherson College, a acher at various places in Kansas, d a Nigerian missionary, she is nally at home with her pen and aper, letting us see herself through r books.—Terrie Miller

Bonnie Kline: Caterpillar to butterfly

New faces appear at the General Offices in Elgin everyday, members of the Brotherhood just passing through who want to satisfy their curiosity about the Brethren seat of publication and decision-making. But there is one new face that has come to stay, at least for a year. Bonnie Kline, Dundalk, Md., is a BVSer working as the assistant for youth ministries.

As an active member of the Dundalk Church of the Brethren and a social work major from Elizabethtown College, she arrived in Elgin last May with excellent background for helping co-ordinate the Study-Action Conference for Brethren Youth in McPherson, Kan., July 23-26. Part of her assignment is also attending district youth events in a leadership capacity.

Bonnie describes her decision to come to Elgin as a difficult one. When the invitation arrived she was ready to continue school. "But," she says, "I knew I could postpone school and go next year. This was an opportunity I was sure wouldn't come my way again."

She points out that right now she is deciding between social work as a career or some form of church ministry. "I'm hoping my exposure at Elgin will help me decide," she says.

Bonnie's hopes for her experience in Elgin are both personal and professional. As she sees it, one purpose of the youth conference is to encourage youth to take leadership positions in the church. She also hopes to help bring about an increased awareness of Annual Conference as well as foster knowledge and understanding of the Brethren heritage among youth.

The soft-spoken 21-year-old also has hopes for personal growth while on project. "Sometimes I have trouble asserting myself," she explains, "but all this year I will have to, or I won't be effective."

What about other goals for the year? Bonnie chuckles as she reveals her desire to learn to play the guitar and to lose ten pounds! In a more serious vein she says, "I want to know that I did it after it's all over, that I helped make the conference happen. I also want to get involved with the Highland Avenue church and find some new fellowship."

Bonnie attributes her involvement with the church to the fellowship she finds there. "That's where I get the most support, and that's where I've found some of my deepest relationships with other people."

With such a positive feeling for the church, it was a natural step for Bonnie to take on her youth conference assignment. In that capacity she will help direct the conference as the participants study the Brethren—past, present, and future.

The theme for the mini conference will be "Emerging Brethren—From Caterpillars to Butterflies." By the time the conference convenes, it is obvious that there will be at least one butterfly in residence—Bonnie.
—Terrie Miller

outlook

Three Nigeria hospitals to be state-run in 1976

The Northeastern State government of Nigeria has agreed to give financial support, as of October 1, 1975, to the Brethren-operated hospitals in the Lardin Gabas area and to assume proprietorship by October 1, 1976.

The move stems from pursuit of overall Lafiya and mission goals and from economic circumstances in Nigeria. The eventual turnover of the Lassa and Garkida general hospitals and the Adamawa Provincial Leprosarium has been an item of mission policy for several years, and definite steps in that direction have been taken since the inception of the Lafiya program (see "Nigerianization moving forward in Lafiya program," MESSENGER, August 1974, page 4).

January a year ago a Nigerian federal commission — the "Udoji" Commission — gave an economic study report that led to the equivalent of 100 percent increases in wages retroactive to April 1, 1974, for federal employees, and workers in the private sector as well. Faced with the long-term budgetary effects of that increase for the 200 Nigeria medical workers employed by the mission, the General Board last February authorized World Ministries Commission's Africa representative, Roger Ingold, to negotiate the transfer of proprietorship for the medical institutions.

Negotiations carried on throughout most of 1975 by Ingold and by J. Roger Schrock, coordinator of medical services for the mission, resulted in the satisfactory agreement with the Northeastern State government in Maiduguri.

Expatriate personnel of the hospitals ar invited by the prospective proprietor to continue in service, and the Brethren are requested to continue recruiting new medical staff. Meanwhile the overall Lafiy program proceeds in full swing, with continued Brethren Lafiya giving, prospective new grants from West Germany (see MESSENGER, November 1975, page 6), and recognition of Lafiya's merits by the Worl Health Organization.

Lafiya construction continues at Garkida Hospital, due for turnover to state in 197

C.S. Lewis classic to be filmed for tv

A series of animated television programs based on the C. S. Lewis children's classic, *Chronicles of Narnia,* is being produced by the Episcopal Radio-TV Foundation. The project has been aided by a $100,000 Lilly Endowment grant.

Lewis, an Anglican layman, taught at Oxford and Cambridge and was known in scholarly circles for his works on 16th century English literature. But he became more widely known for his works of Christian apologetics, particularly *The Screwtape Letters* and *Mere Christianity*.

Still a third category of writing in which he engaged was allegorical fiction carrying a Christian message. Some of these works were written particularly for children, and *Chronicles of Narnia* was in this category. It is in some ways comparable to *Alice in Wonderland.*

The Foundation plans to produce seven one-hour programs at an estimated cost of $350,000 per program. Negotiations are underway for cooperation with the Children's Television Workshop in the production of the programs and with commercial networks for possible placement.

Five take up new posts across Brotherhood

Administrative changes on Brethren campuses and new priorities in General Board program have recently placed five new faces before the Brotherhood.

Four months after Dr. Leland B. Newcomer's June resignation as president of La Verne College, that 85-year-old Brethren institution named alumnus (1940) Armen Sarafian as its new president.

Sarafian, 55, received his doctorate from the University of Southern California, and since 1959 has been a key administrator at Pasadena City College, for the past ten years serving as superintendent of a large district consisting of 71 separate educational centers, 400 faculty, 17,000 full-time students, and 30,000 students in continuing education, and an annual budget of $26 million.

Dr. and Mrs. Sarafian have five children, the youngest of whom is a college freshman.

Having elevated its dean, Warren F. Groff, to the office of president, Bethany Theological Seminary has named as his successor Graydon F. Snyder, professo biblical studies at the seminary since 19

Raised in Huntington, W. Va., the 4 year-old Snyder is a Manchester Colleg and Bethany Seminary graduate and received his Th. D. from Princeton Theological Seminary in 1961. Noted a speaker and writer, Dr. Snyder is curre president of the Brethren Journal Asso tion. He has authored several books, th most recent being Volume II of *Using Biblical Simulations,* co-authored with Dr. Robert W. Neff and Dr. Donald E Miller.

Dr. Snyder and his wife Lois live in Lombard, Ill., with their three children

Implementing 1975 Annual Conferer action, Sylvia Eller has been appointed two-year assignment as coordinator of program to further criminal justice ref Ms. Eller, who for the past 18 months served as a BVSer in the Washington fice, will be reportable to Washington representative Ralph E. Smeltzer. As a field staff person she will work with dis representatives to initiate and develop creative ministries and constructive act and to mobilize for an intensive effort criminal justice reform in key areas wl

Tax exemption status tightens for churches

Organized religion is confronted not only with a maze of tax laws in the USA, but also with increasing efforts by government at all levels to restrict tax privileges.

These were dominant chords issuing out of the Consultation on Churches and Tax Law, an unprecedented gathering this past fall of 91 persons from across the spectrum of religious groups. Among the participants were Stewart B. Kauffman, S. Loren Bowman, and Robert Greiner of the Church of the Brethren staff.

"I was particularly impressed with the strong feeling that the church should not water down its message to conform to definitions in tax laws," observed Stewart Kauffman, special gifts consultant on the Stewardship Enlistment Team. "There was determination to find ways to support one another in the free exercise of faith."

Convened at Williams Bay, Wis., the consultation was addressed by tax specialists, including two officials of the Internal Revenue Service. One of them, Charles W. Rumph, maintained that the affairs of churches are subject to IRS examination since they function as public trusts. Dean Kelley of the National Council of Churches took an opposing view, declaring that the best thing government can do in fostering religion as it fulfills its role in society is to "leave it alone."

One new law, effective at the beginning of 1976, imposes an income tax on profits from church-owned businesses or trades unrelated to religious purposes. That measure was not criticized, since there was considerable support for its passage in 1969 and Congress gave churches a lengthy transition period.

Other attempts by federal, state, and local governments to deny tax exemption to church-related agencies were considered in detail. The cases included a federal court ruling against evangelist Billy James Hargis' Christian Echoes National Ministry; litigations under way in New York against the American Bible Society and the headquarters of the Episcopal Church; a suit in Madison, Wis., where a student center which also functions as a United Methodist congregation lost its exemption partly on the grounds of allowing community and student groups to use its building; and actions in Nashville to impose property tax on the Southern Baptist Sunday School Board, the United Methodist Publishing House, and other religious publishers.

A key issue in the Christian Echoes case is a provision in the US Tax Code stating that exempt organizations, including churches, may devote "no substantial part" of its activities to influence legislation. Several tax lawyers argued that Christian Echoes was not a "church" and the ruling did not jeopardize churches. They held that where problems may arise is among agencies and programs established by churches but not organically tied to what the law exempts as "churches, conventions, and associations of churches."

Dean Kelley and colleagues in various denominations have urged the repeal of the "substantial part" clause as an impediment to the free exercise of religion.

William P. Thompson, stated clerk of the United Presbyterian Church who chaired the consultation, stressed that the inquiry provided a basis through which churches can stay in touch on questions related to exemptions and interpretations by the tax code administration.

portunity, resources, and need seem atest.

Ms. Eller, 24, is from Pasadena, Calif., d a 1973 graduate of La Verne College, h a degree in peace studies.

Parish Ministries, carrying out a ommendation of district executives and plementing the 1974 Annual Conference tement on the farm issue, has appointed o persons to part-time positions as neral staff for two-year terms.

Walter D. Bowman, Dayton, Ohio, will ve half-time as a consultant on outdoor ucation and camping. He will continue associate executive secretary of Southern Ohio District. The 52-year-old Ohio native served pastorates in Illinois, Ohio, and Kansas before coming to Southern Ohio as district minister of camping and Christian education in 1968.

Joy Helstern Dull, Brookville, Ohio, carries a one-third time assignment as consultant on farm issues and rural life. The 42-year-old farm operator's wife is active in the Brookville congregation and in the Southern Ohio church program. She served in 1974 as district moderator and was on the committee that formulated the 1974 farm issue statement.

Bowman and Dull will work together, directly reportable to Parish Ministries executive Earle W. Fike Jr. The two-person position unifies under Priority J ("programs to explore total life-style") major concerns of relationships to the environment, the ownership attitudes toward natural resources resulting in poor stewardship of their use, the increased interest in a Christian response to the resulting imbalance, and the need to sensitize people to their relationship to their environment; and the exploring of opportunities to use the outdoors as a natural arena for teaching the Christian faith and our human relationship to all creation.

Walter D. Bowman

Sylvia Eller

Armen Sarafian

Joy H. Dull

Graydon F. Snyder

Lamar Gibble (second from right) headed the FRRI assessment group in South Vietnam

Brethren aid Indochina through FRRI grants

Through World Ministries grants totalling $22,700 and through staff involvement the Brethren participate in the work of FRRI (Fund of Reconstruction and Reconciliation in Indochina), a World Council of Churches agency which recently was commended for its work by the governments of Laos and North and South Vietnam.

The $5 million goal set for the fund by the World Council of Churches' Central Committee has been fully subscribed during the last three years as well as a special $500,000 appeal. At its October meeting the board of FRRI expressed the sincere hope that the churches would not abandon Indochina now that the fighting had ceased. It discussed future possibilities for expending approximately $2 million now in hand on reconstruction efforts in Indochina. As has been its policy in the past, the fund will respond to the priorities set by the people in the area.

In addition to "writing checks," the Brethren have been directly involved in FRRI through World Ministries staff participation in its councils. Last February Lamar Gibble, World Ministries' peace and international affairs consultant participated in the Ecumenical Consultation on Indochina called by the board of FRRI to review its work in the area.

Previous to meeting in Vientiane, Laos, the consultants split into groups and made assessment visits to the Indochinese countries. Gibble headed the delegation to South Vietnam. Since the liberation of South Vietnam and the American exodus from Indochina, the FRRI portfolio has been passed to World Ministries' Asia representative, Shantilal P. Bhagat.

Giving an account of its stewardship the FRRI board reported that projects in Laos, North and South Vietnam have been fully funded.

In North Vietnam, a twice-bombed hospital carried on in temporary structures with salvaged equipment being rebuilt and re-equipped. In the South, both Christian and Buddhist schools have been rebuilt. Medical students in Saigon have been engaged in public health ministries in the slums and among refugees. In areas formerly under authority of the Provisional Revolutionary Government, fields have been replanted using rototillers provided by the Fund.

In Laos, agricultural and resettlement plans in cooperation with both the Vientiane government and the Neo Haksat are underway. Through consultations, forums, team, and staff visits, the Fund has helped clear the atmosphere of wartime absolutes, and demonstrated the possibility of reconciliation.

According to FRRI director, Ernest L. Fogg, "The one real casuality of the Indochina conflict that is going to have the most devastating effect for generations to come is credibility—credibility of nations as well as individuals." In spite of this, Fogg adds, the churches have come through with credibility.

Announcing that the FRRI has voted to seek an additional five million dollars to work with the people of Indochina, Fogg concludes, "If our credibility is maintained and if the churches take a lead in showing we do care, maybe the future does hold promises for the people in Indochina."

Appeals urge India to restore rights

An appeal to India's prime minister Indira Gandhi to release those detained for political dissent and to "restore the democratic rights of the people for political expression" was issued by Philip A. Potter, general secretary of the World Council of Churches.

In a letter to the prime minister in October, Dr. Potter appealed especially for the release of J. P. Narayan, a 73-year-old political opponent who is being held in solitary confinement despite failing health.

In a similar approach, the Commission of the Churches on International Affairs wrote to the Indian churches belonging to the World Council of Churches and the National Christian Council, inviting their "valuable insights on the new situation in India." The letter noted that one of the commission's functions was facilitating among churches the exchange of information about national situations.

The four-page commission letter asks questions pertaining to the state of emergency declared by the government, the suspension of the democratic process, the abridgement of human rights, and the reported detention of some 20,000 political dissenters.

A key paragraph states: "Can it be argued that parliamentary and democratic processes have been found inconvenient by ruling groups in India, who are now consolidating their position, making the existing system in the country more 'efficient'? This increased efficiency of the present system, one can argue, may provide some immediate benefits especially to the middle classes, but is it not also likely to deflect attention from the basic task of bringing economic justice to the masses?"

In his letter Dr. Potter was particularly critical of the powers assumed by the executive under the amended Maintenance of Internal Security Act. No grounds need to be given for detaining any person and detainees lose all legal rights. This constitutes "a very serious abridgement of human rights," he said.

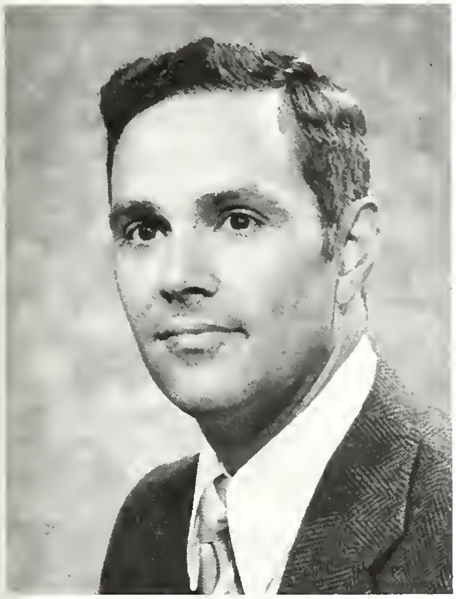
While welcoming the economic reform which the present Indian regime is attempting to carry out, the World Council of Churches executive said the participation of all the people in nation-building requires freedom to disseminate information, exchange ideas, and express opinions, including dissenting views.

Galen R. Snell resigning McPherson presidency

Dr. Galen R. Snell has resigned after a three-year presidency at McPherson College, effective September 1.

Giving reasons for his move, Snell pointed out that he had taken the post originally with two objectives—to achieve financial stability for the college and to establish a value base on which the college could be continued. He feels that he has pursued those goals successfully during his term as president.

Dr. Snell revealed that he had come to McPherson " . . . as president against all the emotion within me for administrative tasks. I came because I thought I understood the situation, had those qualities needed to establish confidence, and felt it a call of God.



Galen Snell, in his term as McPherson's president, strengthened its financial stability and established a value base.

"I have worked hard with all at the college to bring new life here. That life has come. I do not have the emotional desire to carry the college on through the next steps necessary for continued growth."

Plans for his future are uncertain, Snell says. He is considering positions in clinical psychology and in teaching. "But what I've always wanted to do is farm," the 42-year-old La Verne, Calif., native smiles. "This holds a real temptation and possibility for me. I may just go in that direction."

underlines

PACESETTERS ... Eight years ago industrial arts educator and Brethren minister *Edgar O. Slater*, then 87, was VISTA'S oldest volunteer. Upon concluding his work on the Crow Indian Reservation he told Messenger, "I'm footloose now, and plumb open to anything I can do that is useful." What followed were two more years in the pastorate and four years in inner city work. He died in McPherson, Kans., Oct. 14, age 95.

Lloyd Negoescu, a communication arts senior at Elizabethtown College in Pennsylvania, has laid claim to a new world record in the stationary hand stand--3 minutes, 8½ seconds. The Guinness Book of Records' listing is 2 minutes, 27 seconds. Negoescu, whose aim now is 4 minutes, is a paraplegic.

THE CHANGING SCENE ... *Russell W. Kiester*, formerly of Haxtun, Colo., assumed pastoral leadership for the Lybrook Church Fellowship in New Mexico Dec. 1. . . . *Jason* and *Blanche Lindower*, Toledo, Ohio, are managing the Brethren Service Center, Nappanee, Ind., as two year volunteers. Their work is part-time currently, full-time beginning next summer. . . . *Bob Pugh*, BVSer from Middle Point, Ohio, is in Israel training in the run-off irrigation program designed to make desert areas agriculturally productive. . . . Teaching in northern Manitoba, Canada, as Mennonite Central Committee volunteers are *Lynn* and *Richard Reha*, members of the Peach Blossom Church of the Brethren, Easton, Md. . . . *Richard Speicher*, Church of the Brethren minister and former Youngstown, Ohio, University chaplain, is the new executive of the Mahoning Valley Association of Churches serving the Youngstown area. . . . *Everett R. Fisher*, 79, minister for over 50 years and former district executive in Michigan, and *C. Ray Keim*, 81, retired Manchester College history professor, both of Timbercrest Home in Indiana, died in October.

COMING EVENTS ... Sebring Church in Florida will conduct its 59th annual Mid-Winter Bible Conference Jan. 25--Feb. 1, with *Paul Groff*, pastor of the Springfield church, Akron, Ohio, as guest speaker. . . . District coordinators in the Disaster Response Network will meet Feb. 9-11 at New Windsor, Md., for a training event organized by the World Ministries Commission. . . . The 12th Pennsylvania Retreat March 27-28 at The Embers, Carlisle, Pa., will highlight "Communication With and For the Brethren." *Stewart M. Hoover*, *Clyde E. Weaver*, and *Howard E. Royer* are guest speakers.

CAMP DEVELOPMENT ... Northern Ohio has erased the debt on Inspiration Hills, the district camp site acquired in 1966. Camp assets are estimated at $400,000. . . . Southern Ohio has closed its program at old Camp Sugar Grove and on Dec. 7-8 conducted a districtwide telethon to raise $100,000 in a second campaign for its new camp, Woodland Altars.

BICENTENNIAL PROJECT ... Mack Cemetery, an old burying ground surrounded by a rustic stone wall east of Waynesboro, Pa., has been the scene of restoration activity organized by the historical committee of the Waynesboro Church of the Brethren. Among persons buried in the plot is *Johannes Mack*, son of Church of the Brethren founder *Alexander Mack*.

update

THERE IS A SEASON ... for celebration and commemoration; *Reading* Church of the Brethren, Homeworth (Ohio) celebrated 150 years on Sept. 20 and *Rock Run*, Goshen (Ind.) observed 125 years during October. . . . Centennials were observed at *Maple Springs*, Holsopple (Pa.) and *Happy Corner* (Ohio) July 19-20. . . . *Reedley* (Calif.) marked 70 years on April 27 and *Phoenix, First* (Ariz.) its 65th about the same time. . . . Two Virginia churches celebrated 50th anniversaries, *Boone's Mill* on July 20 and *Bassett* on Oct. 11-12. . . . *Beaver Creek*, Floyd (Va.) commemorated 75 years on Oct. 25-26. . . . 50th anniversary homecoming was held in the newly renovated church at *Pleasant Valley*, Lima (Ohio) Nov. 2. . . . *East Dayton* (Ohio) observed the 25th year in its present church building on Oct. 5 and *Black Rock* (Pa.) marked 10 years at its site Oct. 10-12.

NEW GROWTH ... New church buildings were dedicated at *New Hope* (Ark.) and at *Mason's Cove* (Va.) on Oct. 5. . . . On Sept. 21 *Fellowship*, Martinsburg (W. Va.) dedicated its new facilities. . . . *Copper Hill* (Va.) held a dedication open house Oct. 6 at the new parsonage. . . . *W. Eel River* (Ind.) dedicated the remodeled church at a homecoming Oct. 12 and *Middle River* (Va.) a new fellowship hall on Aug. 24.

BEGINNINGS AND ENDINGS ... The *Celebration* group from University Park (Md.) has been granted fellowship status by Mid-Atlantic District. . . . Disorganization of the *Ladoga* congregation has been finalized by Middle Indiana District.

ACCOMPLISHMENT ... That debt-free feeling--*Poages Mill* (Va.) celebrated Sept. 7 and *First Church*, Harrisburg (Pa.) on Nov. 2, the final payment on their church building debts. . . . A note burning ceremony was observed Aug. 3 at the *Frederick* church (Md.) and *Pulaski* (Va.) held mortgage burning ceremonies in November for the church parsonage.

FAITH VENTURES ... Florida/Puerto Rico district has created a *Venture Fund* for new ministries. . . . Pastors of Penn State University students are asked to send their names to the campus minister at the *University Baptist Church* (a Brethren affiliate), 417 Hillcrest Ave., State College, PA. 16801. . . . *Glendora* church (Calif.) is developing a church park--a patch of nature for church and community use. Future plans include shuffleboard and basketball courts. . . . *Denver Brethren House* will be of interest to persons considering cooperative style living in the Denver area. Write to *Prince of Peace* Church of the Brethren, 2025 W. Mississippi Ave., Denver, CO. 80223. . . . *Walnut Grove* and *Arbutus* churches, Johnstown (Pa.) published jointly a Lenten devotional booklet written by the members. . . . *Harrisburg* (Pa.) maintains a student loan fund to aid members as does the *Nappanee* church (Ind.). . . . *Pasadena* (Calif.) church on June 8 gave parishioners $5 that they were to invest and return in six weeks. The $340 grew to $1808 amid spirited cooperation. . . . *Pacific Southwest Conference* collected warm clothing, blankets and food for distribution by *Phoenix First* church to Indians in Arizona and New Mexico this winter.

outlook

The role of language as a tool of change

In a September 6 edition of the *Washington Star*, religion news writer William F. Willoughby highlighted the current Brethren concern with sexist language in a column, "The Liberated Cat."

In his commentary, Willoughby took issue with the concept of desexing language, maintaining, "Diehards like me are going to continue to look a woman who is in charge of a meeting straight into her beautiful eyes and call her chairman."

Beth Glick-Rieman, new person awareness coordinator for the Church of the Brethren responded to Willoughby by letter, pointing out that language, as well as shaping our ideas and perceptions, can also change them. She cites sources who look upon language as one of the most powerful means for transforming the world.

"Women," she maintains, "have been denied their full humanity for thousands of years in the name of religion and in all societal structures! And changing the language is just very likely to change that reality."

Willoughby continues, defending sexist language in the church on the basis that people think of God anthropomorphically; that is, perceiving God in terms of familiar human characteristics.

Beth Glick-Rieman agrees with this interpretation but points out that a description of God solely in terms of father is a familiarizing term for only one segment of the population.

"To call God, 'Father,'" she says, "is to continue to tell only half the story! And how are we to tell the whole story if not with language?"

"I don't have to wonder 'whoever God is'—I've been in touch with those who bear the image for a long time now," states the Glick-Rieman letter. "And I believe that God is at work in *all* of those humans, male and female."

For his part Willoughby maintains, "The male-female designation, important, so the account says, when God created all creatures, may be a lot less important when we no longer are within the 'flesh and blood' limitations of this life."

The new field staff member responded to Willoughby's column in the capacity of person awareness coordinator, a position she was called to by the General Board to develop program that will help groups and individuals be more sensitive to the roles of men and women in terms of equality and personhood.

In her position she is developing leadership materials, studying curriculum, coordinating role consciousness seminars and representing the Brethren in some ecumenical matters regarding women.

Impact of Christianity hailed by Toynbee

Arnold Toynbee, the famed historian who died in October in England at age 86, saw religion as an important contributor to the human unity for which he longed.

While he made no claims as a theologian or church historian, religion is a major theme in his survey of the human story. The story as he compiled it over a 40-year span is a 12-volume, 3.5 million word series called *A Study of History*.

Dr. Toynbee was particularly interested in the influence of Christianity on Western culture and the world at large. In the *Christian Century* in a 1937 article he wrote:

"In this really very brief period of less than 2,000 years Christianity has in fact produced greater spiritual effects in the world than have been produced in a comparable space of time by any other spiritual movement that we know of in history."

He maintained that Christianity should help Western culture regain a sense of values that would transfer emphasis from the state to God. When people worship God rather than the state, he said, they do a better job of politics.

Dr. Toynbee hailed the Christian ecumenical movement as an indication of the unity that can be achieved among all peoples. He remained an optimist on the future of the human enterprise: "I believe that the human race is going to choose life and good, not death and evil."

The historian urged Western Christianity to "purge itself" of self-centeredness in order to meet members of other religions as brothers and sisters.

Across his career he was journalist, professor, editor, and lecturer. He considered himself a "student of human affairs" rather than a specialist in any particular field of historical research.

His last book, *Mankind and Mother Earth*, is set for publication in 1976.

Life-style approaches to global issues occupy Jan Martin and Shantilal Bhagat.

Brethren see life-style tied to world issues

Life-style is intimately tied in with world issues. No longer can Americans be insulated from the poverty that stalks the lives of millions. Under the leadership of Shantilal Bhagat and Janice Martin the global awareness aspect of the General Board's life-style priority ("Priority J") helps persons look at life-style questions within a global context.

Bhagat's office prepares study materials for churches and districts and assists in planning and leading life-style emphases. In October Bhagat and Martin were resource persons for a Church Leaders' Conference held at Manchester College, which carried the theme "The church as prophetic community—renewed for love."

March 7-9 the life-style office, in cooperation with J. Bentley Peters, Parish Ministries' consultant for the professional minister and congregational life, will sponsor a conference for pastors at the Brethren Service Center, New Windsor, Md.

The invitational conference, dealing with "life in a global community," is being conducted for pastors from the Pennsylvania districts, Mid-Atlantic District and Shenandoah District. Rick Gardner of Parish Ministries and Bill Moyer of the Philadelphia Life Center will help provide leadership. Input and workshop sessions will confront the Brethren pastors with global issues and life-style approaches to them.

For more information on upcoming life-style events and involvement possibilities, write: Shantilal Bhagat, 1451 Dundee Ave., Elgin, Ill. 60120.

Educational planning enlists 12 partners

Joint Educational Development (JED), a process of denominations working cooperatively on the educational tasks, recently got its twelfth partner when the Church of the Brethren joined the group.

Through JED, member denominations in various groupings combine time and dollars to pursue common goals in shaping programs, methods, and resources. Among current projects are the creation of four new designs for ministry with children, the training of consultants to assist congregations, regional training events for educational leaders in black churches, the publication of JED Share, a quarterly paper for teachers and leaders, resource packets for junior highs, and a packet on day care programs.

The partnership also has under way *Christian Education: Shared Approaches*, which will offer four new curriculum systems to congregations, and three planning guides, one a rewrite by Shirley J. Heckman, educational consultant, of the Church of the Brethren Educational Guide.

Through Shirley Heckman and others, the Church of the Brethren has had some involvement in JED projects since the coalition was formed in 1970. The decision in October by the Parish Ministries Commission officially to align with the group is expected to widen participation in the future.

Brethren already related to aspects of the JED program include Theresa Eshbach, Thomasville, Pa., Galen A. Heckman, Richmond, Va., Robert R. Jones, Roanoke, Va., and Ronald D. Spire, White Pine, Tenn.

The other 11 denominational partners in JED are the Christian Church (Disciples of Christ), Cumberland Presbyterian Church, Episcopal Church, Evangelical Covenant Church, Moravian Church in America, Presbyterian Church in Canada, Presbyterian Church in the US, Reformed Church in America, United Church of Canada, United Church of Christ, and United Presbyterian Church in the USA.

Plutonium economy

Now and then where other institutions fear or fail to trod, the church moves forth to gather facts and to weigh moral and ethical considerations. Such is the case with the long-range effects of using nuclear power as an alternate source of energy.

Following a yearlong study a church-commissioned panel of scientists recently issued a statement of concern centering on the dangers of plutonium, an artificial by-product of nuclear power plants maintained by uranium. The panel described the use of plutonium as a nuclear fuel as "morally indefensible and technically objectionable." It added that "unprecedented and irremediable disaster" may result unless public policy on plutonium is reversed.

The position of the panel runs counter to that of significant public institutions and figures, including, in the words of the report itself, "the Congress, the Atomic Energy Commission, several Presidents, and the electric utilities and their principal suppliers." By extending the debate to the public forum, the panel and its sponsor, the National Council of Churches, hope to engage in the decision-making process far more than those who stand to gain financially from a plutonium economy.

Apart from those related to the special panel study, others have raised serious questions about the risks of the widespread development of nuclear power. Futurist Alvin Toffler decries "the reckless crash program aimed at proliferating fast-breeder nuclear reactors as a fix for the energy shortage," contending that such a move "raises the likelihood of a disaster so hideous that it could set back further technological development and economic stability by a generation." An ardent advocate of nuclear development, Louis Puiseux, acknowledges that because plutonium is a chemical poison which takes 25,000 years to shed its noxious radioactivity, it undoubtedly is the most polluting and most dangerous substance ever invented by humankind. On the other hand, Sir John Hill, who chairs the United Kingdom Atomic Energy Authority, cites nuclear power as "the only practical way in which we can satisfy the energy needs of the world in this century."

The report before the National Council of Churches has had a "first reading," and is to be discussed further by members of the Governing Board before action in March.

The panel drafting the report was co-chaired by anthropologist Margaret Mead, an Episcopal churchwoman, and Rene Dubos, professor emeritus of The Rockefeller University. The statement in its initial presentation this fall bore the signatures of 16 Nobel Prize winners, among them Paul J. Flory, Manchester College alumnus and Stanford University teacher and researcher.

The findings are in two parts: a complex scientific paper and a policy statement. The latter, "The Proposed Policy Statement on Plutonium Economy" follows here in its entirety.—Ed.

In this thirtieth year of the Atomic Age, humanity has access to vast resources of nuclear energy which are capable of both untold good and incalculable evil. It is clearly imperative for the Church to reaffirm its confession of God as the Lord of all creation and to proclaim to all people that we are responsible for all the ways in which we use, abuse, or neglect to use the sources of energy God has made available to us.

Over the past three decades, initial optimism over the use of nuclear power as a prime energy source has been tempered by growing concern about the dangers inherent in it. We have come to the realization that responsible stewardship of this planet is now confronted by new and fateful perils of human making, perils which endanger not only the physical safety and socio-political structures of our present society, but also pose potentially fateful dangers for future generations.

Large amounts of the man-made element plutonium are unavoidably produced in nuclear power plants fueled by uranium. Plutonium is, and remains for hundreds and thousands of years, dangerous to life even in amounts so small as to be undetectable. It must therefore be infallibly and perpetually isolated from the biosphere. Plutonium, once separated from other reactor by-products, can also be readily made into crude but effective atomic weapons of mass destruction, and must therefore be infallibly and perpetually safeguarded from theft.

At present, plutonium is accumulating as a by-product of the generation of nuclear power, but it is now proposed to use plutonium as one of the most important fuels of the United States and other countries. Under this proposal, plutonium would first be used to supplement fissionable uranium in existing reactors and would later be generated and recycled in larger quantities by fast-breeder reactors specially designed for this purpose. The use of plutonium as a nuclear fuel would permit a vast expansion in our reliance on nuclear fission power, for low-cost uranium supplies are limited.

Plans for the next few decades include hundreds of fast-breeder reactors, scores of special fuel plants, and hundreds of shipments of plutonium each day throughout the United States, and similarly in many other countries. Twenty years from now, hundreds of tons of plutonium would be produced annually in the United States, and production would be rising rapidly. But the amount needed to make a nuclear bomb will remain less than 20 pounds, and the amount needed to induce lung cancer will remain a few hundred-millionths of an ounce.

We believe that the proposed "plutonium economy" is morally indefensible and technically objectionable. At many stages in the nuclear fuel cycle—including reactor operation, fuel transport, reprocessing, fabrication and waste management—opportunity exists for catastrophic releases of plutonium and other radioactive materials through accident or malice. There is no validated scientific basis for calculating the likelihood or the maximum long-term effects of such releases, nor for guaranteeing that risks will not exceed a particular level. All of the present or planned precautions intended to prevent releases are imperfect and, for fundamental reasons, are likely to remain so. We fear that the cumulative effect of these imperfections may well be unprecedented and irremediable disaster.

In a plutonium economy, moreover, nuclear theft and terrorism, weapons proliferation to both national and subnational groups, and the development of a plutonium black market seem inevitable. None of these problems will respect nationa boundaries, and the difficulties of international cooperation will complicate effort to contain them.

In an effort to suppress nuclear violence and coercion, to limit the spread of illicit nuclear weapons, and to encourage the needed perpetual social stability, the United States and other countries may have to undertake massive social engineering and to abrogate traditional civil liberties. The drastic nature of the nuclear threat is apt to elicit a drastic police response. Even these measures, however repressive, might in the end prove ineffective.

There is additionally the fundamental ethical question of our right to leave to countless future generations a permanent heritage of radioactive waste products. In producing vast quantities of materials so

ntold good; incalculable evil

adly that they will require perpetual gilance and guardship, nuclear power will ject into the future an element of risk com- rable to that of our vast store of nuclear ms.

These profound biological and social zards, many without present technical lutions, or easily foreseeable solution, uld be incurred in pursuit of small and ssibly ephemeral economic advantages. ecisions balancing the risks of the utonium economy with its benefits are now unded on self-serving economic and chnical assessments lacking in analytic ality. They are being hastily made without e full and informed public discussion that cisions of such unique importance require.

Alternatives exist, both to our ex- avagant waste of energy and to our use nuclear power in general and the pluto- um economy in particular. These alterna- es including energy conservation, solar ergy, advanced fossil fuel and organic con- rsion techniques, geothermal energy, and entually perhaps fusion energy, are so- ally and environmentally preferable to fis- on power. But they are also unlikely to ay their proper role if nuclear power, d especially the fast breeder reactor, ntinues to dominate our energy research and development efforts.

In this thirtieth year of the Atomic Age, more than 50 nuclear power reactors are licensed to operate commercially in the United States. The Atomic Energy Commission (AEC) in its last year projected about a thousand at the turn of the century and more thereafter. Other countries combined are expected to build nearly twice as many as the United States. An enterprise originally conceived as a civilian spinoff from an essentially military technology has now produced a $100 billion quasi-civilian industry that is a vigorous force in its own right, often cooperating with its federal regulators to shape new commercial imperatives.

This anniversary also marks a crucial series of decisions which will determine whether the United States will embark on the second and most hazardous phase of the nuclear enterprise: the plutonium economy. The AEC's proposal that plutonium extracted from used nuclear fuel be recycled into fresh fuel in commercial reactors is now pending before the AEC's successor agency, the Nuclear Regulatory Commission (NRC). The Energy Research and Development Administration's multi-billion-dollar program to develop a commercial liquid-metal-cooled fast-breeder reactor (LMFBR), which is fueled with plutonium and is specially designed to produce as much new plutonium as possible, is also being reviewed to decide whether it should remain the cornerstone of the future energy economy. In many other industrialized countries, decisions about fast-breeder reactors and the plutonium economy are rapidly proceeding, often without the benefit of even as much public discussion as so far has occurred in the United States.

The unprecedented hazards of the plutonium economy demand an unprecedented political response. These are hazards so grave that every citizen should have a voice in deciding whether this is the road to energy independence we—or anyone—should take. All who believe that technology should serve human values should join in opposing the plutonium economy and in seeking to divert into safer and more constructive channels the vast resources being devoted to nuclear power. The responsibility for these decisions cannot be delegated to nuclear experts, for the key issues are not technical or economic but social and ethical, and in a democracy such issues should be resolved only through the political process.

We therefore believe that is is incumbent upon the churches and individual Christians:

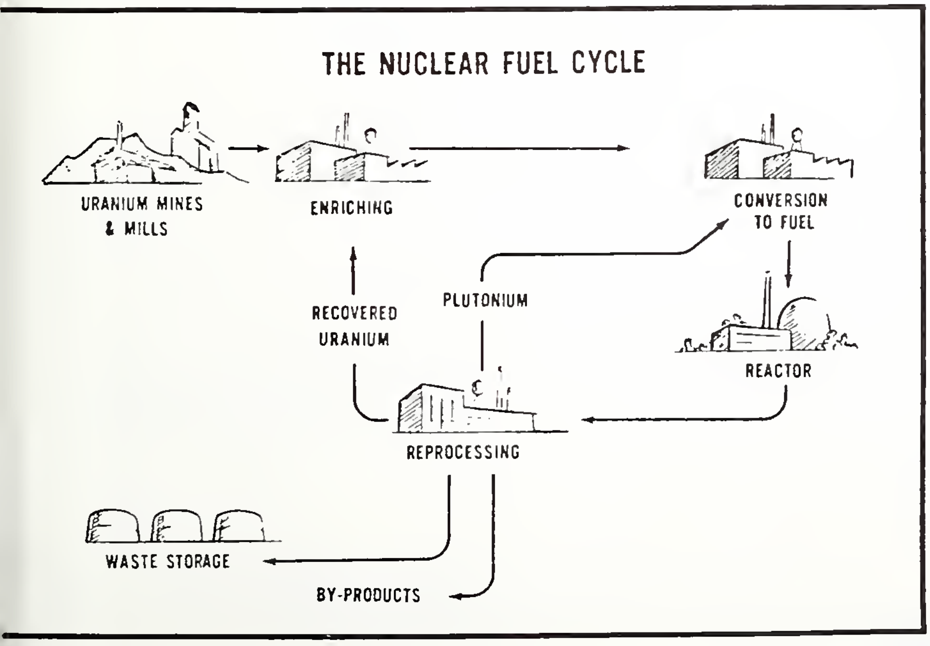
—to seek a moratorium on decisions to pursue plutonium reactors as a major energy source, pending further study of the theological, economic, socio/political and technical issues involved.

In addition to disseminate information about the dangers inherent in the plutonium economy:

—to study the theological, economic, socio/political and technical issues before any irrevocable decisions are made to pursue plutonium reactors as a major energy source;

—to exercise responsible citizenship by assisting legislators to make such decisions in the light of good stewardship and the real benefit of all humanity, now and in future generations.

—to provide the Action/Education Office of the Division of Church and Society of the National Council of Churches with response and information derived from study and political activity of the churches. ☐



I WILL RESTORE

Read Joel 2:25

The awareness of how transitory our life is, and the sadness which accompanies such an awareness, runs like a somber thread throughout our English poetry, from the refrain of an Elizabethan lyric, "So every day we live, a day we die," to Tennyson's poignant "O Death in Life, the days that are no more!" Sir Walter Raleigh wrote:

> Even such is Time, which takes in trust
> Our youth, our joys, and all we have,
> And pays us but with age and dust . . .

This is not the end of the Raleigh poem, but it states vividly an idea which comes to the adolescent as well as to the old, which accompanies every thinking person. The Hebrews, with no clear belief in immortality, expressed the same sorrow:

> Thou carriest them away as with a flood;
> they are as a sleep:
> in the morning they are like grass which groweth up.
> In the morning it flourisheth, and groweth up;
> in the evening it is cut down, and withereth. (Ps. 90:5-6 KJV)

How is one to live courageously and happily in the face of this certain loss of "our youth, our joys, and all we have"?

The prophet Joel, speaking for the Lord, says, "I will restore." The setting for this reassuring promise is given clearly in his book. A serious famine caused by a plague of locusts has left the land in desolation and the people in hunger and despair. Joel calls his people to repentance and to prayer to God, and then he announces this promise of the Lord. The rains will come again, once more the earth will yield corn and wine and oil, even the beasts will share in the rejoicing, and a happy people will bring their gifts, as in the former times, to the altar of God. The apocalyptic vision of the last chapter of this book, vindictive at times in the light of Jesus' teachings, need not blind us to the insight which Joel gives of a God who is able and willing to restore.

As we have just seen, this promise of restoration includes the earth. In Joel's time, it began with the little plot of land to which the exiles returned after the Babylonian captivity, and this of course was necessary to provide food for their immediate needs. But Isaiah dreams of a world where not only are the physical necessities of men provided, but where animals as well as people live in harmony, where in truth the very pastures and valleys can shout for joy and sing. Paul in Romans sees the universe in pain, groaning because of the sin of man and waiting for a redemption that can come only as man is redeemed. Even today we are only beginning to understand the unity that underlies creation, to see that the redemption of man and of the earth belong together, to know that we hurt and destroy the earth that keeps us alive at our own peril. They are not wrong who love the soil, who rejoice in all growing things, who are instinctively kind to animals, who follow the mystery of stars and fossils and the great deep. In the New Testament phrase "Love not the world," certainly "the world" does not mean the created universe which God once looked upon and pronounced good. That world may never be worshipped, but it may be loved as the handiwork of God, and it shares in the promise of restoration.

But what of the restoration of man? It begins, of course, in a new relationship with God, and the new man of whom Paul speaks knows immediately a part of the joy of restoration. But in the parables of Jesus we surely catch a glimpse of an eventual redemption that gives back to man not only what he has grieved to lose, but also what he has only dimly known that he possessed. The man who used wisely the five talents becomes "a ruler over many things," certainly an opportunity that called for abilities which he may never have used before, and the existence of which he may scarcely have known. And the "joy of his lord" must have been an adequate recompense for many an unrealized ambition, many a frustrated dream. Chaucer's lament is a common one: "The lyf so short, the craft so long to lerne." But restoration promises time for the learning of the craft, eternal life for the using of the wisdom that has been acquired.

Perhaps never are we so aware of the tyranny of time as when we must give up family and or friends. The most precious of our joys come to us through people. Parents, brothers and sisters, husband or wife, children—their lives become so intertwined with ours that we have moments of thinking life intolerable without the loved ones. Teachers who have inspired us, friends with whom we have worked for years—these too seem to become a veritable part of us. And in the light of the New Testament, of course Joel's words assure us of just that. The love and the friendship *are* permanent, and the promise remains, "I will restore." Some are so afraid of the pain of separation that they refuse, either deliberately or half unconsciously, to offer or to accept love. But even in this life the communion of saints can include those who are not present with us in body. And the resurrection of Jesus assures us that Joel's words mean more than he could have realized. We await "the redemption of our body," as Paul says. The restoration is greater than Joel could dream, even in his vision of the coming of the spirit upon God's people.

But, someone may be saying, what about the word *new* that is so important in the New Testament? Obviously, what is restored is new in comparison with what it was before. We sometimes fail to notice how much of Jesus' work was restoration. He insisted that he had not come to destroy the law. He wanted his people to see and obey that law in its original purity and austerity, free from the traditions that had grown up about it, interpreted by a greater than Moses. He did not propose a new organization of the family; he told his followers what the plan has been "from the beginning." Even his "new commandment" is rooted firmly in the "first of all

It is a good word for the new year an

by Lucile Brandt

the commandments." The new relationship that is ours in Christ Jesus is the one that God always intended between man and his Creator.

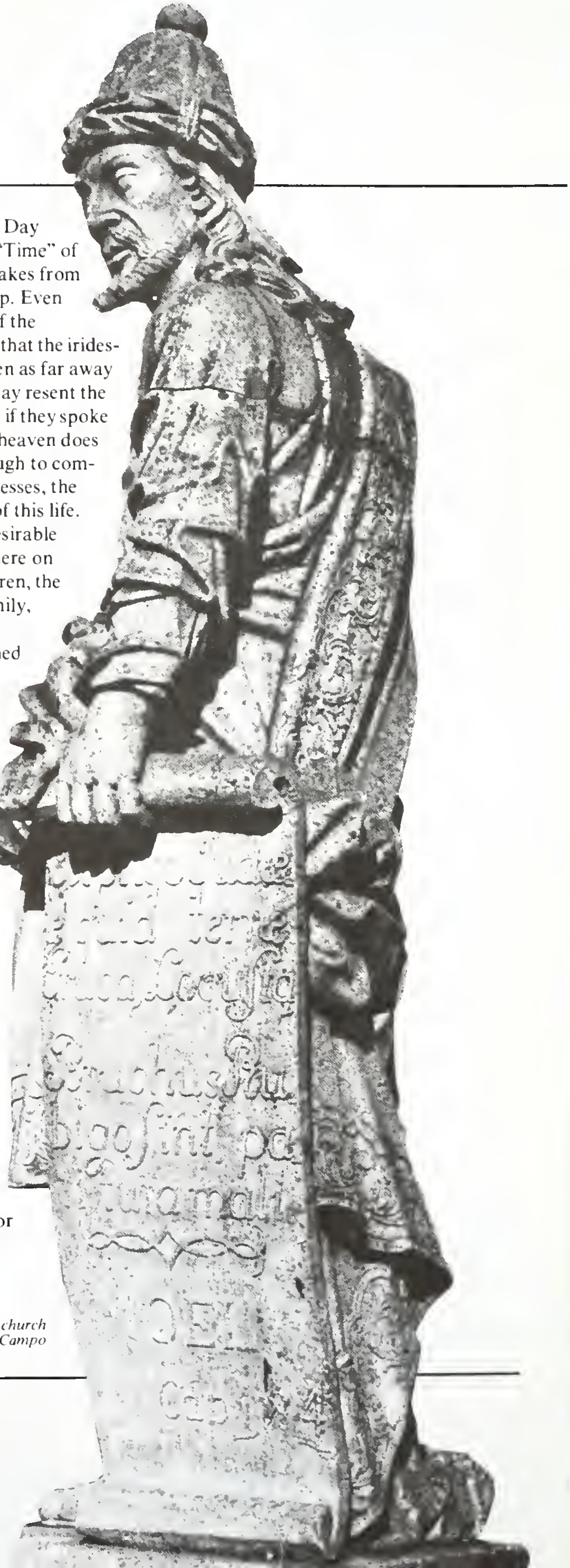
However, we need to remember the setting for the words, "I will restore." Joel saw the severe famine of his time as a punishment for the sin of the people, and their repentance was the key to the restoration that he promised from God. When the people renewed their love to God and once more pledged obedience, then God could give again all the blessings that were possible between a loving God and his faithful servants. Similarly, as we today offer to him our abilities and talents, as we build our relationships with each other firmly on our love to God, and as we work in harmony with his laws, it is possible for God to bless us. He can "establish the work of our hands" because it was first given to him, restore the good earth because we have used it with love and respect, preserve all the dear intimacy and understanding and helpfulness we have shared with others because always we have loved God first.

But the teachings of Jesus are merciless here; he demands from us everything. Much is said these days about the willingness of God to "accept" every person. Understood correctly, this is profoundly and blessedly true. But the love of God which accepts every one is the burning fire which the saints know and write about, a fire that insists on destroying all sin and making out of the sinner a person who is "new" indeed. After surrender comes restoration, and only then. Francis Thompson's poem "The Hound of Heaven" begins, "I fled Him, down the nights and down the days." Only after the one pursued no longer seeks to escape does the voice of the Divine Pursuer speak the word of restoration:

All which thy child's mistake
Fancies as lost, I have stored for thee at home:
Rise, clasp My hand, and come!

Today we approach the beginning of another year. Traditionally this is a time for reflection, because New Year's Day brings us face to face with the "Time" of which the poet speaks, which takes from us so much that we long to keep. Even young people are a bit afraid of the future. Older people, who find that the iridescent dreams of youth seem often as far away as the Garden of Eden itself, may resent the day or seek to ignore it. Many, if they spoke truth, might confess that even heaven does not always sound inviting enough to compensate for the physical weaknesses, the disappointments, the failures of this life. Harps and crowns seem less desirable than the best moments of life here on earth: the laughter of our children, the love we have known in our family, the joy of achievement in our work. And we may have watched time take these away. Perhaps our concept of heaven would be nearer truth if we clung to our word *restore*. Will not the new heaven and the new earth have everything beautiful and good that we have learned to appreciate here? Will not the great host of the redeemed include those whom we "have loved long since, and lost a while"? We will not be strangers in that new life; we will be at home. Restoration, which we have known imperfectly in our walk by faith, will be complete.

"I will restore." It is a good word, spoken by the God who created our world and who created us. It is a good word for the new year, and for all the years ahead. ☐



Statue of Joel, in the courtyard of the church at Congonhas de Campo

or the years ahead

Why water?

As Brethren, w regain a sens a rite that ou willingly suffere

by Kenneth L. Gibble

It was a hot summer morning in the year 1950. The place was the lodge in what was then the still new facility for summer camping established by our church in Berks County, Pennsylvania. It had been given the name, Camp Swatara.

When the speaker first stood up, most of us nine- and ten-year-olds were hoping above all else that he would make it short. It was just too hot to sit inside, especially when the swimming pool waited for us just down the hill. Within minutes, however, any thoughts of going swimming vanished.

The speaker that morning was Calvin Bright, a missionary to China who had been forced to leave that country when the communists had taken over. Calvin Bright's story of his arrest and imprisonment made an indelible impression on my mind. And the greatest impression of all came from his description of how hungry and thirsty he became in prison, how he was given almost nothing to eat and very little to drink. I suppose it was the combination of the sultry day and our speaker's vivid description of his own thirst that did it. I felt my mouth and throat getting unbearably dry until it seemed as though I myself was in prison. And when our missionary friend had ended his talk, I found myself in one of the longest lines for the water fountain I have ever seen.

Water—it is indispensable for life. A person dying of thirst will give anything for a drink of water. When rain does not fall, the land dries up, animals and people starve. Water is a great blessing.

But it's just as true that water is a great curse. When flood waters spread across valleys and towns, they give ample testimony to water's potential for destruction.

The biblical writings note both the curse and the blessing of water. There are few more terrifying accounts in the Bible than that of the Great Flood, when, except for those in the Ark, all living things on the face of the earth perished. At some places in the Bible, water symbolizes the forces of chaos and destruction which constantly are at war with God himself. But at other places in Scripture, water is a symbol for *life* in the most profound sense. Jesus tells the woman who comes to Jacob's well: "Whoever drinks of the water that I shall give will never thirst; the water that I give will become a spring of water welling up to eternal life" (John 4:13-14).

When we talk about water in connection with our Christian faith, we think of baptism. And while it is true that baptism became the means of initiating believers into faith in Jesus Christ, the use of water for purification in the Hebrew religious tradition paved the way. Speaking for Jahweh, Ezekiel writes: "I will sprinkle clean water over you, and you shall be cleansed from all that defiles you" (Ezek. 36:25 NEB).

Water, as we well know, is a cleansing agent; so it was only natural that religious life included the symbol of water as that which washes the believer clean of imperfections. So in the New Testament, the writer of Ephesians says, "Christ loved the church and gave himself up for it, to consecrate it, cleansing it by water and word. . . . " (Eph. 5:25).

One of the vivid impressions upon me as a boy when I witnessed the frequent baptisms in the Little Chiques Creek, which ran behind our house, was that of the flowing water carrying downstream and out of

> can do no better than to
> of the importance of baptism—
> forebears prized so much they
> persecution for the cause of Christ.

sight the sins of the person being baptized. That is one bit of symbolism we have lost in our modern, heated baptistries.

But the cleansing aspect of baptism does not touch the deepest level of meaning of this sacred rite. Baptism involves two major steps: first, my act of obedience in answering the call of Christ to be his disciple; and second, God's gracious gift of new life to me. The first step I must take; the second God takes on my behalf.

The step that I must take, the act of obedience, is a decision that ought to be the most important decision of my life. It is a response to the call of Jesus: "Follow Me." The early Brethren termed baptism an ordinance because they understood it to be primarily an obedient act. You see, I can decide *not* to follow Jesus, and many people do just that. Maybe they are baptized sometime in their lives, either as an infant or as an older person, but they never take seriously what baptism means. True baptism means making a choice—a choice to let your allegiance to Christ and his way be the chief loyalty in your life; a choice to become a part of his church, to support it by your time and prayers and money; a choice to put your values and behavior in tune with what Jesus taught.

And this is no light decision, no simple choice. It is a choice not to be made because it's the popular thing to do. When you choose to be baptized, you do so knowing that you are leaving your old self behind. In a very real sense, it is a choice to die—to die to your old selfish values and attitudes and actions.

That is why full immersion into the water is such an appropriate symbol. In the words of the Apostle Paul, we are "buried with (Christ) in baptism" (Col. 2:12). And John Chrysostom, writing in the 4th Century after Christ, says, "(Baptism) represents death and interment . . . When we plunge our head beneath water, as in a sepulcher, the old man becomes completely immersed and buried."

So it is that our part in baptism is obedience to Christ our Lord, who calls us to "lose our lives" for his sake.

But that's only one side to baptism. The other side is something we can't do for ourselves; rather, it is something God does for us. And that something is to give us a new life. That's what Jesus was trying to explain to Nicodemus when that man came to talk religion with him. Jesus told him, "Unless one is born anew, he cannot see the kingdom of God." What Nicodemus wanted to know was how this being born all over again could happen, and that's the same question we have.

And the answer is a mystery. It can't be explained in biological terms. It's a faith reality by which God tells us, "The old you is gone; now you are new and clean, you are a part of Christ himself. Your brothers and sisters are all those who have passed through the waters of baptism to a new life." Again to quote John Chrysostom: "(Baptism is also) life and resurrection. . . . When we leave the water the new man suddenly appears."

Now note again that we can't give ourselves this new life. It has to come from God. We symbolize that by having a representative of the church perform the baptism. It's not something we do ourselves. Oh, we rather *wish* we could do it ourselves; we've been brought up in the tradition of American individualism, which teaches us to pull ourselves up by our own bootstraps. We can all remember our mothers bathing us when we were small and telling us, "When you are old enough, you can wash yourself."

But when it comes to making ourselves clean in God's sight, when it comes to receiving new lives in place of old lives, then individual effort just won't *wash*. Baptism, therefore, is one part obedience; but it is equally an act of God's grace.

Now there are many forms of baptism. I have come increasingly to appreciate the form used in the Church of the Brethren. Granted, it's not as dignified as some other ways. It gets rather noisy and wet; and the person comes out of the water looking pretty disheveled, to say the least. I've sometimes thought that in our church we could make the whole thing a bit more dignified by having our organist play some soft music during our baptisms.

But I've rejected that thought. We are talking about radical obedience, and dying to our old selves, and a new birth. Now death and birth are anything but nice, pretty, dignified happenings. They are attended by strong emotions, by noise, and by people looking and feeling just the opposite of neat and orderly. They are momentous events. And baptism as a symbol should capture a great deal of all that.

We need meaningful symbols in our day—events that speak to us of the deep truths of life. As Brethren, we can do no better than to regain a sense of the importance of baptism—a rite that our forbears prized so much they were willing to suffer persecution for the cause of Christ. ☐

Mattie Dolby:

No sound of trumpet

Growing up black in t
Church of the Brethren at the tu
offered no advantages, Mattie discovered. The doo
stood neither open nor ajar. But Mattie entered and in 19
the first woman the Brethren installed
What happened afterward, however, would have defeat

by Mildred Hess Grimley

After the doctor's pronouncement the folks were heartbroken and desperate. Ida May had meningitis and the doctor said she could not live through the night. "Call Aunt Mattie," someone suggested. Aunt Mattie—with six children, endless piles of laundry, a steady stream of company, a demanding parish—Aunt Mattie—who never had time to sit down and rest—yes, call Aunt Mattie.

And Aunt Mattie came. With family and friends she knelt by the side of the child and prayed throughout the long night, begging the Lord for the life of the little one lying unconscious before them. "When Mattie prays, things happen," everyone said. As the first faint rays of the morning sun began to filter through the curtain, the child relaxed and fell into an untroubled, natural sleep.

The family was greatly relieved at the recovery—but not surprised, for as Martha Cunningham Dolby's children used to say, "When mama prays for the rain to stop, it does!"

Mattie—the first woman installed as a minister in the Church of the Brethren—was a person of intense drive. She could easily have been intolerant of people who failed to live up to their potential, or been "righteously" angry with people whose eyes were blinded by bigotry; but her deep inner strength tempered her actions, and she was known and loved for her gentleness and compassion.

Even as a child Mattie had a consuming desire to experience the "life abundant" that Jesus talked about. She fixed her eyes upon college. Her father adamantly opposed the idea. He made it quite clear that her brothers should have a college education, but a girl should finish high school, stay home, get married, and "wash and cook and have babies." Mattie had no objection to washing and cooking and having babies—but not yet. Her quick, inquisitive mind demanded that she first find fulfillment along the academic lines. That insatiable desire to learn never left her. Even years later, with a large family and a daily schedule that baffled even the most industrious, she was the library's best patron wherever she lived.

Mattie had been raised in a Church of the Brethren home, her mother and father having been baptized at Cottage Grove and Howard, respectively. Mattie was baptize while in high school. It was quite natural then, that despite the displeasure of her father and the lack of funds, she enrollled at Manchester College.

She and her brother Joe were the first black students in the college. Prejudice wa alive and doing well! The first year was s intense that Mattie and Joe were forced t cook their own meals—off campus. But a the beginning of the second year, Otho Winger, also a student, spearheaded a group of students whose aim was to surround Mattie with love and congeniality. This was especially welcome during meals in the dining room when she ate at their table. Money was an ever pressing concer and she spent long hours working in the college kitchen and doing other odd jobs.

In spite of the poverty and prejudice th dogged her steps, Mattie consistently refused to wallow in self-pity or to grumble She insisted upon this even with her own children.

"It had been an endless succession of bread and gravy, supper after supper," Alta, one of Mattie's daughters, remembered. "We came to the table and I

f the century
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e ministry.
lesser spirit.

grumbled something about 'more bread and gravy.' Mama looked at me with her eyes flashing. Her voice was gentle, but uncompromisingly serious, 'If you don't like what the Lord has given us, then you can just take yourself into your bedroom and stay there till we're finished!' I knew I wasn't being given a choice, so I ran into my room. And there were no bedtime snacks either!"

After college, Mattie was still not ready to "wash and cook and have babies," so she joined forces with Elder James May and his wife, Susan, from the Circleville congregation in Southern Ohio District, and went in 1903 to Palestine, Arkansas, where they carried on Brethren mission work, the First District of Arkansas having been formed in 1898. A rapid succession of events took place during the first year: Susan May passed away, Elder May baptized twelve people, and then he returned home, leaving Mattie alone of the trio from Ohio. She continued the work, assisting Brethren missionaries D. C. Clark and J. H. Neher.

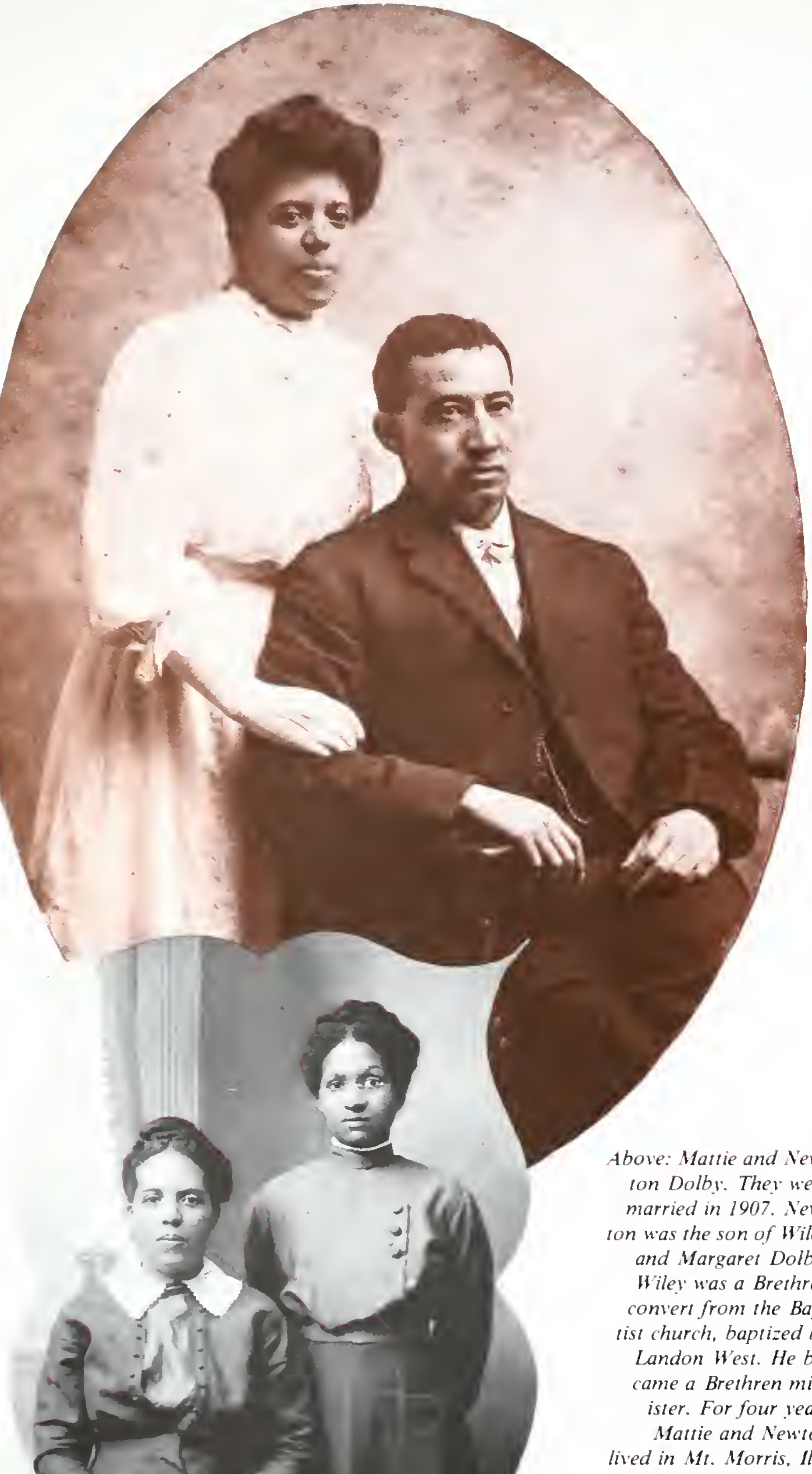
Mattie went at her task with a will, but progress was all uphill. Her letters from Arkansas speak of her concern for the condition of the Blacks she worked among:

"The history of the Negro is the history of a downtrodden and neglected race. America boasts of her freedom and Christianity, but we, as American Negroes, have known little but to be abused and misled."

Mattie grieved that, for her people, life was nothing but "work, work, work, work." Parents had little time or knowledge to train their children; hence the patterns repeated themselves. Mattie longed to impart to the little black children the liberating forces of education:

"Their educational advantages are so very meager. They are given but three to four months' school and this is divided between winter and summer. At the time they have school in winter the roads are so bad that a great many children cannot attend, and in midsummer it is so hot that they cannot study . . . .

"Many of their teachers are incompetent and the districts are so large that one teacher cannot do justice to the pupils, there often being enough for two. This, however, just suits that class who claim that education unfits the Negro for usefulness. They are trying to make the school term even shorter than it is. It has long been proven that we can be somebody



Above: Mattie and Newton Dolby. They were married in 1907. Newton was the son of Wiley and Margaret Dolby. Wiley was a Brethren convert from the Baptist church, baptized by Landon West. He became a Brethren minister. For four years Mattie and Newton lived in Mt. Morris, Illinois, where Newton served as engineer at the college and Mattie taught. Newton died in 1926. Below: Mattie in her student days with her friend Nellie Rainey.

if we only have an opportunity."

Discouraged by the work cut out for her, Mattie, however, did not give up. She surmounted all obstacles and established her little school: "When I first started Sunday school work here I had but three boys. As my little school increased in numbers, I thought I had never seen children more ignorant and uncultured than they were. They knew practically nothing about the Bible, neither how to act. But have they made any improvements? You ought to see them. I now have an enrollment of 22 children, and as nice a little school as you have ever seen. They have proven to me, beyond a doubt, that all they need is instruction. The very little children who never took any interest in Sunday school before and only attended when they felt like it, are now so eager that they can hardly wait from one Sunday till the next. When I see how earnest and enthusiastic they are and how much they seem to enjoy the work, it gives me more real enjoyment than anything I ever did before. I am made to thank God for leading me into this work, and for the way He is blessing us here."

Enthused as she was for educating the children, Mattie did not neglect their parents or the church. She searched for funds to build a decent building for the Arkansas flock, the present building being " . . . just weatherboarded (not ceiled), and has a loose, rough-board floor, in which the cracks are so large that the little children have to be very careful to avoid getting their feet in them."

Mattie's charges were unbelievably poor: "They are living on bread and molasses and will be glad to get plenty of that during the winter." She knew the wealth and abundance of the Brethren in prosperous Southern Ohio and wrote home:

"We appeal to you who are comfortably situated in good homes and whose tables are spread with an abundance of good things, we appeal to you, dear brethren and sisters, to divide your luxury money with God to be used for his poor, benighted, neglected, dark-skinned children in this place. Will you heed the call?"

In those days of early Brethren interest in mission, faraway places like India and China called louder than Arkansas. So, unfortunately, the fields there never whitened into the harvest Mattie longed to reap. Nor was she able to remain to cultivate it.

Malaria, a common scourge in the South at that time, dogged Mattie's steps and in 1907, because of ill health, she was forced to return to Southern Ohio.

There she was overcome by the charm of Newton Dolby, the son of a Brethren minister, Wiley Dolby. Mattie was suddenly aware that now was "a time to love"—to "wash and cook and have babies."

"Papa was always king," Lulu May, Mattie's youngest daughter said. "He wasn't domineering. In fact, he was rather quiet, but what papa wanted, mama saw to it that he got. Papa liked pretty things, so no matter if we only had bread and gravy, mama always put on a bright tablecloth and set out our dishes with the blue flowers around the edge."

The young couple moved to the vicinity of Jeffersonville and attended the Frankfort Church. Here, in 1907, Newton and Mattie were installed as deacons. With increasing zeal, Mattie studied the Bible along with great literature. Working in the capacity of a deacon, she was a joy to those around her. After four years as a deacon, she was called by the church to become a minister. Elders Jonas Horning and Sylvan Bookwalter performed the "laying on of hands ceremony," December 30, 1911.

Newton was a licensed engineer, working at Wilberforce College in Ohio. Mattie was delighted at the opportunity their situation offered her. One thing that she felt was lacking in her ministry was a knowledge of Greek. During the two years they lived at Wilberforce, she studied Greek in great depth. The beauty and meaning of the Word deepened and forever afterward her ministry was a teaching one. Sitting in her church service was like sitting at the feet of a beloved teacher. Her messages were full of cross references, and members of the congregation were urged to take part by reading aloud the passages to which she referred. She was a real student of the Word and her parishioners were constantly urged to become students also.

After Wilberforce, the Dolbys moved to Mt. Morris, Illinois, where Newton served as engineer at the college for four years. Amid a busy schedule of lectures, Mattie's first two children were born.

In 1917, the Dolbys returned to Ohio and made their home in Urbana. There was no Church of the Brethren there so the family, for seven years, made the 24-mile round-trip to the Springfield Church every Sunday and often during the week.

St. Francis meeting house, one of the outposts of the Arkansas Brethren mission. It was on this field that Mattie served from 1903 to 1907, when malaria forced her home.

But prejudice again reared its ugly head, and this time, unfortunately, within the Church of the Brethren. A change of administration, and Mattie was told that they were no longer "as welcome as before" and perhaps they could "find a place of worship closer home." From that point on, her marvelous ministry was lost to the Church of the Brethren. The family joined the Methodist Church where she served as minister for nine years.

The beautiful, gentle spirit of Mattie Dolby shone even more brightly. Not embittered, but infinitely wiser and sadder, Mattie continued to work with white and black alike. All loved her. All called for "Aunt Mattie" or "Mother Dolby" to come and pray with them, to sit with them through nights of darkness, to give guidance on problems, to comfort the sick and bereaved. She always seemed to find "just the right words."

"Mama seemed to know everything," one of her children recalled. "No matter what our question was, Mama knew the answer. We could never figure out how Mama knew so much! In fact, when Theodore was a little fellow in school, the teacher asked him a question. He thought for a moment and then piped out, 'Well, *I* don't know, but I'll ask Mama. *She'll* know!'"

Newton died in 1926. Otho Winger, then the president of Manchester College, felt so deeply about Mattie and her family that he went to Urbana and preached the funeral sermon. With Newton gone, the family faced dire financial stress. Mattie, with her college degree, with her vast knowledge of the classics, of Greek, of "everything," took in washing and ironing to keep food on the table.

"Never once did we hear her complain," her children reminisce. "Long before we got out of bed in the morning, Mama would be washing and ironing. The house was always full of other folks' clothes. We can never remember her lying down to rest."

The children, working at whatever jobs they could find, would bring the pay "home to Mama." "We felt it was a privilege to give it to her. We never thought of keeping it for ourselves."

But still the ends did not meet and so the family moved back to the old homestead in Howard County, Indiana, where Mattie's brother, John, operated a dairy farm. She stayed there for five years while the children grew up. Several of them were able to find employment in Chicago. Mattie

Above: Mattie's daughters, Alta Farmer (left) and Lula May Honore, reminisce about their mother on the front porch of her home in Urbana, Ohio, where Alta still lives today. Below: The Church of God meeting house in Urbana, where Mattie served as pastor for the last twenty years of her life. Bottom: Mattie's tombstone above her grave in Urbana.

REV. MARTHA E.
DOLBY
1878 — 1956

joined them—but only for a short while. In 1936, she returned to Urbana with two of the children.

Mattie's children—Richard, Mary Margaret, Theodore (deceased), Alta, Elizabeth, Lulu May—along with her grandchildren, have made many significant contributions to American life. One was a foreman in a steel mill; there was a music teacher, several nurse's aides, a mechanic, a captain in the US Air Force, a technician in the Xerox Company, the first Peace Corps representative from Ohio to serve in South America, students studying law enforcement and advertising, and a police woman serving in Chicago.

For twenty years Mattie lived in Urbana. She was called by the Church of God "just down the street" to be their first resident minister. She served there until her death in 1956.

One of the finest tributes to Mattie's ministry came about shortly after her death, when the Church of God she had pastored (black) and the Northside Church of God of Urbana (white) merged and they have been worshiping together since then to the benefit of each other and the glory of God.

Many people today trace their love of books to Mattie, who was always encouraging them to "read and widen your vision." With that word of advice, she would put "just the right book" into their hands—and they would be started on their way.

Mattie was never a flamboyant civil rights leader. Instead, she worked quietly behind the scenes, before the rights push of recent years began, to encourage young blacks to rise to their opportunities in America. She once wrote in THE MISSIONARY VISITOR:

"As the hand upon the dial of the 19th Century clock pointed to its last figure, it showed that the American Negro had ceased to be a thing, a commodity that could be bought and sold, but was indeed a humble *being*, that possesses all those qualities of mind and heart that belong to the rest of mankind, capable of receiving education and imparting it to his fellowmen, able to think, eat, feel, and develop those intellectual and moral qualities, such as characterize mankind generally."

Mattie's love for her Lord and for all people, regardless of race or creed, was demonstrated when Lulu May married a young Catholic, Albert Honore. She showered on him the same love she showered on all her children. In fact, "maybe even a little bit more." Perhaps because of this, Mattie was able to minister to him in his hour of deepest need.

It was in the dead of the night and Albert awakened in great terror. Spiritual darkness was engulfing him. "I'm going to die," he wept to Lulu May.

"No, you're not!" she cried. "Albert, you've been fighting God too long. You've come to the place where you've got to let Jesus into your heart and settle this thing! Get out of bed and pray!"

"I can't! I can't even move!"

"I'll get Mama!" Lulu May ran next door and called her mother, Kneeling by the side of the bed, Mattie and Albert "prayed through" until morning. Albert arose a "new man in Christ Jesus."

Mattie encouraged her son-in-law to begin a serious study of God's Word. Along with her guiding hand, he took and completed a correspondence course from Anderson College. Later he was ordained in the ministry.

Mattie Cunningham Dolby. She gave freely of herself, but sounded no trumpet. Well-educated, yet humble. A leader, yet gentle. Poor and black, yet unprejudiced. Humiliated by the church that nurtured her, yet forgiving. Wise, encouraging others, compassionate, a constant student of the Word of God. But most significant of all, "Mama walked and talked with God." ☐

A place for the bull

by Norman R. De Puy

While Andrew Wyeth was painting his picture called "Young Bull," someone had to hold the ring in the animal's nose in order for it to be still so Wyeth could get the critically fine detail which characterizes his paintings. I'm sure you're familiar with his more popular works such as "Christina's World" and know how meticulous he is about detail. After a while the bull became so tame that it would follow Wyeth around the pasture and stand by him as he painted. One day the animal felt friendly and nuzzled Wyeth's arm, causing a streak of paint across the canvas. According to the man who owned the farm (and the bull, too, I think), Wyeth decided to let the streak stand as part of the painting.

Can you imagine the significance of that decision on the part of a consummate realist and perfectionist like Wyeth, with his vision, his control, his exquisite talent, and his deep commitment to doing the painting just the way he wanted it?

This strikes me as a parable. God is a perfectionist . . . with an incredible vision and patience beyond human definition. He doesn't have to settle for chance or for error. He could insist . . . by definition . . . on the picture proceeding exactly as he wants it, exactly as he has both the skill and power to make it.

Yet, he allows us a part in the painting. He does not erase those things which we contribute; he allows them to stand. The bull was denying his nature, as it is defined in the textbooks about bulls. He was being tender and affectionate. I wonder if the bull's attitude and motive were reflected in Wyeth's decision?

So we, by His grace, deny our nature, and take on a supernature(al) when we share in his painting.

If the parable is valid, it would make a marked difference in the way we reflect the love of God in us toward others; drastically alter the compulsive behavior we often show toward eath other. Parents would be more willing to allow their children to make their own contribution to the "picture." Teachers might learn something from their students. Adults might learn from children, educated people from the so-called uneducated. The upper class (or moneyed would be a better way to put it) from those who are poor.

Preachers, no matter how high their vision for their church, might be more willing to let their people have a say in where it will all eventually go.

It is hard for us to understand by logic why the powerful should ever listen to the less powerful—and no doubt there are times when they should not. And there are times when God does not—more about that below. But for some reason Wyeth, who had all the talent, all of the vision, let the contribution of the bull stand. God who has all the power, all the righteousness, all the wisdom, to say nothing of the skill and the talent, allows our contribution to the kingdom to stand.

It is most encouraging, as long as we do not carry the parable beyond its depth. Wyeth did not turn the entire painting over to the bull, thank the Lord. And thank the Lord that the vision, the end, the technique and the purpose continue to be carried out by God. We have heard it said that God has no hands but ours. Nonsense. His will will be done either by us or in some other way. It is God's world, God's painting—and though grateful for a part, we rest ultimately in the skill of the artist. ☐

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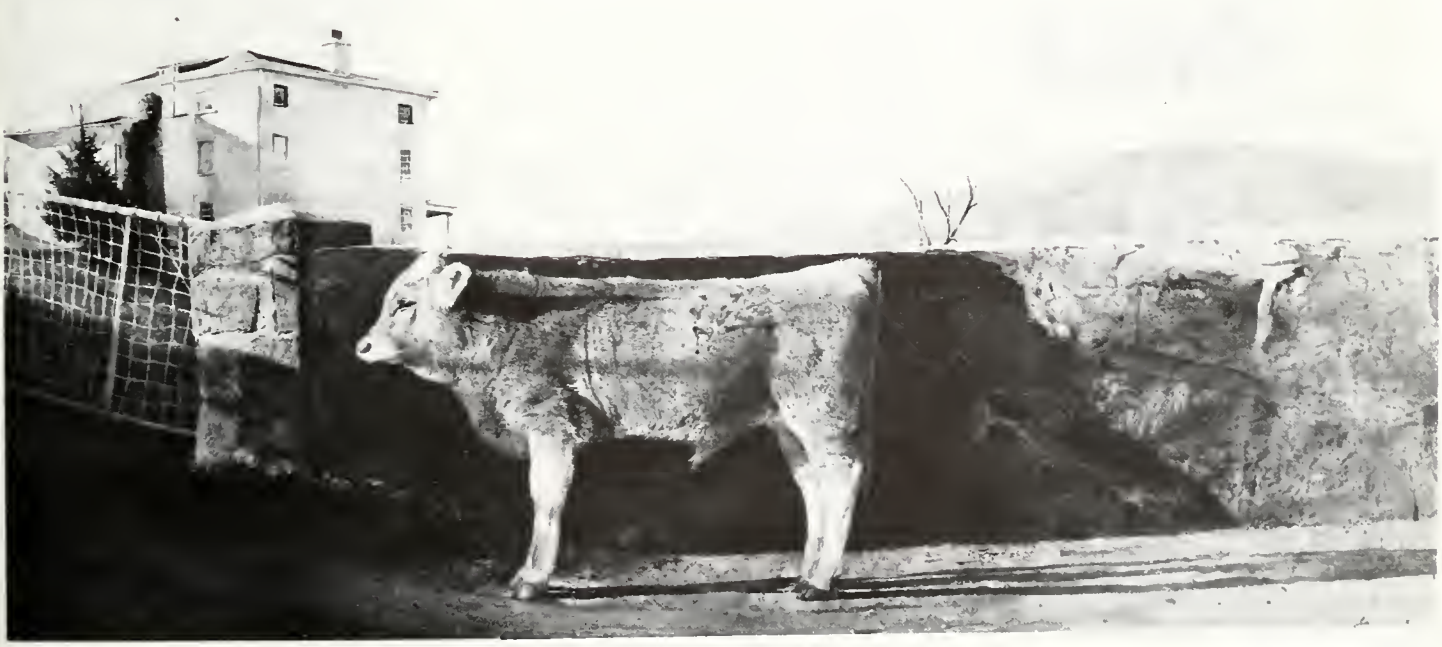

"Young Bull," by Andrew Wyeth. Photograph courtesy of the Brandywine River Museum.

Putting people back into funerals

We commonly act as if we, and those we love, were going to live forever. But we are wrong, for all must die—nor can we know when this will happen.

The subject of death has long been taboo in our culture. This is unfortunate, for death is a normal and necessary part of life. Until we learn to face it honestly and accept it, we are not living at our best.

If we are to appreciate our fellows, if we are to live with patience and gentleness and love, let us be about it today, for life is short.

—Ernest Morgan

by Anthony R. Epp

I have long nurtured a vaguely historical notion that funerals used to be a service which the family and its friends did with and for each other. Whether or not that notion is truly historical, the fact remains that today funerals are done to and for us.

It was in this context of funerals as they are presently done to us that my family and I began our pilgrimage toward the idea that funerals be oriented around the people directly involved. My parents were inspired by the funeral of a dear friend. My sisters reacted against the commercialized pomp which they had seen associated with death. My wife and I had received additional impetus from a booklet by Ernest Morgan, *A Manual of Death Education and Simple Burial* (Celo Press).

Thus, in the recesses of our minds we all had ideas concerning the ways in which we thought that death should be handled, especially within the family. Although we were never able to discuss these ideas as a total family, we had reached remarkably similar conclusions, as we learned so well when Daddy died. In the days following his unexpected death, we attempted to use things and ideas which had been meaningful to Daddy and which were at the same time in harmony with the ideas and ideals which we needed to express. Because we had thought them through, we were able to realize them.

From the moment that the doctor announced my father's death, my mother and sister, who were with him in the emergenc room, agreed that the coffin should be a pine box. When they called me and we ha gotten through the first wave of grief, I wa preparing to suggest a pine box when the announced their action on that very subject. Daddy's friends and co-workers were to build the box. They all turned out afte Sunday school to build it. "You don't know how much it meant to all of us to b able to do that for Dan," one of the workers told me the day following the burial.

We children prepared the box itself. In the bottom we placed a patchwork quilt which would later cover the body. For under the head one of my sisters provided a pillow that she had crocheted. Together w loaded the box onto a waiting pick-up. W benefited from these little acts in that they served as avenues by which we were able t give vent to the grief and love which were welling up within us. And nothing in all o it looked "funereal."

Other people were able to express their grief by mourning with us. From even before Daddy had officially been pronounced dead, Mother had comforting friends beside her. On the two days following, we were almost never alone. Thes visits brought our grief out into the open, but also strengthened and supported us, a did the huge quantities of food which people brought with them. People were rallying behind us.

On Tuesday morning, shortly before th burial was to take place, we gathered as family and friends to close the pine box. Some, because of their emotional state, chose not to be with us. Some of us who participated began with some misgivings. Using Daddy's hammer, Mother drove in the first nail. We children followed. Suddenly, I felt a great relief sweep over me, as if I were, by this concrete act, formally accepting the death of my father. Grandchildren then followed. Family solidarity was cemented when, as I lifted my four-year-old son and attempted to help him drive in his nail, he announced, "I ca do it." As friends and relatives joined in, I sensed a growing psychological acceptanc of the fact that my father's earthly life ha ended. There were both relief and tears, but we had made a step on the road to recovery.

We began the burial service by singing rom memory the first verses of "Holy, Ioly, Holy" and "A Mighty Fortress Is)ur God." Following a prayer, the pastor sked for remembrances and thoughts vhich people might want to share. The iumber who spoke was amazing. It was nteresting to note that those who, because if work or distance, had been unable to iarticipate in our previous days of grief vere the most emotionally shaken, and hus unable to share their thoughts. After he pastor had read the burial rite, all of us oined in repeating the Lord's Prayer. The iine box was lowered to its final destinaion. The service closed with one more ymbolic act: beginning with my mother, ve each threw a freshly-cut flower onto the offin. Those were the only flowers that we iurchased. The prayers and thoughts utered at that time are known only to God, iut the gesture was visibly meaningful to hose who participated.

Following the burial, we gathered at the hurch for a fellowship meal. Knowing well he people who had prepared it and who vere serving made of it another act of love vhich the community of faith was extendng to us.

Because of our own participation and iecause of the acceptance of this death vhich we had been symbolically and psyhologically making through these acts, we is a family were able to participate fully in he memorial service which took place on uesday afternoon. We sang forcefully the ffirmative hymns "Holy God, We Praise hy Name" and "Praise, Thou, the Lord,) My Soul," which the organist, at our reuest, played majestically; having worked hrough our most severe grief, we were able o listen to the meditation; and in the vords to the closing music, "Come, Come, 'e Saints," we were able to perceive truth: 'All is well! All is well!"

We had enabled ourselves and others to ind overt expressions of grief in tangible cts. We and our friends and relatives had iuried Daddy's body; he had not been iuried for us. In the time since Daddy's leath and burial the outpouring of afirmation concerning these acts and symiols has indicated to us that people are inleed ready to abandon the "American way f death." We did it by putting people back nto the funeral. ☐

A progress report

by Evamae Crist

No one warned me of the self-control I'd be required to show
No one warned me of the tricycles in the driveway and the formula in the refrigerator
No one warned me of the increase in our milk bill
No one warned me about the bushels of laundry
No one warned me of the loaves of bread disappearing from my breadbox
No one warned me that this project would require all my time
No one warned me of the frequent drop-in of Americanized Vietnamese friends
No one warned me that I would have to talk so slowly
No one warned me that my telephone messages would be mislaid and forgotten
No one warned me that someone would read my morning paper before me
No one warned me about the high cost of Pampers
No one warned me of the frequent unscheduled trips to the market
No one warned me that the rice cooker would boil over every evening

No one warned me of the gentleness of this lovely family
No one warned me how quietly they walk, talk, and work
No one warned me of the kindness each child consistently shows
No one warned me how earnestly these people try to communicate
No one warned me of the warm hugs and juicy kisses
No one warned me of their genuine appreciation
No one warned me that I'd come to love these children so dearly
No one warned me of the joy we'd share at mealtime
No one warned me how much I would learn from them
No one warned me that the media would find them so newsworthy
No one warned me that our congregation would care so much
No one warned me that friends would bring us corn, tomatoes, and beans
No one warned me that the grandmother would do all my mending
No one warned me of the blessings received as all of us pray together

Our new family has been living with us for nine weeks. We are house hunting, job hunting, and praising the Lord! ☐

word from washington

A matter of simple justice

by Louise Denham Bowman

Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex.

This substantive portion of the Equal Rights Amendment could well be the proclaimer of a new era of equality for both women and men. It would add to our fundamental law explicit recognition of the principle that men and women are equal before the law. In asserting this principle, laws would be based on the health and welfare of individuals rather than sex.

Historically, women have been confined to a narrow subservient role. Ancient common law classified women with children and imbeciles. Early American culture reinforced this attitude by confining women, for the most part, to roles which maintained the household, gave birth to, and reared another generation for economic growth.

Efforts to secure for women the right to vote began early in our country's history. It took 150 years, however, before the 19th Amendment was ratified, in 1920!

Since 1923, an equal rights amendment has been introduced into every Congress. It was not until 1946, however, that serious consideration was given to ERA. Disagreement often centered on the concept of "equality" and the impact such an amendment would have on existing laws. In order to be equal, it was argued, women needed more and different "rights" than men possessed.

During the 1960s ERA was presented as a broad mandate for unified treatment of both men and women. This interpretation, as based on previous Supreme Court decisions, qualified ERA at two points: protection of an individual's right to privacy, and the need to consider objectively the physical differences between the sexes.

Our present legal structure will continue to discriminate against women and men as long as it permits any differentiation in treatment based on sex. There are three related reasons:

1. Preservation of such structure continues to discriminate because a large number of women do not fit the female stereotype for which present sex-based laws were written. For instance, women have been excluded from jury service based on a value system which implied women were the center of home and family.

2. All aspects of separate treatment for women are interrelated, employing the ripple theory where one discriminatory pattern ripples out in endless, interlocking patterns of discrimination. Until the past few years (and still true in some situations) women were denied educational opportunities and loans for education, thereby affecting possible future employment, ad infinitum.

3. Whatever the motivation for different treatment, separate but equal rights and responsibilities creates two groups governed by a different set of values! Lessons from history and experience teach that in dual systems, one group is always dominant and the other subordinate.

An examination of the most common objections to the Equal Rights Amendment includes these major problems:

1. The role of wife and mother would be diminished. Being a homemaker and mother are certainly fulfilling roles for many women. That is, and should remain, their right. But for many women, unmarried and married, fulfillment could come in other careers or several careers in combination. In addition, an attitude of equality in male-female roles frees men to become more involved in an area women have protected for themselves.

2. Protection of women's rights already exists in present legislation. The most often cited federal law, Title VII of the Civil Rights Act of 1964, deals only with employment, prohibiting discrimination because of sex. Unhappily, at this writing the agency charged with adminstration of Title VII, the Equal Employment Oppor-

Women parade on New York's Fifth Avenue for equality under law—in today's world "a matter of simple justice and common sense."

SISTERS
WOMANPOWER

tunity Commission, has under its consideration a revision of earlier guidelines which will weaken protection for women and minority groups in employment. Additional laws dealing with equal education opportunities have recently been passed, but federal guidelines interpreting the laws continue to lag behind. Piece-meal revision of existing inequitable legislation would require multiple and comprehensive treatment by the courts and legislatures. It is unrealistic to expect the overhauling of such numerous laws in the lifetime of today's women, indeed, if ever.

Even with passage of major laws prohibiting discrimination in employment and education, women continue to suffer from the effects of past discriminations and continued economic, social, and legal discrimination. Women earn about 60 percent of what men earn; the average woman with a bachelor's degree who works full-time earns about the same median income as a man who is a high school drop-out (1974).

3. In cases of divorce and separation, some women would be denied child support and alimony. ERA would define support and alimony obligations for both spouses in terms of each spouse's earning power, current resources, and nonmonetary contributions to the family welfare. Thus, if both husband and wife had equal resources and earning capacity, each would be equally responsible to support the other and any children. On the other hand, where one spouse was the primary wage earner and the other runs the house, the wage earner would have a duty o support the spouse who stays home as well as any children.

4. Women would be subject to military draft. Congress has always had the power o draft women. The induction power of he army has been suspended and the military services must now rely on volunteers for strength. However, the Senate Judiciary Committee, in reporting on ERA to the Senate, stated: "Of course ERA will not require that all women serve n the military any more than all men are equired to serve. Those women who are physically or mentally unqualified or who are conscientious objectors or who are exempt because of their responsibilities (e.g., certain public officials or those with dependents) will not have to serve, just as men who are unqualified or exempt do not erve today. Thus the fear that mothers will be conscripted from their children into military service if the Equal Rights Amendment is ratified is totally and completely unfounded."

For Brethren, who have always found war incompatible with their interpretation of the Christ, perhaps the challenge here should not be that women might be inducted but that anyone, men or women, should be inducted. Is it equal that men bear this burden alone?

5. Women would lose property rights. In most states where property is held under common law ownership, the woman now has the right to control property she owned before marriage as well as property she earns or receives by gifts during marriage. Some women have championed this kind of law because it enables non-working women without independent incomes to share in family property. However, the husband has power of management and control over community property, and in some states he can assign, encumber, or convey property without his wife's consent! Under ERA, laws which grant management of community property to the husband alone or favor the husband in any way would not be valid.

The 1970 Church of the Brethren Annual Conference Resolution on Equality for Women states that "as the body of Christ, the church is committed to persons affirming their full worth and humanity." To implement this high ideal, the paper directed the General Board to support the Equal Rights Amendment as one way in which the church could bring women into full participation in the mainstream of American society.

ERA would become the 27th Constitutional Amendment upon ratification by three-fourths (38) of the states. (34 have ratified.) Ratification must be completed by 1979. Time is running out. In those states where ERA has not been ratified, it is critical that state legislators be urged to support ratification. For specific information in your state, contact Church of the Brethren Washington Office, 100 Maryland Ave., N.E., Wash., D.C. 20002.

As former Senator Marlow Cook (R-Ky) stated, "I think it is intolerable that the freest form of government in the world, a government dedicated to the proposition that all persons are equal in the eyes of the law, should draw lines of sex discrimination so unreasonably and unjustly. . . . Legal equality for citizens is a matter of simple justice and common sense." ☐

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turning points

Licensing/ Ordination

David Lee Bowman, ordained Aug. 31, 1975, Mill Creek, Shenandoah

Gary Dill, ordained Sept. 21, 1975, Prince of Peace, Northern Indiana

Bruce Ecenroad, licensed Aug. 17, 1975, Heidelberg, Atlantic Northeast

James Eikenberry, ordained Sept 28, 1975, Freeport, Illinois - Wisconsin

Earl J Foster, received as ordained from Brooklyn

Walter Heisey, licensed Aug. 17, 1975, Heidelberg, Atlantic Northeast

Leslie Hudson, licensed, Sept 28, 1975, Crab Orchard, Virlina

Fred A. Jordan Sr., licensed Sept 7, 1975, Hollins Road, Virlina

Gerard Anthony Marando, licensed Sept. 28, 1975, Bethany, Mid-Atlantic

Richard A Melvin, licensed Sept. 1975, Bethany, Mid-Atlantic

Elbert E Naff Sr., ordained Aug. 31, 1975, Red Oak Grove, Virlina

Maston Stanley, licensed Aug. 31, 1975, Fremont, Virlina

Lonnie Weddle, licensed Aug. 31, 1975, Fremont, Virlina

David L Wertz, ordained Sept. 14, 1975, Masons Cove, Virlina

Pastoral Placements

James David Albright, from lay person, to full time, English River, Northern Plains

Andrew S Bontrager, to Paradise, Pacific Southwest

Galen H Brumbaugh, to Hempfield, Atlantic Northeast

Kirby Dubble, to Paxton, Atlantic Northeast

Kendall Elmore, from Hickory Grove, South Central Indiana, to Red Hill, Virlina

John W Glick, to Pottstown, Atlantic Northeast

F Merritt Hulst, from Cedar Grove, Southern Ohio, to Waterford, Pacific Southwest

Stanley G. Keller, to retirement, from Peace, Pacific Southwest

Joel D Kline, to Hanoverdale, Atlantic Northeast

Dallas D Lehman, from Hagerstown, Mid-Atlantic, to Lower Conewago, Southern Pennsylvania

William Longenecker, to Mt. Wilson, Atlantic Northeast

John W Lowe Jr., from Green Tree, Atlantic Northeast, to Chambersburg, Southern Pennsylvania

Fred Miller, terminating from Clear Creek, South Central Indiana

John D. Mummert, from Big Creek, Southern Plains, to Phoenix, First, Pacific Southwest

Jesse Pittman, from Damascus-Crab Run, Shenandoah, to Melvin Hill, Southeastern

Jay Tilley, resigned New Haven, Southeastern

Wedding Anniversaries

Mr and Mrs O. Clark Anspach, Lima, Ohio, 64

Mr. and Mrs. Loy Bachman, Paulding, Ohio, 61

Mr and Mrs. Berger Baker, New Enterprise, Pa., 60

Mr and Mrs Milo Barnhart, Wenatchee, Wash., 50

Mr. and Mrs. George Branscom, Roanoke, Va., 55

Mr. and Mrs Howard Cassell, Greenville, Ohio, 60

Mr. and Mrs Floyd Crist, Quinter, Kans., 58

Mr. and Mrs. Crosscope, Winter Park, Fla., 59

Mr. and Mrs. Herman Eyler, Union Bridge, Md., 52

Mr. and Mrs. Henry Flora, Quinter, Kans., 62

Mr. and Mrs D. C Flory, Dayton, Ohio, 60

Mr and Mrs Harvey Grossnickle, Union Bridge, Md., 66

Mr. and Mrs. Robert A Haney, Blackwell, Okla., 50

Mr and Mrs. Lloyd M Hay, Mill Run, Pa., 60

Mr. and Mrs. Emil Henze, Johnstown, Pa., 57

Mr. and Mrs. Noah Hess, Neffsville, Pa., 50

Mr. and Mrs. Carroll Inlies, Quinter, Kans., 58

Mr and Mrs. Dennis Jamison, Quinter, Kans., 53

Mr and Mrs Walter Kesler, Quinter, Kans., 50

Mr. and Mrs Orville Lippy, Union Bridge, Md., 57

Mr and Mrs. David Minnich, Dayton, Ohio, 58

Mr. and Mrs Elmer J Musselman, Claysburg, Pa., 50

Mr and Mrs Si Neher, Wenatchee, Wash., 50

Mr. and Mrs. Medford Neher, Pompano, Fla., 56

Mr. and Mrs. Elwood Miller, Johnstown, Pa., 58

Mr and Mrs Harry Nidever, New Mexico, 65

Mr. and Mrs. Albert Oaks, Englewood, Ohio, 64

Mr. and Mrs. Yarrow Palkowsky, Quinter, Kans., 55

Mr. and Mrs. Ray Pence, La Verne, Calif., 50

Mr. and Mrs. Clarence Peters, Dayton, Ohio, 55

Mr. and Mrs. William Puterbaugh, Trotwood, Ohio, 66

Mr. and Mrs. Charles Sanger, Silver Spring, Md., 60

Mr. and Mrs. Paul Sargent, McPherson, Kans., 50

Mr. and Mrs. Frank Schneider, Quinter, Kans., 54

Mr. and Mrs. Arthur Scrogum, La Verne, Calif., 54

Mr. and Mrs. Russell K. Showalter, Bridgewater, Va., 50

Mr. and Mrs. Frank Sine, Glendora, Calif., 50

Mr. and Mrs. Homer Smith, Lacey, Wash., 65

Mr. and Mrs. Emmert Sprenkel, Quinter, Kans., 55

Mr. and Mrs. J. E. Stoker, Council Bluffs, Iowa, 62

Mr. and Mrs. David Stoner Sr., Woodsboro, Md., 56

Mr and Mrs. Lee Turner, Quinter, Kans., 51

Mr. and Mrs. Ralph Tuttle, Quinter, Kans., 56

Mr and Mrs. Byron Weaver, Dayton, Ohio, 58

Mr. and Mrs. John B. White, Sebring, Fla., 60

Mr and Mrs. Walter M Young, Wabash, Ind., 60

Deaths

Leslie Abbott, 76, Riverdale, Calif., Aug. 30, 1975

Elmer C. Ahner, 71, Lehighton, Pa., Sept. 3, 1975

Doris Alexander, 74, Winnipeg, Manitoba, Canada, Sept 9, 1975

Ernest L Armagost, 72, Hooversville, Pa., Aug. 16, 1975

Harry Armstrong, 67, Troy, Ohio, Aug. 22, 1975

Florence Arnold, 83, Torrance, Calif., Sept. 12, 1975

Norine Barker, 76, Denver, Colo., Aug. 22, 1975

Emma Harper Beverage, 84, Bridgewater, Va., Sept. 14, 1975

Leslie Blackburn, Claysburg, Pa., April 18, 1975

John Blackford, 42, Seattle, Wash., Aug. 14, 1975

Spurgeon Boeckel, Dallastown, Pa., Aug 6, 1975

Maude Bowman, 94, Bakersfield, Calif. Oct. 5, 1975

George Crawford Buchanan, 71, Hoytville, Ohio, Aug. 27, 1974

Monroe Buffenmeyer, Myerstown, Pa., Aug. 16, 1975

Harry Alvin Campbell, 63, Indianapolis, Ind., July 25, 1975

Mary J Christy, 77, Santa Monica, Calif., Sept. 8, 1975

John Cole, 65, Somerset, Pa., April 18, 1975

Silver J Cummins, 78, Sebring, Fla., Aug. 14, 1975

Ruth Davidson, 52, York, Pa., Sept. 2, 1975

Cal Dilling, 58, Huntingdon, Pa., Aug 20, 1975

Lydia Dimond, Warrensburg, Mo., Sept. 23, 1975

June Dodson, Martinsville, Va., Aug. 4, 1975

Bernard Doss, 58, Roanoke, Va., Aug. 16, 1975

Wilmer P Dove, 87, Harrisonburg, Va., Oct. 4, 1975

Edith Dresher, 80, Greenville, Ohio, Oct. 5, 1975

Annie Hannah Drewry, 75, Cloverdale, Va., Aug 10, 1975

Verla Jean Dudley, 33, Adel, Iowa, Sept. 7, 1975

Izetta M Ferguson, 77, Duncansville, Pa., Sept 13, 1975

Carl Fike, 73, Laton, Calif., Jan. 20, 1975

Leota Fisher, 74, Redondo Beach, Calif., July 16, 1975

Dorothy Fox, 66, Union Bridge, Md., March 21, 1975

Howard Fox, 71, Union Bridge, Md., March 21, 1975

Eunice Frazier, 66, Denver, Colo., Aug. 21, 1975

Estella Frantz, 80, Springfield, Ohio, Sept. 13, 1975

Joseph H. Frantz, 87, Springfield, Ohio, Sept. 18, 1975

Establishing

Adults watching high school kids going back for the fall term may want to temper their nostalgia. Doubtless there is still goofing off, football, ice cream sodas, and wonderfully serious conversations with the English teacher, but for over 180,000 high schoolers there is also Junior ROTC (Reserve Officer Training Corps).

JROTC has been around since 1916 but only as a curiosity in a few hundred schools. In the last ten years, however, it has expanded into 1,200 American high schools and, as with everything else connected with the military, its growth potential seems quite rosy.

Junior ROTC doesn't train officers. Its graduates aren't commissioned. So what does it do? A sergeant who teaches in the program at San Francisco's Galileo High School was quoted (in *Youth Magazine*, May, 1974) as saying, "Discipline is what we teach. Also, obedience: how to follow orders. Young people need more discipline Not necessarily from a military sense of discipline. Since World War II, families don't have much discipline at home. If we taught discipline then we would not have as many muggers, car thefts, etc."

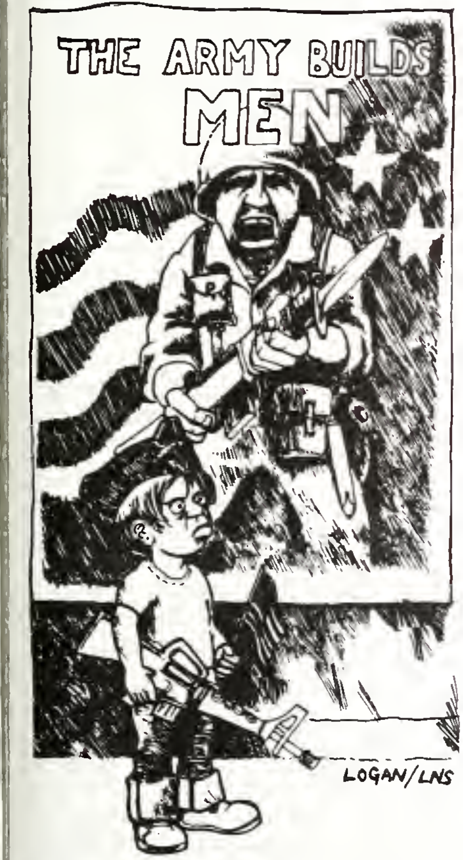
Ah, another anti-crime nostrum, but that's not all they teach. Robert K. Musil of the Center for National Security Studie in Washington has been inspecting the teacher material presented to the boys and girls in the program. In an Army textbook designed for 16-year-olds and entitled *Intermediate Leadership Development*, he came across this passage:

"You may want to take silent weapons i killing, stunning, or capturing individuals. The trench knife and bayonet are excellen weapons . . . The blunt end of a hand ax can be used to stun an enemy; the cutting edge is employed to kill. A machete can also be used for cutting and stabbing . . . Clubs, blackjacks, sticks, and pistol butts are used chiefly to stun; however, a hard blow on the temple or base of the neck may kill. A blackjack is improvised by fil ing a sock with wet sand. If a club or a stick is used as a silent weapon, be certai it is short and solid. Another effective weapon, the garrote, may be used by fastening a wood handle to each end of a

ew beachhead for JROTC

18-inch length of wire (fig. 12.)." (Quoted from the April 5, 1975, issue of *The Nation).*

Incomparably more interesting than trigonometry, and more practical, too. Not that broader theoretical studies are neglected. The Air Force version of JROTC, in cooperation with American Rockwell, offered a four-year $1,000-a-year scholarship to any college or university for, in the words of *Air Force* magazine, "an analysis of the role of the B-1 strategic bomber in our deterrence strategy . . . aimed at broadening public understanding of this role."



The military is moving in on the high schools in other areas as well. The Armed Services Vocational Aptitude Battery Tests are now administered to more than one and one half million students. In New Hampshire the kids are required to take them, but whether or not that becomes general, offering these tests is but part of a larger effort to use the schools as adjuncts to the enlistment program. The test results are a useful preliminary screening for the 32,000 armed service recruiters. By their very name, of course, they encourage the idea among the kids, whom the evil coachmen of the Pentagon are trying to lure to Candy Land, that you can learn a useful trade by signing up.

To get at the kids by getting into the schools, the armed services are doing everything from presenting fashion shows to penetrating the American Personnel and Guidance Association to get the counselors to tout the kids onto a military career. It is only a matter of time before we learn that the Pentagon is paying a bounty to high school teachers for each one of their pupils who signs up.

When President Ford sends 30 or 40 of them to young, quick, and purposeless death in a *Mayaguez* escapade, the television interviews of the stunned and confused parents invariably contain some statement that Johnnie joined up and died for patriotic reasons. The Pentagon's own studies of enlistment motivation show that most join the colors because it's the only decently paying job they can get or because of the chances for schooling. The variety of scholarships and tuition aids connected with joining one form of the military or another is bewilderingly large. In Oregon, for example, they even have a program that gives seniors in the National Guard credit for graduation.

The Pentagon spends a fortune every year on recruiting. It has tens of thousands of people working on it. That's too much for most local school boards. Anyway, why should they keep the military out? It's for national security, isn't it? Besides, maybe they can make the kids behave. How can it hurt to have kids read in a Marine Corps textbook called *Adventures in Leadership* that Vietnam, "Above all . . . showed again that the Marine Corps was and is ready to establish a beachhead anywhere, and if necessary, stay and fight until the job is done." The new beachhead is in secondary education, and if that doesn't work, they'll land in the grammar schools. Nor is it likely they can be prevented from exploiting what was once the local school for the centralized state's benefit. The opposition is too weak, too poor, and too obscure. ☐

by Nicholas von Hoffman

Reprinted, with permission, from The Washington Post, *September 26, 1975*

Persons or groups interested in working to get rid of JROTC should contact the National Interreligious Service Board for Conscientious Objectors (NISBCO), of which the Church of the Brethren is a founding member. Ask for NISBCO's JROTC Packet ($1.00). A complete catalog of NISBCO publications and literature order form is available without charge. Send a stamped envelope to: NISBCO, 550 Washington Building, 15th and New York Avenue, N.W., Washington, D. C. 20005.

Annual Registration Day

The Selective Service System is planning March 31 as "annual" registration day, a replacement for the registration system that ended last April. All males under 26 born in 1957 or earlier, who have not previously registered, will be required to do so on March 31. The SSS is conducting a nationwide publicity blitz for the occasion.

As far as is known, there will be no provisions for persons to register as conscientious objectors, or even to submit a letter of intent as a CO. It appears that this information would be asked for only in the event of a mobilization involving a resumption of inductions.

Various national peace organizations are preparing materials to be used in a campaign to inform young men and women of their rights and alternatives under SSS registration. For more information, write to: NISBCO, 550 Washington Building, 15th and New York Avenue, N. W., Washington, D. C. 20005.

Warren M. Eshbach

Aging: Opportunity for ministry

How to Stay Younger While Growing Older, by Reuel L. Howe. Word Books. 1974. 168 pages. $5.95
Aging: The Fulfillment of Life, by Henri J. M. Nouwen and Walter J. Gaffney. Doubleday. 1974. 149 pages. $6.95
Growing Old in the Country of the Young, by Charles H. Percy. McGraw-Hill. 1974. 214 pages. $7.95
The Bonus Years, Mildred Tengbom. Augsburg. 1975. 156 pages. $3.50 paper

Church and society are rapidly becoming aware of the increasing number of older persons in their midst. Recent survey and population statistics indicate there is a definite possibility that by the year 2000 (just 25 years away!) 20 to 30 percent of the adult population will be over 65 years of age.

Prodded by these statistics and by the unwholesome manner in which "getting older" is regarded in our youth-oriented American culture, many church and community leaders are raising serious questions about mandatory retirement, housing, and health care for older persons. However, more of these concerns are being raised by secular leaders than they are by persons who are concerned with the total ministry of the church. It has become increasingly important for Christian educators, pastors, theologians, and lay persons to develop a biblically based ministry to with aging persons which is theologically sound and person-centered.

To enable this kind of ministry there is a host of new resource books which deal effectively with the implications of growing older.

One book which treats aging as a priority subject for young and old alike is *How to Stay Younger While Growing Older*, by Reuel L. Howe. Convinced that awareness of one's own aging process and the ability to deal with it in the younger years is the key to creative living, Dr. Howe also puts forth the thesis that a good self-image is essential for mature living in each cycle of life. As he understands it, the task of the church, home, and school should be to develop both consciousness-raising about aging and the nurturing of personal creativity to deal with life's changing stages and styles.

This book ends with an excellent chapter on death which in essence makes dying an accompanying experience to life. Individuals and congregations could use this resource for a small group study, a church school elective, or just good personal reading.

An excellent book which treats the subject of "aging" in the biblical and theological perspective is that by Henri J. M. Nouwen and Walter J. Gaffney. Its title, *Aging: The Fulfillment of Life*, portrays the positive stance which the author takes towards the subject of getting older. Combining biblical material with a philosophy of life that is Christ-centered, the book is not only for reading but also for meditation. The excellent photography provides the book with a quality that enables the reader to experience visually the contents.

In contrast to many of the popular myths about the aging process, this book by Nouwen and Gaffney makes the assertion that aging is the turning of the wheel or the gradual fulfillment of the life cycle. Not only is aging this fulfillment and maturing, but it is also the ability to sensitize oneself toward other persons in the journey of life as well. A central feature of the work is the positive and sensitive way it presents the issue of caring for and with aging persons. This is a good book for general reading and would be very useful for pastors and ministers as well as those who have responsibility for working with and understanding the aging process in an institutional setting.

Not all of the current books on aging are in the sociological or theological realm. *Growing Old in the Country of the Young*, written by US Senator Charles H. Percy (R. Ill.), deals with the hard realities of housing, social security, health care, and nutrition. It sets forth the fact that in the political and legislative realm the senior citizens in American society have been woefully neglected.

While many books today deal with the scandal that has accompanied many attempts to help senior citizens, this book speaks forthrightly about problems and offers specific solutions in terms of housing, health care, unemployment, and social security. A most helpful fact about the book is its bold type, large print, and "action resource guide" of which all are ample evidence that it was written not only about, but for, senior citizens.

Someone has observed that while young people are busy establishing priorities and older persons are rearranging priorities, middle-aged persons tend toward defending their values. If the "middle years" are humdrum, then persons should read Mildred Tengbom's book, *The Bonus Years.*

Believing that the "middle years" are both a time for fun and tension this book suggests positive ways for men and women, married and single, to face aging in life with positive growth experience. From a Christian perspective the author gives timely illustrations of how relationships can be fulfilling opportunities for growing in the middle years of life.

As one person observed after reading this book, "It was as if the book were written about me for me."

This would be a good book for an elective church school class, couples or singles group, or a study group sharing about role identity as males and females grow from adolescence, to "middlessence."

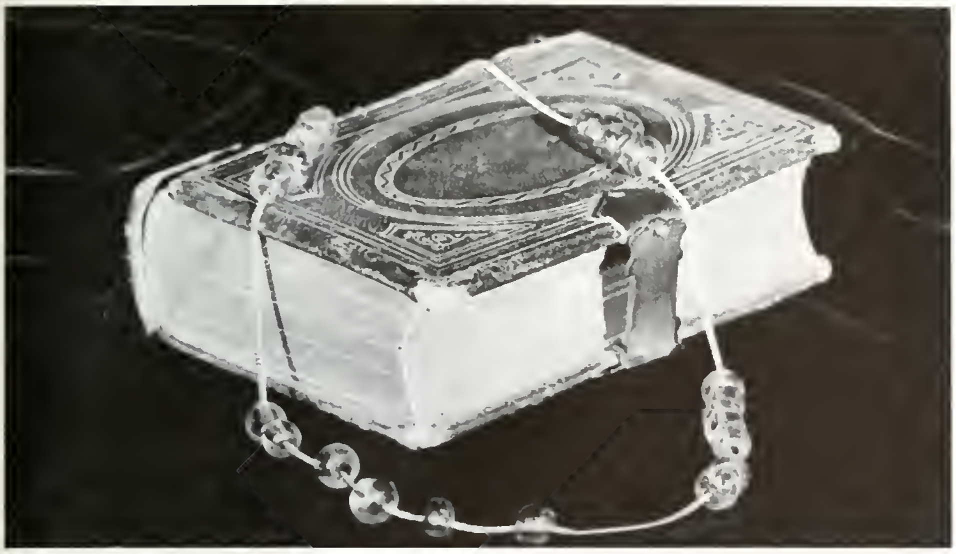
Aging is a subject that concerns every person and because of this should become a priority ministry in terms of the church's response to life's problems. Because of this we need to develop our awareness to the aging process and how the ministry of the church can effectively deal with each of life's stages adequately. ☐

Paul W. Kinsel

In search of 'Defenceless Christians'

A String of Amber: The Heritage of the Mennonites, by Blodwen Davies. Mitchell Press, Ltd., 1973. 228 pages, hardback, $10.00.

Who would expect that an exploring finger in an old Mennonite-owned button box would come up with something so "worldly" as a string of amber beads, crude and primitive and obviously ancient? And who would suspect such a discovery to be a clue to "the unwritten history of the wanderings of many generations of the ancestors" of the Mennonites in Canada—and for that matter, perhaps many of the peaceful, peace-loving, nonresistant peoples that leaven much of the earth's population?



A string of amber, belonging to Lois Teach Paul, and in her family for generations, suggests the link Brethren and Mennonites may have with the "Defenceless Christians."

It took one who loved her many Mennonite neighbors and who patiently and persistently pursued every lead she could find, poking around into the memories, the traditions, the folklore of these plain peoples. Add to that a wide search into ancient writings and available research volumes, an ability to sniff out and to recognize interesting and exciting data, the gift of relating these jigsaw puzzle pieces to one another and the desire to record these findings for others to ponder and perchance to pursue and further clarify. The result: *A String of Amber*, an exciting, delightful, stimulating, hard-to-find, posthumously published volume by Blodwen Davies.

The Mennonite strings of amber emerging from old sewing baskets, button boxes, and button bags, some long, some short—each had a character of its own. All obviously belonged to the same generally primitive sources. What were those sources? Why were these strings of amber so treasured by the Mennonites? This "string of amber" (the book) has 32 "beads" (chapters), ranging over an amazingly varied list of subjects and stretching over more than a millennium of years. Each "bead," with but few exceptions, is a unit in itself, but there is a "string" (relationship) that binds them all together. Most chapters seem to have been individually researched and written.

The author's evidence leads Miss Davies to believe that the roots of her Mennonite neighbors go back to the "Defenceless Christians," Celtic in background, who before the time of Luther and Calvin and Zwingli were driven out of the Po river valley of northern Italy into the hidden valleys of Switzerland. From there the Reformation movement drove them to Holland, to England, to many places. Finally, some of them found refuge in Pennsylvania, beginning in 1683. One of the "beads" (chapter 3) tells how some of the more adventurous of their children and grandchildren moved on by Conestoga to Upper Canada, as early as 1803.

Other root lines of these Mennonites go back into the mountains of southern France (Peter Waldo and the Waldensians); into Bohemia (John Huss and his followers); and into Russia (see chapter 14, "Mennonites from Russia").

Members of the Church of the Brethren will find numerous reasons to be interested in this book. We know that we share some common heritage with the Mennonites in the Anabaptist movement. Do we, too, relate back in some way to the "Defenceless Christians?"

Several references are made to special places where Mennonite history rubs against Brethren history. In chapter 8, "Martyrs' Mirror," Miss Davies reports that the Ephrata (Cloister) community, upon the request of the Mennonites, began in 1745 the monumental task of translating into German-Swiss the huge volume of *Martyrs' Mirror*. This tome, written and published in Holland in 1660, followed a chronological order, century by century, in recounting those who had been martyred because of their faith.

Another example of the touching of Mennonite history with Brethren history is found in chapter 29, "The Ausbund." *The Ausbund* is identified as the oldest Christian hymnbook known, with many of its songs being generations/centuries older than its first published date of 1564. This sentence alerts us: "Christopher Saur printed the first edition in the New World in 1742."

I hope that some Church of the Brethren researcher will try a hand at seeking out any relationship the early members of our church had with the "Defenceless Christians" of pre- and post-Reformation days. "What the Defenceless Christians carried down through the centuries was something that could not be documented by anybody; it was a way of life based on freedom of conscience." A way of life based on freedom of conscience—is this not also a persistent strand in the tapestry of our own history, a bead from our own string of amber? ☐

CLASSIFIED ADS

WANTED—Volunteer carpenters and construction workers to help renovate 3rd, 4th floors Old Main, Brethren Service Center, New Windsor, Md. Short (1-2 days) or long term arrangements possible. Semi-skilled workers usable if scheduled with skilled. General Board approved project. Contact Brethren Service Center, Box 188, New Windsor, Md. 21766. Tel. (301) 635-3131.

FOR SALE: 25 short white cotton choir gowns (surplices). Red satin bows. 1 short white director's gown. All good condition. For grades 1-3. $3.00 each. Frederick Church of the Brethren, 201 Fairview Ave., Frederick, Md. 21701. Tel. (301) 662-1819.

FOR SALE—Every Name Indexes: Blough's "Church of the Brethren History of Western District of Pennsylvania," Publ. 1916—$2.25. "Church of the Brethren History of Middle District of Pennsylvania," Publ. 1924—$2.50. Craik's "A History of the Church of the Brethren in Kansas," Publ. 1922—$2.00. Other indexes also available. Write Lela Eby, 840 Spring Drive, Mill Valley, Calif. 94941.

WANTED—Dairy farm to rent spring 1976 by young Christian couple. Facilities, acreage required to handle 40-50 cows and young stock. Will provide cattle or buy yours. James Faulkner, R. 1, Box 5A, Kennedyville, Md. 21645.

FOR SALE—"A History of the Brethren on the Northern Plains" (Iowa, Minn., N.D., S.D., Mont.). Available 1976. Est. cost $5.00. Write: Tri-District Office, Box 400, Dallas Center, Iowa 50063.

BUS TOUR—Annual Conference via Roanoke and Nashville (Grand Ole Opry) to Wichita. July 23-August 3, 1976. Write J. Kenneth Kreider, R. D. 3, Box 660, Elizabethtown, Pa. 17022.

FOR SALE—Translation of Jeremiah Felbinger's "Christliches Hand-Buchlein" (Christian Handbook) of 1651. Includes Rites and Ordinances by Alexander Mack, with supplement and illustrations added by translator. Discloses how stepping stones were laid to restore primitive Christianity in the Post-reformation period. Of special Brethren heritage interest. Hard cover. 267 pp. Illustrated. $4.50 (sales tax incl.) directly, or $5.00 postpaid mail order. Write: J. Wm. Miller, 770 North Diamond Mill Road, Dayton, Ohio 45427.

by Stewart Hoover

Brethren and the tube

People everywhere have begun looking critically at the institution of television. There has been reasonable concern expressed about television's influence on the young, its promotion of anti-social behavior, and its presentation of values many consider to be questionable.

Many Brethren have expressed interest in the problems and issues involved in broadcasting, and we on the Church of the Brethren Communications team are participating in research efforts being carried out by Media Action Research Center (MARC) along these lines. MARC studies have already shown significant effects of television in promoting aggressive behavior among children. MARC is also looking to design television presentations, both programs and spot announcements, that promote prosocial, as opposed to antisocial behavior. It is in this area of positive design that we are specifically involved, having given financial support out of our expanded ministries budget for a field study of television's prosocial possibilities.

We are beginning to look at television's impact over a broader range as well. Adults also watch television, and we need to be thinking about how the information television provides might serve to influence adults and adult decision-making. A recent poll revealed that among heavy viewers of television in the adult population, there was a fear and expectation of personal, physical harm at the hand of other persons. The level of expectation on the part of these people far outstripped the actual statistical occurrence of such things. A conclusion drawn from these findings points to television's constant fare of crime and mayhem having taken its toll in the sense of personal security felt by these viewers.

Television's role here can be more easily understood if we remember that our perceptions about each other, about ourselves, and about our roles as members of our communities, are all in some sense shaped by our exposure to cultural inputs. Television is such an arm of culture, and a very significant carrier of cultural messages. Its impact goes far beyond mere entertainment because, of all the cultural influences present in society, television has the potential to reach the greatest number of people.

There was a time when the exact content and approach of cultural inputs such as entertainment were of somewhat less concern. Access to such inputs in pre-television ages was limited by factors such as cost, distance, interest, and lack of publicity. The fact that television is now present in nearly all American homes has taken away virtually all of those barriers, allowing mass exposure to the same inputs simultaneously and continuously.

Psychologist Urie Bronfenbrenner has pointed out that television's greatest threat may go beyond its content to the problem of time involved in watching it. Television has a tendency to prevent involvement in social interaction. Even when we watch in groups we tend to become so involved in what we are watching that very little interaction takes place. Children and adults who are at the set for the six hours it is on per day in the average American home are quite expectedly being kept from the kinds of social experiences which, at least for the children, are so important for their moral, social, and intellectual growth.

What can we do about these and other problems television presents? As a denomination, our involvement in research and production efforts will help to model alternatives to the dangerous content we see all too often. As individuals, we can make ourselves sensitive to the kinds of things we watch. We need to be aware of television's role as a presenter of information about reality which, owing to the pervasiveness of the medium, may be having an effect on us and on our society. We also should be aware of our rights and responsibilities in broadcasting. The airwaves belong to us, and it is our place to ensure that broadcasters are good stewards of this resource.

As Christians and as Brethren, our interest focuses on value perceptions and theological perceptions carried by television. Television packages remedies for us in a variety of forms. If we are sick, medicines can make us well, if we are poor, finance companies can make us rich, and if we are unsure that there is anything we need, television can point out some needs for us. All of these "remedies" in some sense are filling roles we as Christians might rather assign to God. A vitamin-iron supplement can make us happy. Therefore, if we are happy, who deserves our allegiance—God, or the product? We should decide whether television-mediated consumption is really consistent with Christian faith and Christian life.

It is a difficult task to change our relationship to something as pervasive and subtle as television. It is perhaps witness to the greatness of our faith and our sharing together, that it is in this context that progress can be made. Especially in reference to this medium the need is to affirm our individuality and the importance of our community in a world which constantly pulls at us to conform. ☐

Even if you don't have any money you ought to have one.

Everyone has seen the classic "will" scene on television. The lawyer droning on about how the deceased has left incredible sums of money to his wife, son and favorite sheepdog. Maybe that's why many people think only the very rich leave wills.

In real life everyone should have a will. Even if they are not going to leave one red cent. Because everyone leaves something besides money.

Sentimental things like great-grandfather's clock, the old family Bible, mother's china, dad's violin. Without a will everything is up for grabs. With a will you can specify who gets what.

If you are going to leave some money and you don't leave a will, the emotional and legal entanglements can be devastating. A will can make sure your money and other possessions are handled responsibly, in keeping with your Christian faith. Before you say you don't have an estate to leave, check out things like company insurance, pension plans, or any stock or property you may own. You may be worth more than you think.

But after talking about money and property, you get to one of the most important reasons to have a will. Your children. If something were to happen to both parents at the same time and there's no will, who gets the children may be the last person you would want to have them. A will is a legal statement as to who the guardian will be.

Getting a will is easy, but it is not a do-it-yourself job. First, make a record of your affairs—your estate—and consider seriously how you want it distributed after your death. Then go to a lawyer and prepare a will in keeping with your desires and faith.

Everybody needs a will. Your first one may not be your last. But you ought to have one.

Please send me without obligation the following booklets:
___ MAKING YOUR WILL
___ A RECORD OF PERSONAL AFFAIRS

Name ______________________
Address ______________________
City ______________________
State ______________________ Zip ______

Church of the Brethren General Board
Office of Stewardship Enlistment
1451 Dundee Avenue, Elgin, Illinois 60120

#35 1 76

On identity, Navajo indigenization

Dan Lichty

Being Brethren gives identity

I am part of the educated, liberated generation. Daily I encounter my peers, who struggle to find identity in a culture that sometimes seems a moral abyss. I watch as those around me drift in whatever moral currents sweep about them. They grasp for values to make their own; for an identity in our rapidly moving society.

Education brings us to the realization that many moral systems have proven useful in the history of man. Agriculture developed with the help of a fertility cult in which ritual prostitution was a sacred part of the religious life of the community. The Greeks had time to lay the foundation for science, philosophy, and the arts because they utilized slave labor to run their cities. The wisdom of Mao put food into the mouths of hungry Chinese, yet Mao's wisdom allows little room for intellectual freedom. Education liberates us to logically justify an entire spectrum of moral values. Consequently, in the confusion of pursuing whatever philosophy seems appropriate at a given moment, most of my peers end up with no values; no identity.

Though educated and liberated I need not chase after sages, past or present. As long as I can remember, the Church of the Brethren has enveloped me with a strong sense of identity. I feel a part of the Brotherhood; part of a people with roots in the past that give direction and strength for the future. For 267 years Brethren have lived, worshipped, and struggled together. Together we have sought God's will for us in our life as a people.

As Brethren, we have our own tradition; extending from the footwashing to the *Granddaughter's Inglenook Cookbook*. We have heroes and values that are uniquely ours. Those we remember as heroes are heroes according to Brethren standards. Our heroes are not powerful conquerors or brilliant philosophers. Most often they are gentle people who put the spirit of the footwashing into action.

We sing songs about a brother who envisioned the grassy hillsides of Spain providing milk and meat for hungry Spaniards. We remember the courage of one of our young brothers, who died in Vietnam while serving the Vietnamese, not destroying the Vietnamese. We have an inspiring sister in our midst whose love for God's children is so great that she could find words of kindness even for General Hershey.

Brethren have something to offer their children that is more vital than even liberation. Brethren can offer their children a chance to become part of a people; for to be Brethren means to have a moral and physical identity as part of the ongoing history of a people dedicated to serving God and man. ☐

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Former Navajo workers

Self-support, but slow the pace

Meeting as a reunion of former Navajo Mission workers, Aug. 8-9, at Camp Swatara, we wish to register strong feelings regarding continuing work among the Navajo Indians of the Lybrook area in New Mexico.

We are all much aware of the *need* of Christian teaching among these people. We also know of the receptive spirit for the Christian message which exists in these people. We know from frequent personal contact with these people that they are greatly disappointed in the delay of our church to give them adequate help toward building a house of worship. They have been pleading for such a building for twenty years. It is doubly hard when Indians are disappointed and disillusioned when the government and the church lets them down. They are also disappointed that the work of the mission, which was begun in good faith by the early directors of the mission program, has been neglected and, at present, is at a very low ebb.

One reason why our concern is so great, is the fact we have seen first hand how deserving the Navajo people are of help from their stronger brothers and sisters in the faith. We know how necessary it is to support their strength with our strength. We have no thought that we should fulfill any role that the Navajo people could realistically fulfill themselves.

We are as eager as those formulating the present goals for the Navajo work to eventually have a self-supporting church. However, we strongly feel that the movement toward this end has been too hasty. We believe that the assignment of difficult responsibilities to "babes in Christ" has been frustrating to the persons involved and to the program.

We very carefully studied and discussed the statement of policy regarding the Lybrook Mission which was printed in the February 1975 MESSENGER, and reprinted in a brochure entitled SHARE, and in the January 1975 listing of projects funded by SHARE.

We respond strongly to the implications and suggestions. Following are some direct quotes from various persons in our group:

"I do not feel that the Navajo people are ready or want to take over the role of leadership entirely. I do not feel that it is at all necessary to have complete indigenous leadership, but rather have a working together of all parties involved. Individuals that we send to Lybrook need not be so much professional as to be men and women of God, filled with the Holy Spirit."

"The few Christians remaining in the mission area are strong and well established in their faith but they need more support and constant association with strong Anglo leadership. By the widest stretch of the imagination, can the Navajo Christians be considered other than 'babes in Christ' who need more nourishing from the greater church family?"

"It seems that we as members of the Church of the Brethren have a definite obligation to the Navajo people. Much time, effort, energy, money, and prayer has already been put into the work at Lybrook. Seeds have been sown and we have the responsibility for the nurturing of the Christians there, and for winning many more to Christ."

"Across the Brotherhood there is interest and a willingness to support the work. We eed to work side by side with the Navajo eople in the spirit of love, encouragement, nd cooperation. They must assume adership roles in time, but at the present e ought to stay in there helping them ealize their dream of the church in the ommunity, and a continuing spiritual wakening among them."

We cannot help but wonder about the ffectiveness of the use of $33,000 invested 1 1974 by the General Board in the ybrook work. Some of us have suggested efore that there are many experienced ormer workers at Lybrook who would be ager to share some advice about the rogram if consulted.

We were skeptical of the closing aragraph of the statement of the General oard goal for the work with the American ndians. We quote: "Empowerment, peronal and group identity, community acon, intercultural awareness, these are alues and sensitivities which underlie HARE's approach to Native Indians." hese are powerful, well chosen, and eaningful words. However, if the Indians eed anything they need understanding and onesty. We doubt if many of our best ducated and qualified leaders in our avajo family could understand this aragraph. We think we should share all of he plans we make at top levels with the ersons so vitally affected.

We submit these thoughts to those in ositions of advice and direction, with a lea that this concern be considered with areful study and prayer; that we accomplish effective action in serving this ost worthy and fruitful endeavor.

Since the Lybrook Reunion in August of 975, we learned that an Anglo pastor *Russell W. Kiester)* has been secured for he Lybrook Church Fellowship. We are lso aware of the fact that church status as been given the Lybrook Navajo Mision. This can meet an urgent need, that f giving the Navajo Christians a feeling f belonging and having fellowship with thers in the Church of the Brethren, a art of the Body of Christ. ☐

The above statement was submitted, with Christian love, by John and Mary Becker, Donald and Doris Dibert, Barry and Colleen Haldeman, William and Bernie Hayes, Curtis and Ruth Johnson, Fonda Hinton McKalvin, Richard and Thelma Melvin, Mary Miller, Mildred Myers, James and Becky Oswald, Emmanuel and ois Patel, Hudson and Bonnie Sadd, Jack and Adelia Wade, and E. Myrl Weyant.

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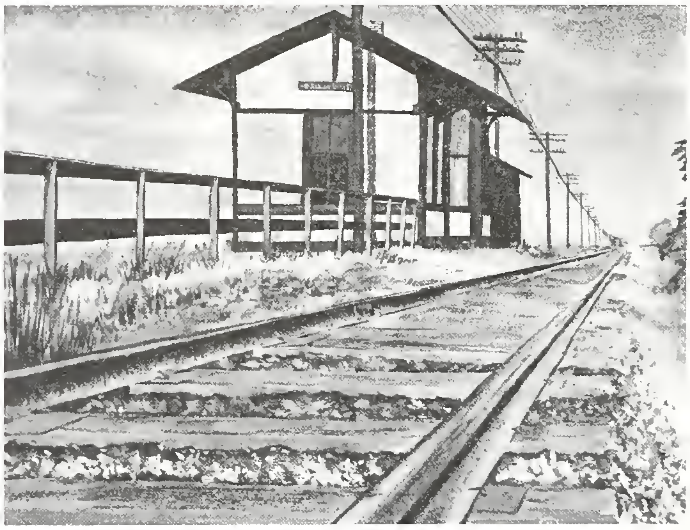


Paintings by a Brethren Artist

These paintings illustrate a beautiful Bicentennial calendar. The subjects were carefully chosen to best represent rural America. From the nostalgic, deserted general store to the giant harvestors awaiting harvest, Joseph Ockerman has painted the story of a people—a hard-working, ingenious, and religious people.

The paintings, while universal in theme, are actual places around the small, midwestern community of Brookville, Ohio, where the artist lives.

They will make lovely, original gifts and will mat and frame nicely as a special memento. Printed on fine quality paper. Metal binding. Excellent colors.

Bicentennial Calendar, $3.00 each, plus 25 cents postage. Send check to: Joseph Ockerman, 551 No. Clayton Rd., New Lebanon, Ohio 45345.

One third of the purchase price will be contributed to the SHARE program of the Church of the Brethren General Board.

HERITAGE LEARNING

Many of the new resources in the Church of the Brethren's heritage curriculum are now ready for use. The curriculum order form which congregations now have includes the complete 13 session materials for all grades.

These materials are not exhaustive; they are a beginning exploration of Brethren history. They are designed to give an introductory background of history with interest-whetting activities and discussions to lead to further discoveries.

The materials lift up the importance of our being a New Testament church by including the use of scripture in every session.

The materials adapt equally to the learning center approach and the more traditional classroom. They are meant to be experiential, not formal. Some of the activities in the units are interchangeable with other grade level units. For instance, the homemade butter, jam, and cornbread activity found in K, 1, 2, 3 could be used in any class, including adults. Teachers of K through 6 would benefit by reading the junior high material for background. Also, every teacher could profit by going through the self-instruction booklet (see below). Maps, suggestions for activities, the Yoder time line, and other materials also have universal use. (Be sure to order enough that no one needs to wait on the materials, however.)

Kindergarten, 1, 2, 3

Children of these ages are not ready to understand history as such. They have a limited concept of time. So Mary Greenawalt, the writer, has designed these sessions around Brethren and Christian concepts of life-style. Through a "sharing game" the children learn how to show concern for others. Such scriptures as Matthew 6:19; 6:28; and 25:40 set the perspective for these sessions. Through games, puppets, songs, stories, picture strips to color, paper crafts, drama, candlemaking, baking cornbread, making butter and jam, dolls, and many other activities, the children begin to understand their Christian and Brethren heritage.

There is no separate teaching packet. All the materials you will need (that you cannot easily find at home) are included. The only exception is the set of picture strips which you order one per learner.

Teacher's book, $4.95. Picture strips, 25c per learner.

Grades 4, 5, 6

The goals of this unit, written by Phyllis Miller and Gladys Olson are "to explore our heritage, to come to appreciate what our church has been, what it is, and to commit oneself to responsible participation in its continuing heritage and history."

HERITAGE LEARNING PROGRAM
HERITAGE LEARNING PROGRAM

Because children this age are ready to learn the content of history, each session offers definite historical input. They include: European origins, coming to America, the love feast, publications, how church business is handled, mission programs, and peacemaking.

This data is discovered and acted upon through story, slides, painting a mural, role playing, time line, game playing, making a notebook, designing a symbol, locating on a map, reading and working with scripture, making communion bread and shoo fly pie, writing letters, designing interest centers, simulation games, listening to recordings, and many other activities.

There is no student's packet. The teacher's manual is self-contained except for the multimedia resources. (These are highly recommended and are suggested for use at appropriate places in the session plans.)

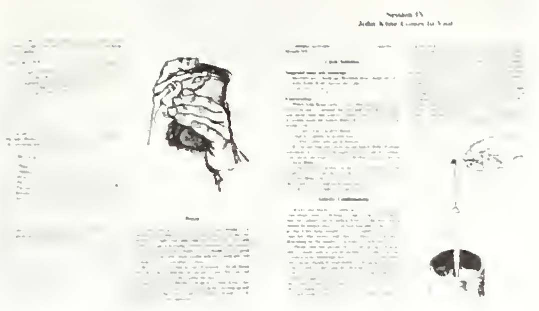
Teacher's book, $4.95.

Grades 7, 8, 9

Each session of this unit, prepared by Jack Lowe, includes a short play which can be easily read extemporaneously or more elaborately prepared by the young people. Through drama the youth will begin to experience the emotions surrounding the decision or event that faced the Brethren.

The session topics include: the decision leading to the first baptism, the Christmas baptism and love feast in America, the Brethren during the American Revolution, the move westward, the first woman and the first black ministers, the stand against slavery, return to Europe in mission, the 1881 division and publications, the Brethren service emphasis, how business is cared for, and facing the future.

Along with the plays, discussion questions and Bible references are given. Also suggested are things to do: a Pennsylvania Dutch menu with recipes, creating a classroom environment, interviews with persons about baptism and other



Sample pages from the Kindergarten, 1, 2, 3 book show how interesting heritage learning can be, spiced with activities like churning and candle-making.

topics, drawing a map of the world, making communion bread, attending a love feast, weaving, drawing a "fraktur," making toys, looking at old Brethren publications, block printing, field trips, surveying the congregation, compiling local church history, and preparing a worship service. The heritage multimedia resources are also very useful with this unit. There is no student's book or packet.

Teacher's book, $6.95.

Youth/Adult

Centering on the interesting ten years between 1840 and 1850, this unit by James H. Lehman touches on such aspects of Brethren life as life-style, the importance and use of the Bible, ordinances, dress, worship, love feast, baptism, the "order" of the Brethren, illustrious persons, eastern Brethren and western Brethren, and other completely fascinating stories about the pioneer Brethren in a young America.

Because of a co-publishing arrangement, the available date for this book's use is April 15, 1976. (It will be displayed and sold at the Annual Conference sales exhibit.) The student's book will be a 248-page paperback with over 75 authentic illustrations. By using the actual accounts from many sources, the author has made this an intriguing as well as instructive book. There is a teacher's guide for using the 13 chapters as material for class sessions. Again, the multimedia resources are very useful with this unit.

Teacher's guide $1.95. Learner's book, $2.45.

Multimedia Resources

Brethren History Timeline and Utilization Guide, Glee Yoder, writer. Charts present Brethren in historical context. Five concurrent streams of history are shown: cultural, political, industrial, other religions, and the Brethren. Brethren persons are shown as part of the stream of history. A guide suggests ways to be creative in a class with the wealth of information. This is a basic reference resource with usefulness beyond a study of church history.

Simulation Games on Brethren History, Dale W. Brown, writer. Six simulations based on major decisions which Brethren made. Gives complete instructions and materials to involve groups in understanding the dynamics inherent in choices related to faith, discipleship and obedience to the New Testament. Can be used in many settings. Ideal for camping and retreats.

Actual incidents used: the Hacker Affair, Revival Meetings (Protracted), The Big Divisions Among the Brethren in the 1880s, St. Joseph Dress Decision, Goshen Decision and Uncle Sam, and Brethren and the Consultation on Church Union.

Self-Instruction Booklet on Brethren Heritage, Donald Miller, writer. A step-by-step study of issues and events which are of major importance in understanding the Church of the Brethren. Designed for individual use, but usable in a group. Especially helpful for church membership classes. For grade 5 and up. Includes comprehensive test and optional resource reading materials. Excellent background information in an easily comprehended format.

Forerunners. An exciting, educational Brethren heritage game for children and adults. Fun and learning about such noteworthy persons in Brethren life as Alexander Mack, Peter Becker, Anna Mow, Ted Studebaker, Laura Wine, Conrad Beissel, Christopher Sauer, John Naas, Christian Hope, Alvin Brightbill, and John Kline.

Use this game as an enjoyable alternative to "class as usual," or as program material for fellowship groups, youth meetings, family get-togethers.

The game comes with instructions for playing and many suggestions for ways it can be used in learning Brethren heritage.

Order one set per 4-6 people. $2.25 each; 10 or more $2.00.

Texts in Transit: 13 New Testament Passages That Shaped the Brethren, has been prepared by Graydon Snyder and Kenneth Shaffer. A Bible study resource, each of its 13 chapters includes two translations of the selected text, one traditional, the other a free-church translation; commentary on the meaning of the passage in the context of the biblical writer; discussion of use and influence of the passage in the life of the Brethren; interpretation of significance of passage for Brethren today; and suggested reading and questions for discussion. Helps to show why and how the Church of the Brethren has been a New Testament church.

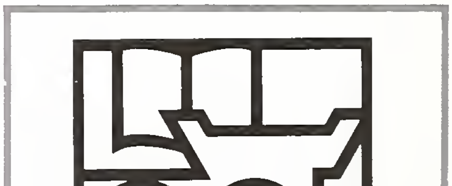
Among texts included are Matthew 5:33-37, Luke 14:25-33, John 13: 1-17, Romans 12:1-2 and 9-21, and James 5:13-16. For high school youth and adults.

Price $1.95.

The above resources may be effectively used in many settings—church school, membership classes, vacation church school, summer camp, youth meetings and retreats, independent study; and study and fellowship groups. The *Self-Instruction Book* and *Texts in Transit* ought to be required reading for all new members. They together perhaps give the most usable succinct overview of our history and beliefs that one can find. All these resources are elective units which will be exciting and helpful as they are positioned in the ongoing educational program of your church.

About the Symbol

The Heritage Learning Program symbol is composed of three elements: (1) The bridge, recalling the 1708 baptism at Schwarzenau and the Brethren bridges of reconciliation; (2) the Book, signifying the importance to the founders of the New Testament as their rule of faith and practice and the Brethren's education and publishing history; and (3) the foot tub, designating love feast and footwashing and the service motif of the Brethren. These combine to symbolize the life and witness of the Church of the Brethren and the objectives of the Heritage Learning Program.



—Wilbur E. Brumbaugh

DAVE HORSEY:

BY TERRIE MILLER

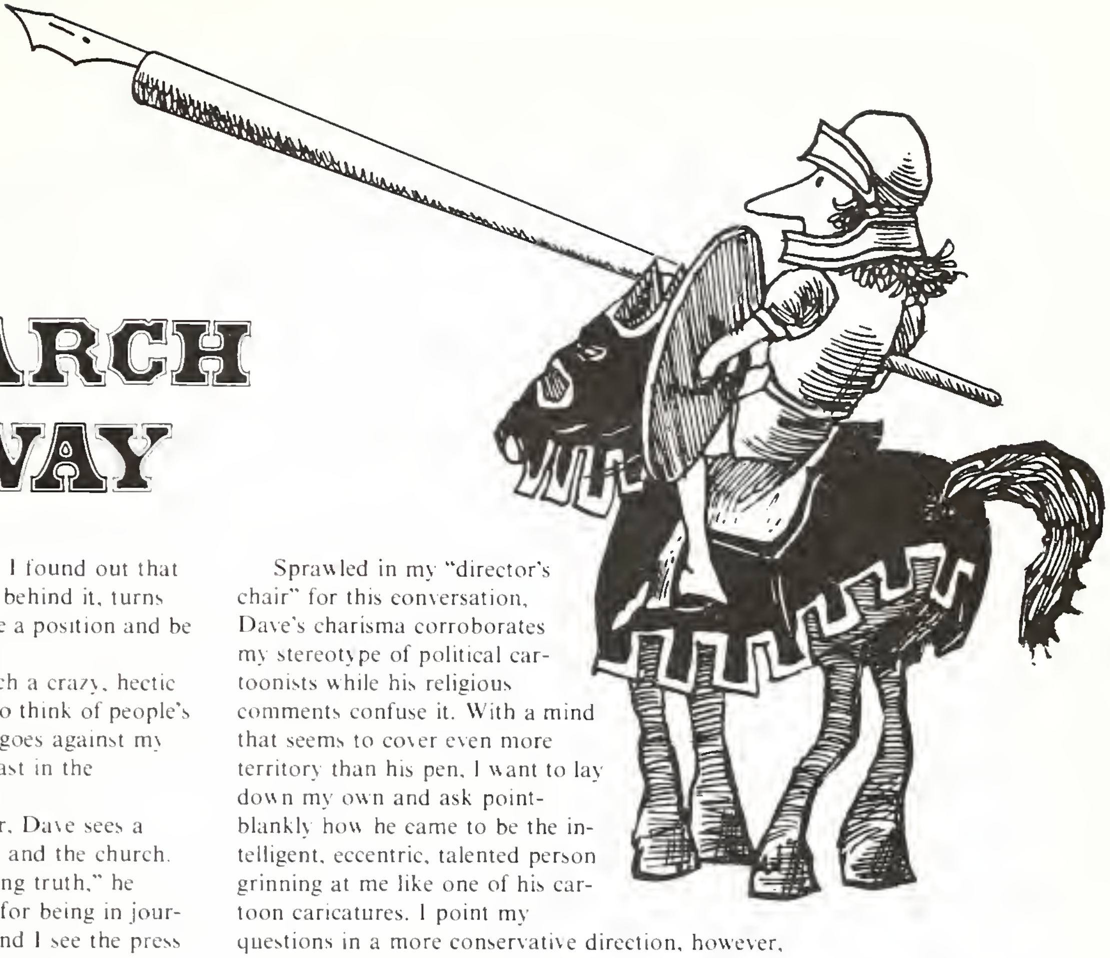
This is Dave Horsey. Tall, red-haired and handsome, he is, by his own admission, charming. At 24 he has successfully avoided painting himself into a corner despite his artistic passions. And as an accomplished political cartoonist, he has reached into the related fields of journalism and book publishing, neatly chalking up experience on eight newspapers besides peddling his own book of cartoons, *Politics and Other Perversions* (Shambala Publications Group, Seattle, 1974, $3.45).

Dave Horsey walked into my life and my office simultaneously one sleepy afternoon, bringing his special brand of Brethren pizazz with him. I was dimly aware of him being introduced as the person who, if there had been less horsing (!!) around, might have had his name on the door where mine is now emblazoned, the whole world (or at least the population of the General Offices) waiting for proof that it deserves to be there!

Dave by contrast, has already proven his usefulness to the world of journalism and is now searching for his particular niche in it. Beginning as a commercial art major at the University of Washington in Seattle, Dave was converted to journalism as a major and profession when he became editor of *The Daily,* the university newspaper with a circulation of 27,000.

"It was the first time I had had such a position of authority," Dave recalls. "I was trying to please everyone and somehow it ended up with everyone mad at me. It was quite an experience; I had to face things in

IN SEARCH OF A WAY



myself that I didn't know were there. I found out that kindness, unless it has real discipline behind it, turns you into a jellyfish. You've got to take a position and be fair."

"Journalism," he continues "is such a crazy, hectic sort of life, and you don't have time to think of people's feelings. It is a cynical profession. It goes against my basic feelings. I'm not certain I will last in the mainstream of things."

As a committed Christian, however, Dave sees a basic compatibility between the press and the church. "They are both committed to spreading truth," he points out. "I have idealistic reasons for being in journalism. I want to change the world and I see the press as an important part of maintaining civil liberties and spreading truth."

Although Dave unhesitatingly describes himself as an optimist, the truth that he sees and communicates is often grim. He has compiled in *Politics and Other Perversions* a collection of cartoons treating the truth with all the sarcasm and disdain it often deserves, lambasting Watergate figures, the energy crisis, and the public's inability to acknowledge, in his own words, that there are "varmits in the American pie."

In his forward to *Politics* Dave notes, "I have found that the political cartoon is almost always a negative statement. This has been at times, of some distress to me. I am a Christian who appreciates people with a hopeful outlook on life and who has always thought that life should be a celebration, not a prolonged preparation for a funeral. So the inherent negativism of my craft has forced me to find other vehicles for saying all that I feel needs to be said."

Dave has fulfilled part of this need for other mediums of expression in the form of several pages of text that appear before each section of cartoons in *Politics and Other Perversions.*

". . . it is vitally important to spread some spiritual light into the madness and misdirection of our society," he says. "It is important to proclaim that the rumors of God's death are only wishful thinking on the part of the most cynical among us."

"The God of love is alive and healthy and, though we rush pompously about avoiding that fact, He still calls us to our dual task: to seek God by serving the truth, and by giving love, care, and respect to all our brothers and sisters in the human family."

Sprawled in my "director's chair" for this conversation, Dave's charisma corroborates my stereotype of political cartoonists while his religious comments confuse it. With a mind that seems to cover even more territory than his pen, I want to lay down my own and ask point-blankly how he came to be the intelligent, eccentric, talented person grinning at me like one of his cartoon caricatures. I point my questions in a more conservative direction, however, addressing myself to an unusual statement Dave makes in *Politics*, hoping it will be the key to this flamboyantly free life.

In his book, Dave describes his parents as "wise and spiritual."

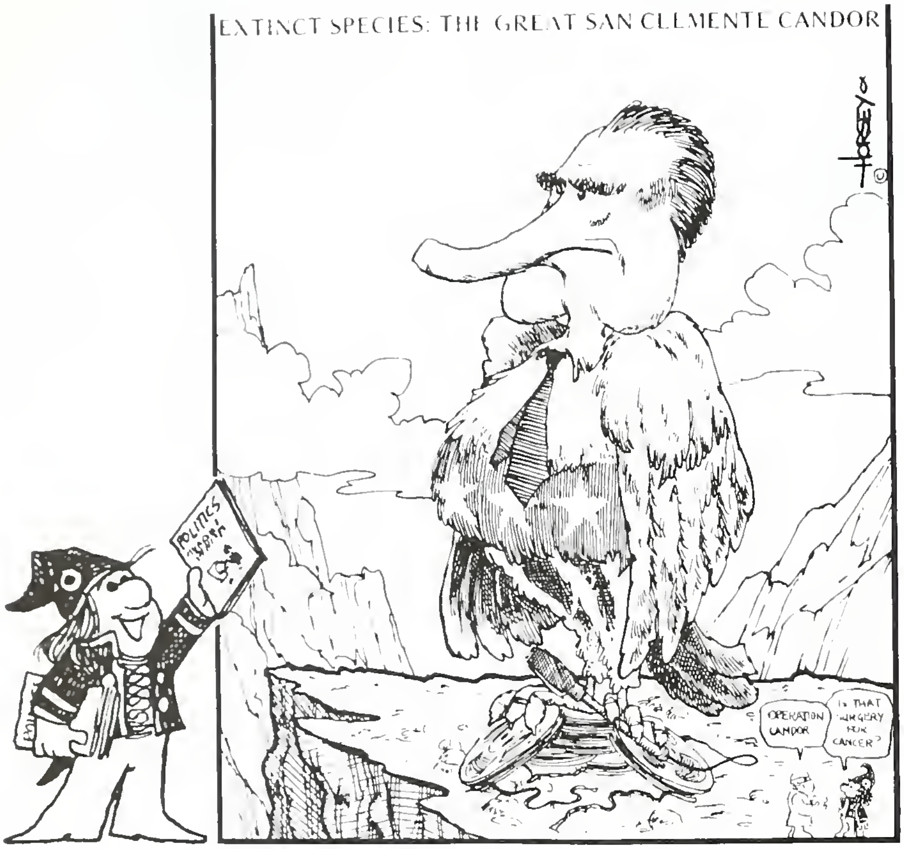
"I've given them credit for everything," Dave explains. "Any good impulses I have really come from them. Both have a very strong spiritual life and they raised me with an awareness of living. They had me meet my problems spiritually and showed me that religion was more than church, it is a part of life, a way of being."

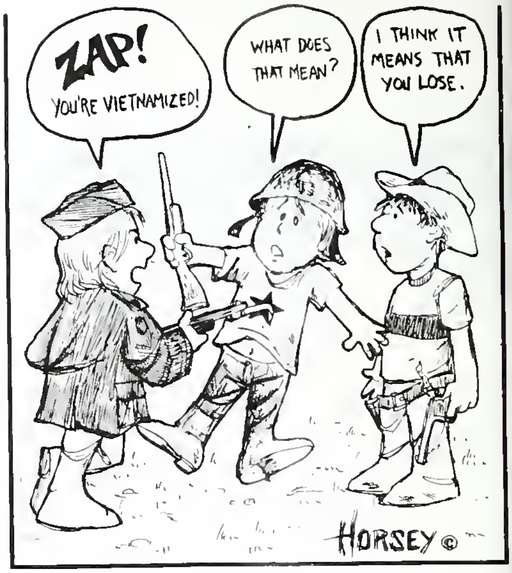
Dave arrived at the Olympic View Church of the Brethren in Seattle more by accident than plan or purpose, after a hodgepodge of religious growth experiences. Left free by his parents to discover his own religious life, Dave says that the Brethren have helped round out many of his religious views.

He has been active in the church as a junior high group leader and camp counselor. In addition he has participated on behalf of the Brethren in a statewide United Ministries program, on a task force to work out new ways of worship and celebration.

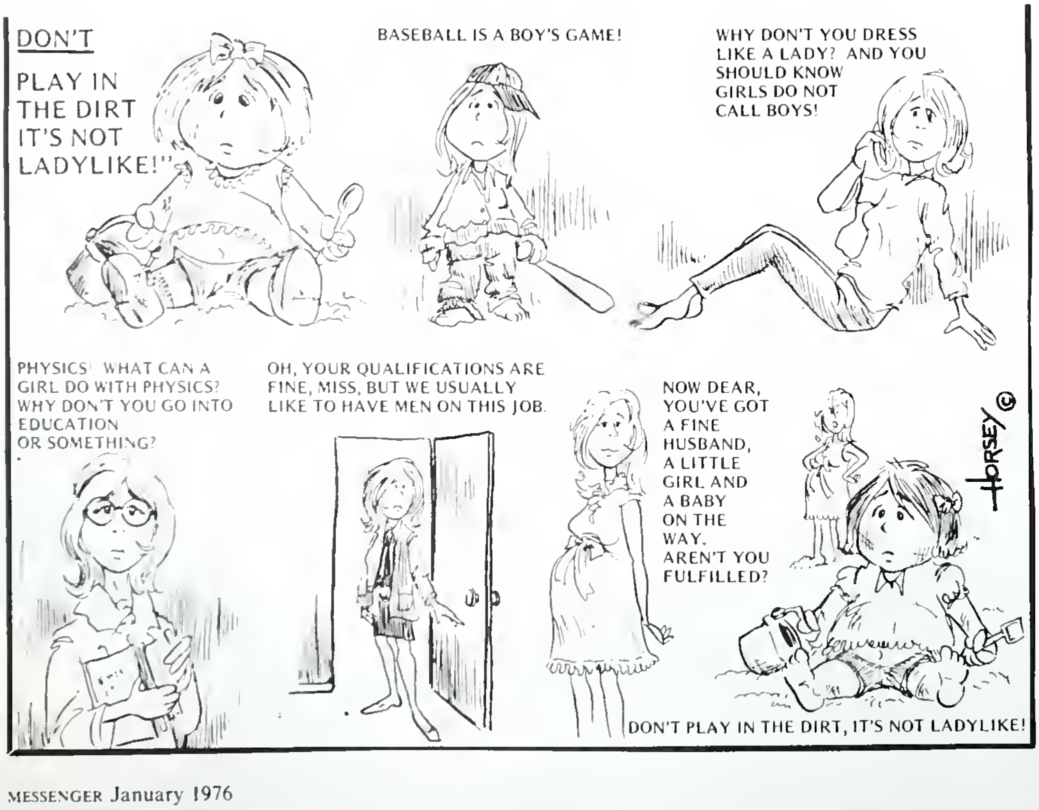
Dave involves himself in this way because his interpretation of Christianity requires it of him. "I have recently started calling myself a Christian humanist," he explains. "My spiritual impulses are of little value unless people are involved—good, old crummy people!"

Where does the guy who seems to have it all figured out go from here? Well, out of my office for one thing. On his way to conferences, and interviews with book publishers and newspaper editors, he is a young man in search of a way to use his talents most effectively for his


EXTINCT SPECIES: THE GREAT SAN CLEMENTE CANDOR
HORSEY ©
POLITICS
OPERATION CANDOR
IS THAT SURGERY FOR CANCER?


ZAP! YOU'RE VIETNAMIZED!
WHAT DOES THAT MEAN?
I THINK IT MEANS THAT YOU LOSE.
HORSEY ©

"WHY ARE THEY WASTING
MONEY SHOOTING ROCKETS
OUTER
"AM I MY BROTHER'S KEEPER?
NOT NECESSARILY!!"
"WHEN YOU GET R
DOWN TO IT, IT'S RE
ME THAT MATTERS T
"WHO CARES ABOUT JU
OR INDIA OR HARLE

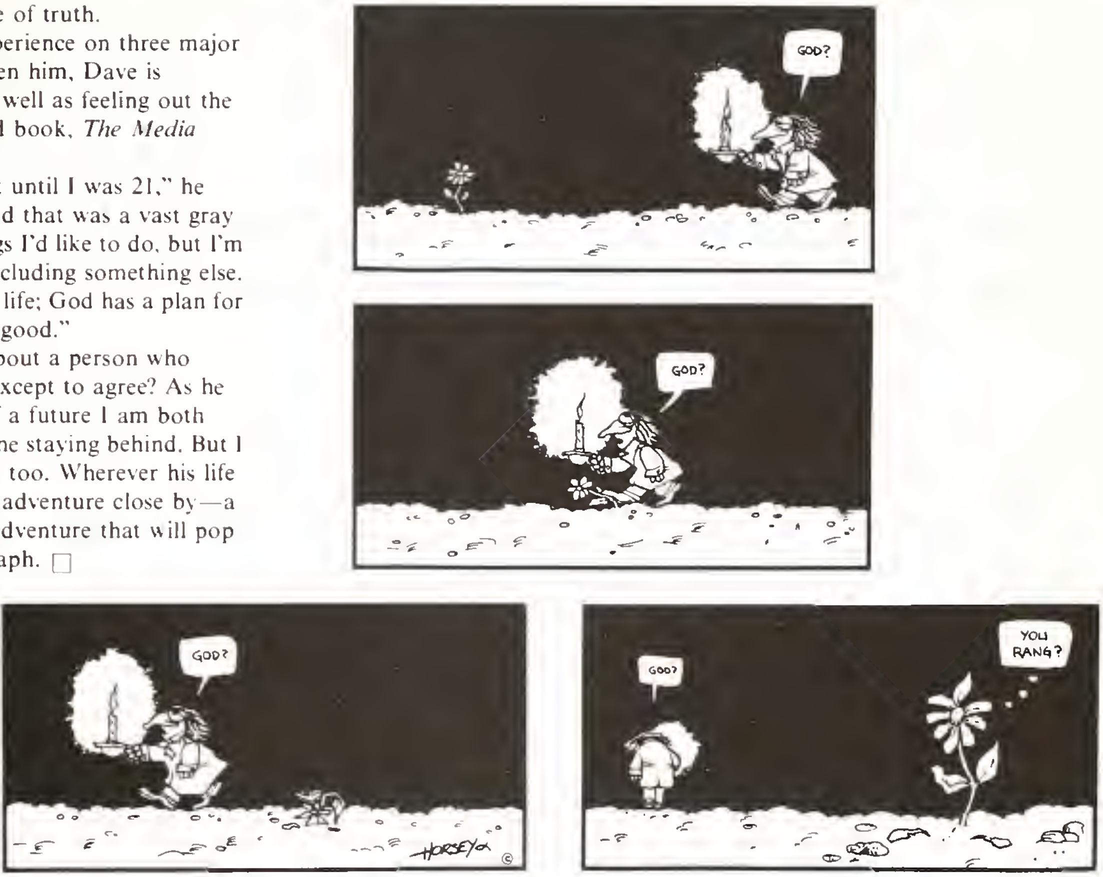

DON'T
PLAY IN THE DIRT IT'S NOT LADYLIKE!"
BASEBALL IS A BOY'S GAME!
WHY DON'T YOU DRESS LIKE A LADY? AND YOU SHOULD KNOW GIRLS DO NOT CALL BOYS!
PHYSICS! WHAT CAN A GIRL DO WITH PHYSICS? WHY DON'T YOU GO INTO EDUCATION OR SOMETHING?
OH, YOUR QUALIFICATIONS ARE FINE, MISS, BUT WE USUALLY LIKE TO HAVE MEN ON THIS JOB.
NOW DEAR, YOU'VE GOT A FINE HUSBAND, A LITTLE GIRL AND A BABY ON THE WAY. AREN'T YOU FULFILLED?
HORSEY ©
DON'T PLAY IN THE DIRT, IT'S NOT LADYLIKE!

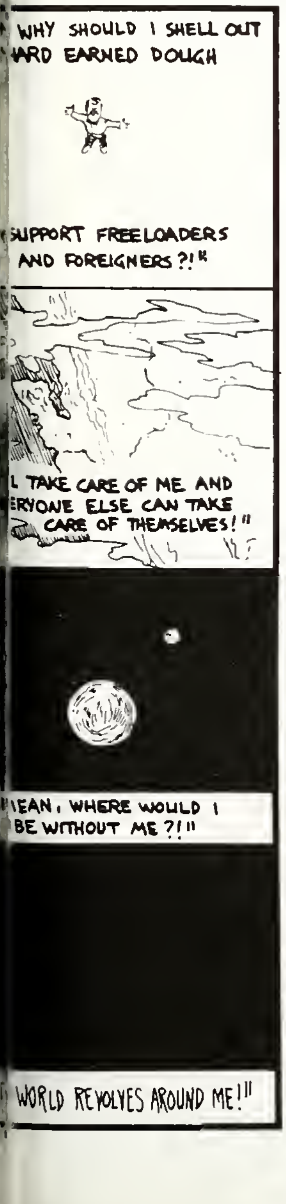
own happiness and for the cause of truth.

With the confidence that experience on three major Washington newspapers has given him, Dave is searching for the "right" job, as well as feeling out the possibilities of having his second book, *The Media Lords,* published.

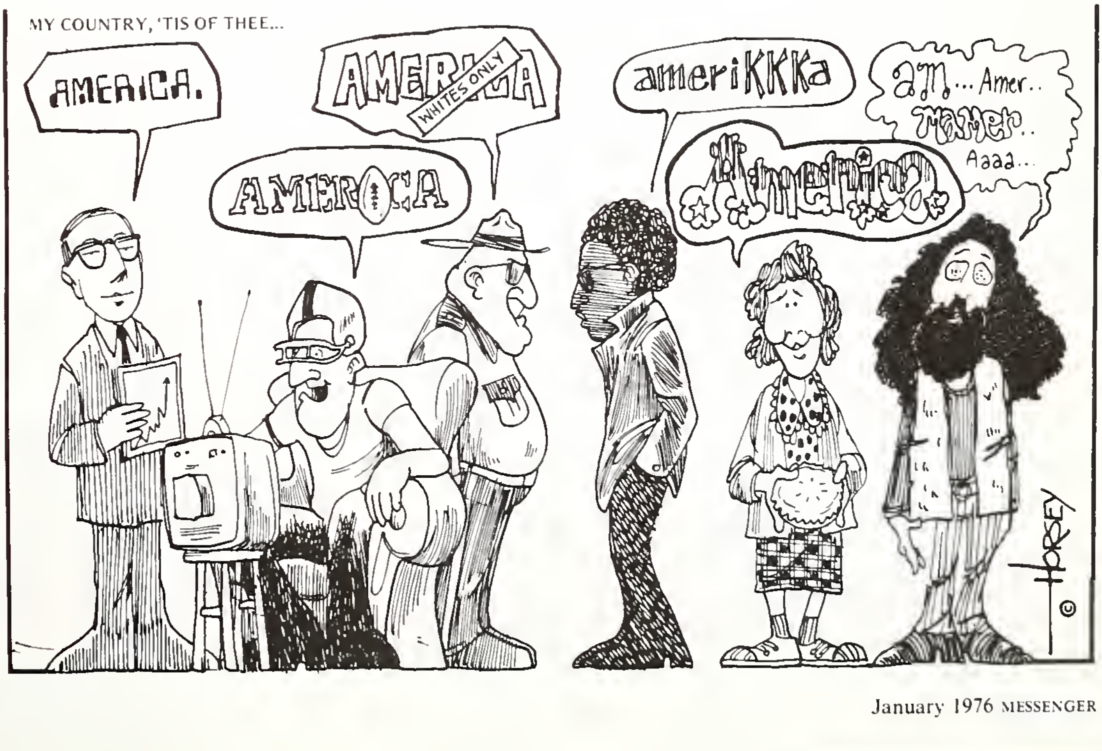
"I had my life all figured out until I was 21," he chuckles, "and everything beyond that was a vast gray area. There are all kinds of things I'd like to do, but I'm afraid of making choices and excluding something else. I fall back on my basic belief of life; God has a plan for my life, life is good if I make it good."

What more is there to say about a person who describes himself as charming, except to agree? As he strides out the door in search of a future I am both humbled and happy to be the one staying behind. But I watch him go with a bit of envy too. Wherever his life takes him there is sure to be an adventure close by—a political, personal, or spiritual adventure that will pop up one day in picture or paragraph. ☐


GOD?
GOD?
GOD?
GOD?
YOU RANG?
HORSEY ©


WHY SHOULD I SHELL OUT
ARD EARNED DOUGH
SUPPORT FREELOADERS AND FOREIGNERS?!"
L TAKE CARE OF ME AND
ERYONE ELSE CAN TAKE CARE OF THEMSELVES!"
EAN, WHERE WOULD I BE WITHOUT ME?!"
WORLD REVOLVES AROUND ME!"

About the cartoons: The cartoons on these pages are taken from Dave's book, *Politics and Other Perversions.* They all appeared originally in The University of Washington *Daily,* of which Dave, in 1974, switched from cartoonist to editor. The cartoons run the whole gamut of a political cartoonist's targets—from politics itself to wars, American life-style, feminism, and theology. "Little Guy" (opposite page, far left), in revolutionary garb, often appears as a cartoon footnote.


MY COUNTRY, 'TIS OF THEE...
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Am... Amer.. Mamer.. Aaaa...
America
HORSEY ©

editorial

Arise. Your light has come

We look . . . for brightness, but we walk in
gloom,
We grope for the wall like the blind . . .
We stumble at noon as in the twilight.

How more accurately could one describe our condition today than with the cry Isaiah uttered more than 2500 years ago? The prophet's theme is expressed again and again in the words of contemporary observers.

News commentator Harry Reasoner told professional journalists a few weeks ago that the trauma and turmoil the United States has been through in the last twelve years are enough to have killed a lesser nation. Confronted by assassinations, riots, the Vietnam War, a presidential resignation, and widespread questioning of values, the country, he said, has gone through a period of "national introspection that has never been matched by any nation that has survived it."

Psychologist Kenneth B. Clark points to stark inconsistencies in American life and underlying them a crisis of moral ambivalence—"an honesty-dishonesty dilemma . . . inextricably entangled with status striving, success symbols, moral and ethical pretensions, and the anxieties and fear of personal and family failures."

Editor and author Norman Cousins, commenting on the peril of a world undersupplied with food and oversupplied with nuclear arms, warns, "If the turbulence of government and politics has taught us anything at all in the past half century, it is that men at the top are as prone to wild aberrations and insane judgments as are other mortals throughout human society. Government leaders who believe nuclear weapons are essential to the public security confess their unfitness to superintend the human future."

Such views support what many already sense, that ours is a time of spiritual winter. The human spirit is frozen. The preoccupation of culture is with death and destruction. In such a season, can life's possibilities be affirmed?

If there is one place where hope is to be confessed it is within the church, within the community of believers in God, if that community is responsive to its call. For in the gospel restoration and regeneration abound; in Christ new birth and new life come.

Consider the familiar passage in James, "be ye doers of the word," which also can be rendered from the original Greek text, "be poets of the word." The injunction is to approach reality with imagination, to make facts into factors of change, to erect signs of hope and reconciliation. To discover that in Christ the future is not obscure; life is not devoid of meaning; hope is not obsolete.

British author Malcolm Muggeridge claims "beyond any shadow of a doubt that what is still called Western Civilization is in an advanced stage of decomposition." But he is not despairing. As a Christian he professes, "Each symptom of breakdown, however immediately painful and menacing in its future consequences, is also an occasion for hope and optimism, reminding us as it does, that truly God is not mocked, and that men can no more live without reference to him now than could the children of Israel find their way to the Promised Land without his guidance and support."

The source of hope is God, a dependable God, a God whose will is that even in the darkness of winter we affirm with Isaiah:

Arise, shine; for your light has come,
And the glory of the Lord has risen upon
you.

—H.E.R.

"As the Father has loved me, so have I loved you..."

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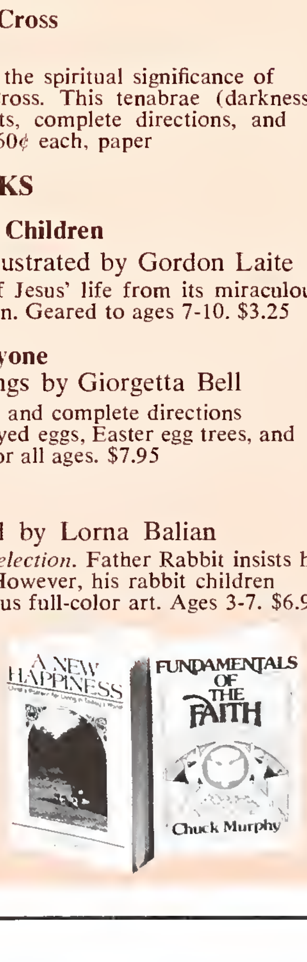

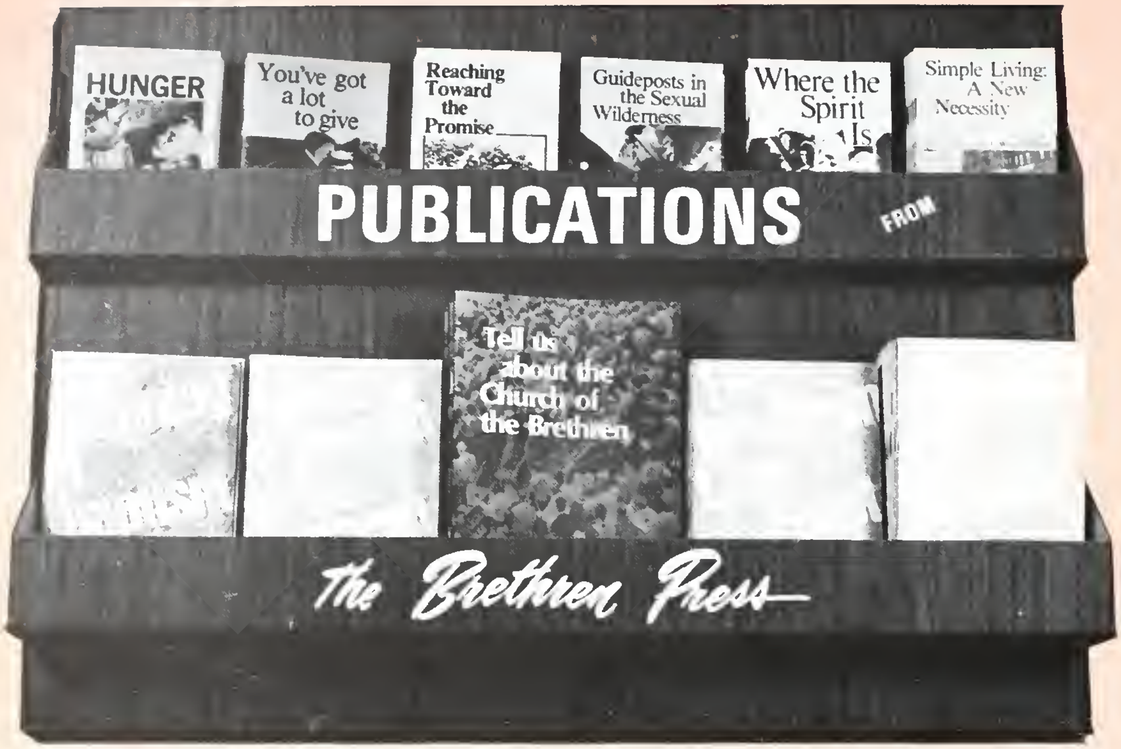
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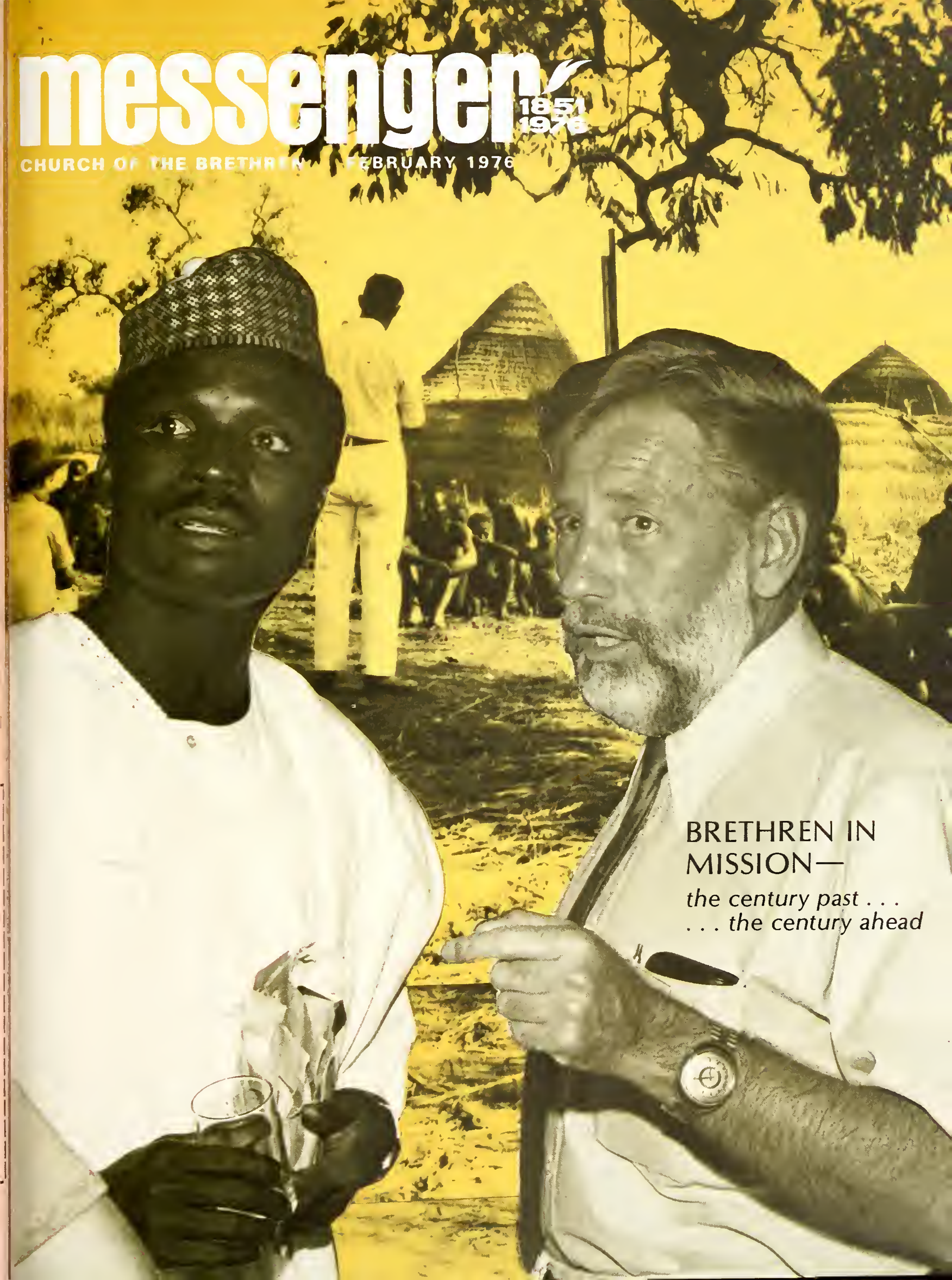

BRETHREN IN MISSION—

the century past . . .
. . . the century ahead

contents

11 **Brethren in Mission.** Introduction to the 20-page section highlighting the centennial of Church of the Brethren missions.

12 **Scandinavia.** Glen E. Norris, a missionary to Sweden in 1929 offers an appraisal of the first Brethren venture in overseas outreach.

14 **Christian Hope.** Terrie Miller profiles the unlikely pioneer who opened overseas work for the Church of the Brethren.

16 **In Mission Today.** Vignettes of current Brethren witness in Israel, Nigeria, India, Ecuador, Niger, and Ireland.

20 **A Team Grows in Brooklyn.** A visit to a domestic outreach project, Hispanos Unidos in Brooklyn, by Lois Teach Paul.

23 **Free Us . . . That All May Be Free.** Howard E. Royer reports on the latest assembly of the World Council of Churches, an outgrowth of the missionary movement.

26 **Recommissioning for Century Two.** Phyllis Carter lifts up a vision of where, whom and how Brethren may serve in their second century of mission.

28 **Still the Great Go Ye.** Chalmer E. Faw says that for Brethren the "great go ye" is still before us, but we must be sure it is the total commission of our Lord.

32 **Woman: Total or Whole?** Beth Glick-Rieman rejects the image of "the total woman" and offers the vision of "the whole woman."

38 **Royorganic Gardening.** Harold A. Royer gives one man's answer to what a missionary does in retirement.

In Touch profiles of Fumitaka Matsuoka, Brad Geisert, Lola Helser (2) . . . Outlook reports on Brethren treasures, curriculum, overseas opportunities, higher education conference, Dan West memorial, MARC kit, "Believe It or Not," White House protest, health care testimony, Denver SHARE project, Wall Street Journal, Reba Place congregation, New Windsor memorial, sexploitation, CIA and missionaries (beginning on 4) . . . Underlines (7) . . . Update on Overseas Workers (8) . . . Resources on "Mission Today" (30) . . . Turning Points (31) . . . Here I Stand offers perspectives by Lynn Pfeiffer, Leona Z. Row, and Ralph P. Coleman Jr. (36) . . . Editorial, "The Saints Are True Liberators" (40)

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letters

THE BRETHREN IN MISSISSIPPI

On February 21, 1971, the Mississippi Delta experienced a kind of destruction not often experienced in this part of the South, a devastating storm that swept across 18 Mississippi counties. The most seriously hit community was the town of Inverness, located in Sunflower County.

There were several relief agencies providing services for the storm victims. Among these was the Church of the Brethren.

This was the first time I had ever heard of the Church of the Brethren in Mississippi. Their concern for those people affected (most severely, blacks) attracted more than enough attention. Whenever I travel through the town of Inverness now I see how much the town has rebuilt or progressed, I am satisfied knowing that the dedication and concern by the Church of the Brethren during such a needed time is still being enjoyed today.

Brethren involvement in the Delta and Mississippi as a whole has not stopped with this one disaster. Other volunteer construction teams built homes following disaster in Rodney and McComb, Mississippi. Delta Housing has had the pleasure of having three BVSers working on construction and the sewing and reupholstering project. BVSers were also sent to nearby Greenville to work with the Freedom Village, Inc. Housing Program. Needless to say I hope this involvement continues as I believe it benefits both parties.

I am glad to see the Church of the Brethren accepting its responsibility and hope it will be a model for other such church groups to follow.

CLANTON BEAMON

Indianola, Miss.

CHILDREN CLOSER TO THE TRUTH

Regarding James Buffenmyer's criticism of the November 1975 MESSENGER cover (Letters, January), *many* people have difficulty appreciating the beauty of simple, design-raw color and the directness of freely used paint as an expression of an idea. True, the Corita print *is* child-like, but children are more often closer to the truth than we adults, who seem to have to hide behind "intricate fancies" and overstated expressions. There is a place in this world for *all* kinds of art—I still like it very much!

JOYCE MILLER

Franklin Grove, Ill.

THE CHURCH'S ROLE IN DRUG USE

"Here I Stand" in December has an article on "Drug Use and the Church." As a person who has worked in the area of drug abuse treatment for several years, I feel it necessary to respond.

Arguments as to the harm caused by marijuana can go on forever. Considerable research done has been inconclusive, if only to show that no one really knows what marijuana does to the human body and mind. The main problems from marijuana come from excessive use, as happens with the excessive use of any other drug, including liquor, tobacco, caffeine, barbiturates, and other substances commonly used by most Americans, some of which are much more physically and mentally dangerous.

The church's role in drug use could be in several aspects. One is to encourage law enforcement to concentrate on halting the main suppliers of drugs rather than arresting the more accessible user. This would be more effective in halting illegal drug use. Putting marijuana users in prison with hardened criminals serves no constructive purpose and certainly is inhumane.

A second policy that the church should adopt is *not* one of drug education, contrary to popular belief. Educating adolescents as to what drugs can do to them, and scare tactics used in this manner have been shown actually to make teens more interested in using drugs and thus *increase* drug usage.

Rather than drug education, a "prevention" program should be adopted for all children in churches and schools for all grades, one through twelve. Modern prevention programs cover such areas as values clarification and decision-making skills, teaching children constructive means of solving problems rather than turning to drugs. This type of approach, if begun at an early age, can be successful on a broad range, effective in preventing use of alcohol and drugs, as well as promoting mental health . . . .

A third approach needed by the church is to work with adults who tend to abuse tobacco, alcohol, aspirin, sedatives, and stimulants. Most drugs used in this country are legal, and Americans have become used to reaching for such drugs rather than solving their problems constructively. Drug use is certainly a severe problem. However, many of the current laws tend to alienate drug users of all types, making it difficult to treat such persons. The Christian approach to the drug abuse problem should be to encourage the treatment of drug abusers rather than ignore them.

Alan Flory
Tempe, Ariz.

GUNS ARE NOT EVIL

I am responding to Sylvia Eller's "Congress and Criminal Justice Reform" (November 1975): Guns are not evil; some who carry them are. Guns don't murder; people do. Changing laws won't change people. When someone murders another person it is only the symptom of a deeper problem—sin!

This is the area the church should be working in. In Matthew 28:19-20, the church is given its most important responsibility—the Great Commission; everything else is secondary.

We shouldn't take the rights away from law-abiding citizens, hoping it will restrict a few criminals. If this legislation passes, Christians will be honest and turn in their handguns but the criminals will be dishonest as all criminals are, and keep theirs.

Ban the handguns and the criminals will have another law in their favor. Their victims, the citizens, will lose their guns but not the criminals their own.

Some park police and police guards are no longer permitted to carry their guns, all this must indeed make many criminals bolder.

Landis Hornberger
Ephrata, Pa.

GETTING GOOD NEWS REGULARLY

Congratulations on your November issue of Messenger. Why some congregations do not urge their members to subscribe is difficult to understand. It has such a wide variety of interests presented that there is something for every Christian. I want to affirm your choice of art for the November cover. Robert Baucher's article on "Giving in but not up" also spoke to me. The articles and the litanies focusing on the World Council of Churches Assembly underscore why it is important for our denomination to be a part of the WCC. Thanks for presenting the Good News regularly through Messenger.

Irven F. Stern
San Diego, Calif.

CLOSE TO THE HEARTBEAT

Thank you for such a fine publication. It is my personal feeling that the Messenger is one way that our brothers and sisters in the far reaches of the Brotherhood are helped to feel that they are very close to the heartbeat of our church.

Michael G. Dilling
Fort Wayne, Ind.

INVITATION TO PARTICIPATE

The Annual Conference in business session at Dayton, Ohio, elected a committee to study the issues of divorce and remarriage as they apply to all persons, not just to ministers.

The members of this committee are listed below. We are inviting as much participation from Brethren as possible in our study for the coming year. We encourage pastors and parishioners alike to be in correspondence and/or conversation with us to identify your concerns and the areas to which the study should address itself.

We commit ourselves as a committee to be in conversation with interested persons when we are in your area. Also, there will be hearings at Annual Conference in Wichita, Kansas, July 27—August 1, 1976.

Members of the committee may be contacted by letter or by phone as follows:

Helen Evans, 1007 Hillsamer Drive, North Manchester, Indiana 46962. (219) 982-6300

John Gibbel, Box 201, Lititz, Pa. 17543. (717) 626-8976

Robert Neff, Bethany Theological Seminary, Butterfield and Meyers Road, Oak Brook, Ill. 60521. (312) 627-0567

Steve Reid, Bethany Theological Seminary, Butterfield and Meyers Road, Oak Brook, Ill. 60521. (312) 620-2386

Beth Glick-Rieman, 1400 Cornell Drive, Dayton, Ohio 45406. (513) 277-5395

Beth Glick-Rieman
Dayton, Ohio

page one

Volumes could be (and have been!) written about the missionary enterprise of the Church of the Brethren. On this centennial occasion, Messenger happily brings into focus a few glimpses of what this work has been, now is, and may become.

How much more there is to be told, though. In every district, every congregation, virtually every family the concern for missions has left its mark. We hope for nothing better than to have what is shared here, and in "Called to Participate," a companion commemorative piece produced by the General Board, spark your own recall and assessment of mission.

Our writer for the look ahead is Phyllis N. Carter, Wabash, Ind., pastor who chairs the World Ministries Commission. Chalmer E. Faw of the Theological College of Northern Nigeria contributes the Bible study. Glen E. Norris, who with his wife Lois was once part of the Church of the Brethren in Sweden, recounts the church's first overseas mission venture.

Terrie Miller, Communications intern, retells the story of Christian Hope. Lois Teach Paul, also of the Communications staff, writes on ministries in South Brooklyn and at Dahanu Road, India.

Other vignettes of Brethren witness today are offered by Merle Crouse, H. Lamar Gibble and Roger Ingold of the World Ministries staff and Ronald D. Petry of the General Services staff. Also contributing articles are Shirley Heckman and Beth Glick-Rieman of the Parish Ministries Commission.

Here I Stand writers are Lynn Pfeiffer, Lombard, Ill., Leona Z. Row, Hiroshima, Japan, and Ralph P. Coleman Jr., Jenkintown, Pa. Shirley Fulcher Wampler is from Mechanicsville, Va.; Harold A. Royer from La Verne, Calif.

Our February cover, showing John J. Waba, community development leader in Nigeria, and Roger Ingold, WMC Africa representative, against a mission scene of some fifty years ago, suggests the hundred years of mission history that form the basis for implementing the World Ministries charter, which says, "Our mission is verifying Emmanuel—God with us!—in one great mission in the world."—The Editors

Fumitaka Matsuoka: Cultural bridge builder

Having been introduced to Christianity as a second grader who liked candy, Fumitaka Matsuoka ("Matsu") knows the difference between spoken and lived Christianity. As a child in Tokyo he attended church each year just long enough to make the list of Christmas candy recipients. Later, as a Buddhist teenager in a Christian Sunday school, he could not understand why some of his Japanese friends were attracted to such a western-oriented religion.

It was during his four years at McPherson College that Matsu saw the meaning of Christianity in the lives of people. He had chosen McPherson, because of the encouragement and technical assistance he received from the president, Dr. Desmond Bittinger, and from the Brethren Service representative in Tokyo, Jerry Royer. He spent the summer vacation of 1963 on a Brethren farm in Indiana where the natural expressions of the Christian way of life in daily interactions began to make sense to the Japanese Buddhist. The seed of faith, planted unknowingly by loving Christians, continued to grow in the warm and accepting atmosphere of McPherson's college and church. It was there that he met Charlotte Metzker, later to become his wife, and it was there, also, that he was baptized on his twenty-first birthday.

After Matsu's graduation from Bethany Seminary and language study in Tokyo, the Matsuokas spent three years in Indonesia where he taught young ministerial students at the Theological Institute of the Moluccan Protestant Church. His association with those students and two Dutch colleagues, his past background as a Buddhist in Japan, his present experiences as a Ph.D. candidate at Union Theological Seminary in Richmond, Virginia, and his own keen intellect gave him an exceptional perspective for living, teaching, and preaching.

Matsu's dissertation demands most of his time now, but he is determined to serve humankind in the places he is needed most. The Brethren emphasis on a simple life-style, their sensitivity to society's inequities, and their willingness to become involved with the needs of the world have continued to inspire him. It is important that his future work will allow him to direct others toward an attitude of service and caring.—SHIRLEY FULCHER WAMPLER

intouch

Brad Geisert: A new Ch

It is somewhat unusual for a young person of today to feel positive about the work of the contemporary church, much less to endorse what the church of yesterday thought and did. Yet, after two years of critically analyzing the work of the Church of the Brethren in China (1908-1953), 25-year-old Bradley Kent Geisert not only feels, but *speaks* positively about that mission enterprise.

"Some humanistic values present today in China, both among the leadership and among the people—the idealism, some of their programs—can be traced to missionary influence," says Brad, reflecting on his master's thesis presented last year at the University of Virginia.

Writing on "Brethren Rural Reconstruction in China, 1920-1950," Brad observed of the Brethren missionaries, "Though their accomplishments were imperfect, many of them were innovative and vital. These missionaries, by virtue of their interaction with the Chinese countryside, became, at least temporarily, bona fide forces for change—and often progress—in rural China."

Brad studied the Brethren work not only by poring over old diaries, letters, Gospel Messengers, and Missionary Visitors, but by long visits with *old* China hands, such as missionaries Byron Flory, Martha Parker, and 90-year-old Ernest Wampler.

Brad points out that it is significant that many of the programs and methods the Brethren used in China

and

resembled those that the communists used themselves. What hampered the Brethren in effectively dealing with Chinese poverty and injustice was that they were neither a political group nor a government. The communists were both, and they succeeded, whereas all Christian missionaries have been gone from China for a quarter of a century now.

As an integral part of the complex matrix of the Chinese countryside in the 1920s and 1930s, the Brethren deserve consideration, Brad feels, concluding, no doubt rightly, that, along with Mao Tse-tung and all the others, the Brethren were "where the action was."

Brad hopes to be a bit closer to the action himself later this year. If all goes well, he and his wife Ellen will go to Taiwan, where Brad plans to study Chinese further and research his doctoral dissertation.

How did the son of Bridgewater College's president Wayne Geisert become so interested in China? Brad chuckles, "There's no formulaic answer to that. A whole host of things contributed—the Vietnam War helped me to understand and appreciate Asia's importance. Enthusiastic teachers helped 'suck me in.' I felt a challenge and the field was wide open."

And what after the doctorate in Chinese studies? Another chuckle. "Wait and see. But, hopefully—you guessed it—a career related to China!"—K.T.

Lola Helser: The last pioneer

How many Brethren today can recall sitting in church as youngsters and listening to the stirring missionary tales told in furlough visitations by those early pioneers of India, China, and Nigeria—the Stovers, the Crumpackers, Hiltons, Kulps, Helsers? It all seems so long ago and far away today. And it is. But for one lovely and gracious white-haired lady in Wheaton, Illinois, it all seems like yesterday.

She is Lola Bechtel Helser, the last of those founding pioneers. All the others have passed from the earthly scene, but she lives on, vibrantly alive and active, belying the long decades that have passed since she first trekked the Nigerian bush with her husband Albert, back in 1923.

The Helsers, with the Stover Kulps, founded in Nigeria the Church of the Brethren Mission, transplanting there tender shoots of Christianity that over fifty years later are yielding so bountiful a harvest.

For the Ohio farm girl, the long road through a lifetime of African service was marked by its first milestone in 1910, when she gave her heart to Christ. Another was passed in 1918, when, as a Manchester College student, she was inspired by India missionary Ida Shumaker to decide on foreign mission service. Nurses training followed college, and in 1922 Lola married her friend of college days, Albert D. Helser, of Thornville, Ohio.

The Helsers pioneered at Garkida for 13 momentous years. Then in 1936 they joined the Sudan Interior Mission (SIM), the largest Protestant mission in northern Africa. In the last years of their African service, Albert served as general secretary for all the SIM work in Africa. Those were years of travel and excitement, the climax of their career. They retired in 1962, joining their sons David and Gordon in the US, leaving daughter Esther a medical missionary in Nigeria.

In 1973, Lola, three years a widow, was not present in Nigeria when Lardin Gabas celebrated the fiftieth anniversary of the mission she had helped to found. But she was there in spirit, for through a voluminous correspondence with missionaries and nationals, through the helpful prayer letters she publishes, and through personal prayer and reading, she stays in close contact with the people, places, and events in Nigeria.

Would she live it all again, if she could? She laughs gently, "Of course I would!" And what would she tell Brethren today about mission? Lola Helser pauses for a moment of reflection, and myriad images and memories whirr at computer speed through her mind. "I would tell them that the challenge is still here. Times have changed though. Much that we used to do as missionaries—in hospitals, in schools, in evangelism—can now be done by nationals. They and we are able now to participate in mission together. But the task is the same for the second century of mission as for the first—winning the world for Christ."—K.T.

Two priceless books back with Brethren

Two priceless books, long out of Brethren hands, have been returned through purchase into the possession of the church. For $8,466.96 the Brethren Historical Committee recently bought the journal and account book of Alexander Mack Jr., and the alms or poor book of the old Germantown congregation.

Once part of the book collection of Brethren antiquary Abraham H. Cassel (1820-1908), the books were obtained, with others, by Martin G. Brumbaugh for the Juniata College library early in this century (Brumbaugh was a Juniata president and later governor of Pennsylvania). Due to an unhappy turn of events the two books later found their way to the open market. They came into the collection of Mennonite collector Roy C. Kulp of Chalfont, Pennsylvania, and from him were purchased by Professor Irvin B. Horst, a Mennonite who currently teaches at the University of Amsterdam.

Since 1965 Professor Horst has been offering the old leatherbound books—which are in excellent condition—for sale to various Brethren institutions, none of which felt able to pay the asking price of the two rare volumes.

Last June, urged on by the Historical Committee and by Brethren history buffs, the General Services Commission authorized the purchase of the books by the Historical Committee and the books are now in the archives in Elgin, Illinois.

The journal and account book of Mack, often referred to as a diary, contains financial accounts of Mack (who was a stocking weaver), a will, various memoranda, and some poetry. The most important of the latter are the series of poems written in the last year's of Mack's life on his several birthdays (Mack lived from 1712 to 1803). The most important part of the material is the extensive list of early members of the Church of the Brethren in Europe and Pennsylvania, including members from Holland and from Ephrata.

The poor book of the Germantown congregation contains records from 1747-1806 in both English and German. These represent collections which had been taken up in the congregation for the use of the poor. They were regularly audited by such persons as Mack Jr., Christopher Saur Jr., and Peter Leibert.

Commenting on the acquisition of the books, Donald F. Durnbaugh, foremost Brethren historian, said, "There is no doubt that these are the two most valuable documents extant for early Brethren history in this country."

Donations are being solicited by the General Board to offset the expense of the purchase. Brethren who appreciate the return of these books and their availability to historians may send their contributions to: General Board Treasurer, 1451 Dundee Avenue, Elgin, Illinois 60120. Mark them for "Mack journal/Germantown poor book."

The Germantown poorbook (shown open) and Alexander Mack Jr.'s journal are the most valuable documents extant for early Brethren history of the American colonial era.

Foundation Series in preparation for 1977

The Foundation Series, a new children's church school curriculum is being written and edited cooperatively by the Church of the Brethren, Brethren in Christ, and the General Conference Mennonite Church.

Four Church of the Brethren writers are preparing materials: Warren and Theresa Eshbach of Thomasville, Pa., are writing two quarters of material for the 1-2 grade level; Gladys Kennedy Olson, Whittier, Calif., is preparing a quarter on the 3-4 grade level and Glee Yoder, Wichita, Kans., is writing a quarter of lessons on the 5-6 grade level. Wilbur Brumbaugh, editor for heritage educational resources, is the staff liaison on the publishing council.

Byron Royer and Donald Miller of Bethany Theological Seminary made presentations at orientation conferences held for the seven writers. Following the June orientation, each writer had a two-day consultation with respective editors.

In addition, each writer had a local consultation group composed of representative denominational church school workers. It is hoped that the consultant group members will be able to experiment with teaching the lessons in their local congregations as they are written.

The Foundation Series will be published for use in September, 1977. The name for the series is based on a verse from First Corinthians: "For no other foundation can anyone lay than that which is laid, which is Jesus Christ."

Basic Brethren texts traced in new book

A new book developed for adults as part of the Brethren Heritage Learning Program is coming off the press this month. *Texts in Transit: A Study of New Testament Passages that Shaped the Brethren,* is one of three heritage resource materials now available for adults.

Written by Graydon Snyder and Kenneth M. Shaffer Jr., the book deals with 13 passages from the New Testament that have particularly influenced the Brethren.

Rick Gardner, editor of the book, states in his introduction, "Each of the thirteen passages chosen for study is a passage that has special impact on our life and history as Brethren. In some cases, the impact relates to a particular era in our story, past or present, while in others the text has always been central to our heritage. All the passages alike, however, tell us something about who we are—and what we may yet become."

Each text is offered to the reader in the form of two translations, the RSV and the BNT, the Believer's New Testament, a translation by Graydon Snyder.

Each text then receives attention in each of the following categories: "The Text in its Biblical Setting," "The Text in Brethren Life," and "The Text in Today's World." A study guide is included.

The thirteen texts cover a wide range of "Brethren" topics, everything from simple living (Matt. 6:25-34) to footwashing (John 13:1-17).

Opportunities overseas waiting for Brethren

The World Ministries Commission of the Church of the Brethren has as one of its 1976-1980 goals: "to enable persons to respond to human needs, and, through serving and being served, to experience the meaning of membership in the global community."

Human need in growing Nigeria is calling for that response from Brethren interested in "mission today." J. Roger Schrock, coordinator of medical services for the Church of the Brethren in Nigeria, writes, "In a visit with the Chief Nursing Officer he told me that if I had 500 Christian nurses from abroad he would hire them all because that is what is needed beyond those available here in Northeastern State. He especially needs midwifery and/or nursing tutors."

The Brethren personnel office in Elgin, Ill., is ready to facilitate responses to this opportunity from interested medical persons. Employment would be through Nigeria's Northeastern State government.

Hazel Peters, personnel office coordinator, also reminds Brethren of teaching opportunities in Nigeria for which her office is a recruiter. She states, "Having recently established a Universal Primary Education (UPE) plan, Nigeria needs hundreds of additional teachers for colleges and secondary schools, including Waka Teachers' College and Waka Secondary School, which were founded by the Church of the Brethren. Nigeria is looking for persons under 55 with majors in English, specialized sciences, and religious knowledge."

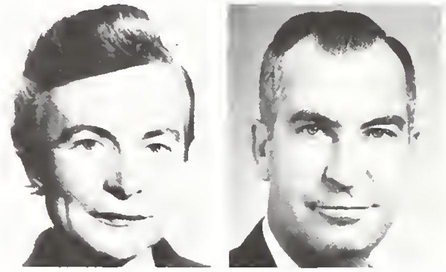
Applicants for medical or teaching positions in Nigeria should write the Personnel Office, 1451 Dundee Avenue, Elgin, Ill. 60120.

Speakers announced for higher education meet

Two outstanding national leaders will speak to the 200-delegate Conference on Higher Education and The Church of the Brethren, being held at Earlham College, Richmond, Ind., June 24 to 27. Caryl M. Kline, Director of Continuing Education for Women at the University of Pittsburgh and Dr. Wesley A. Hotchkiss, General Secretary, Division of Higher Education, Board of Homeland Ministries, United Church of Christ will speak to the entire assembly on June 25.

Ms. Kline is noted not only for her contributions to higher education but also for her civic and humanitarian work. Dr. Hotchkiss, of New York City, directs the work of the United Church of Christ in the field of higher education.

Prior to the conference, registrants will receive background materials and a working document researched and written by James H. Lehman. The issue-oriented document will also contain historical, financial, and statistical information which will enable the delegates to approach the conference more knowledgeably.



Caryl M. Kline and Wesley A. Hotchkiss, leaders for higher education conference

There yet remain a few openings for the conference for persons with special interest in attending. These persons should write to Ralph McFadden for further information.

Memorial for Dan West being planned by HPI

A Dan West Memorial committee has begun plans for Heifer Project International to memorialize the Brethren layman regarded as the chief facilitator of the well-known livestock providing agency for the "little people of the world."

HPI's Dan West, a man with a vision for helping the little people of the world

Dan West was a man with visions for a peaceful world. He saw ways to facilitate the coming of peace and he pursued opportunities to educate people, enabling them to be a part of that peacemaking process.

His vision included the shipping of animals to people in need of their products and by-products. Heifer Project International continues to send heifers, goats, and chickens to the "little people" of the world. Along with the animals, training is provided for the people who receive them.

Dan West's vision also included volunteers, retreats, work camps, and young people taking an active interest in church and national affairs. He believed in the benefits of rural life, and that human dignity could not be served through charity.

One proposal being studied by the memorial committee, which includes Dan's wife Lucy and HPI director Thurl Metzger, is to enlarge the facilities of the 1200-acre HPI ranch in Arkansas as a work camp, conference center, and educational tool for Heifer Project International.

Another proposal before the committee, suggests that the emphasis be placed on HPI program. An appeal would be made annually in an area of need designated as a Dan West Memorial.

Brethren helping make 'values kit' for MARC

Cooperation in the ongoing program of Media Action Research Center is one of the involvements undertaken for this year as part of the expanded ministries program of the General Board.

MARC is a church- and foundation-supported research facility which has conducted definitive inquiries into the effect of television on children. Of primary concern has been the influence on children of viewing aggressive and violent interaction. MARC'S research has been the cornerstone of most recent efforts for change and responsibility in broadcasting.

MARC has also been at the forefront of research and design of "prosocial" as well as "anti-social" programming. A series of MARC-produced spot announcements is receiving wide exposure on commercial television. The spots in this series including "the Swing," and "the Race car," have been found to promote cooperative interaction among children who view them.

Brethren involvement in MARC begins with the planning and development of a resource "values kit" which will enable individuals to evaluate and mediate television's effects on their values-perceptions. This "kit" will be an ongoing resource bank and will be constantly updated with new and broader-ranging materials. Included will be several films, cassettes, filmstrips, and print pieces.

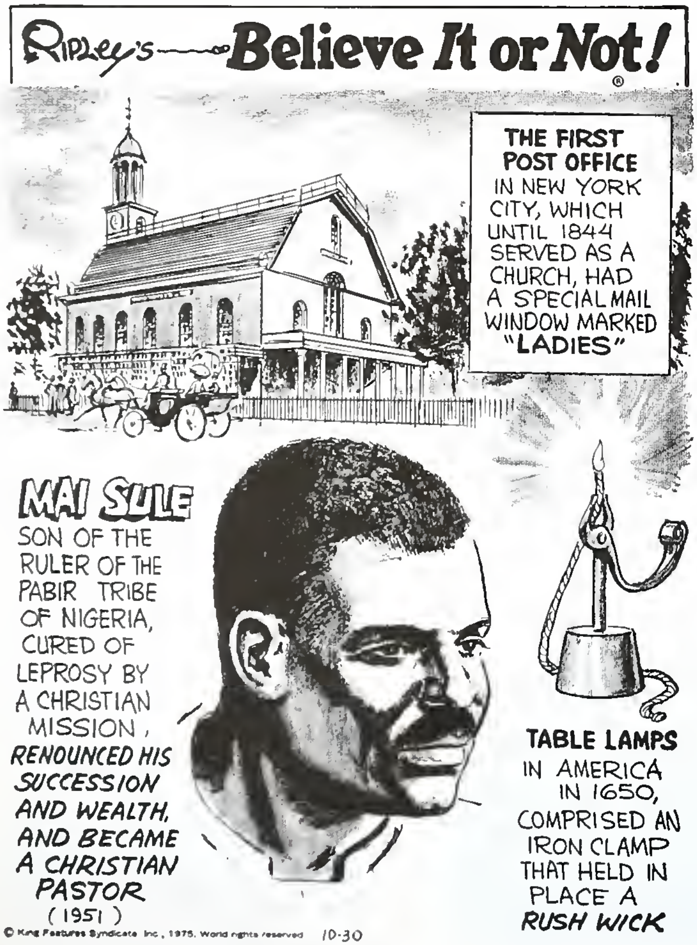
The resources in the kit will address a variety of concerns raised by television. Violent and aggressive problem-solving will be one area approached, as will broader questions of the kinds of information television gives us about ourselves and each other.

The kit will receive some exposure in Brethren congregations this year as the Media Education Project staff person, Stewart Hoover, will be using certain of the resources as he conducts workshops and seminars. Hoover is also acting as a member of the planning committee for the *entire* MARC "values kit" project. Brethren denominational involvement here will provide support for very important ongoing research and development efforts, and will at the same time provide exposure for the results of certain of those efforts.

The film "Television, The Anonymous Teacher," is a central part of the kit. Containing comments from Dr. Robert Liebert, director of MARC, as well as footage of children watching television, it will premier at the Kansas City Church of the Brethren at a television consciousness raising workshop.

BVSer arrested after White House dig-in

Lee Griffith, a BVSer working at the Center for Creative Nonviolence in Washington, D.C., was arrested twice last fall after protesting at an air show and participating in a dig-in on the White House lawn.


Ripley's Believe It or Not!
THE FIRST POST OFFICE IN NEW YORK CITY, WHICH UNTIL 1844 SERVED AS A CHURCH, HAD A SPECIAL MAIL WINDOW MARKED "LADIES"
MAI SULE
SON OF THE RULER OF THE PABIR TRIBE OF NIGERIA, CURED OF LEPROSY BY A CHRISTIAN MISSION, RENOUNCED HIS SUCCESSION AND WEALTH, AND BECAME A CHRISTIAN PASTOR (1951)
TABLE LAMPS IN AMERICA IN 1650, COMPRISED AN IRON CLAMP THAT HELD IN PLACE A RUSH WICK
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10-30

Reprinted by courtesy of Ripley International Inc.

Oh sure, we believe it . . . but

How he got there is uncertain—perhaps a nod to our missions centennial?—but, believe it or not, the Brethren's own Mai Sule Biu was recently found looking out from the longtime newspaper feature, "Ripley's Believe It or Not!" Ripley's source was a story about Mai Sule in Gene Phillips Clemes' book, *Drum Call of Hope,* unfortunately an erroneous account.

Contrary to the Clemes story, the Nigerian prince, Mai Sule, was *not* the "son of the ruler of the Pabir tribe." He was the son of the one-time heir apparent to the Pabir throne, Maina Ali, but by the time of Mai Sule's birth, his father had fallen from royal favor. The crown later went to Mai Sule's great-uncle, thence to his uncle, and finally to his first cousin, the present Emir of Biu, Alhaji Mustafa Aliyu. Thus there was no "succession" to "renounce."

Mai Sule's story, nevertheless, is a dramatic one, presented some years ago in the film, *The African Prince.* He has been a leader in Lardin Gabas for many years, as well as its foremost hymn writer and music leader, and is familiar to many Brethren from his fraternal visit to the US in 1972.

In both incidents Griffith was arrested along with Philip Berrigan, the former Josephite priest and anti-war activist, and other protestors.

The first arrest occurred after Griffith, Berrigan, and others poured blood into the cockpits and sprayed the word "death" on the sides of four military aircraft, during the 50th anniversary air show of the Pratt and Whitney Aircraft Division in East Hartford, Conn.

Griffith and Daniel and Philip Berrigan were also part of a group of 13 people arrested at the White House the day before Thanksgiving. They were charged with unlawful entry after participating in the routine White House tour and then demonstrating on the driveway with banners protesting nuclear arms. They illustrated one banner reading, "Disarm or Dig Graves," by digging in the White House lawn.

Charges against Griffith for his participation in the East Hartford protest were subsequently dropped, although others in the group were being prosecuted. He was scheduled to be arraigned in court on December 4, on charges of unlawful entry for the White House protest.

"In view of America's trespassing in Vietnam, Hiroshima, and other places, these charges of unlawful entry and criminal trespassing seem strange," Griffith says.

"The protests were staged because of recent statements by the 'department of war' making nuclear war more acceptable or possible," he continues. "The willingness of the United States to use nuclear weapons and the recent announcement that we could save more Americans by using mine shafts as bomb shelters in case of war, makes it seem like we're preparing for nuclear war. It's really an important time to protest."

Griffith's protesting and demonstrating is not a part of his BVS assignment. Most of his time is spent buying and seeking donations of food for the soup kitchen operated by the Center. His association with the Berrigan brothers has come about through weekly meetings of the Center for Creative Non-Violence with Jonah House in Baltimore, a community in which the Berrigans participate. The meetings consist of Bible study and discussions of ways to spread the word of peace.

Griffith, an Akron, Pa. native, entered BVS in July, 1975 after receiving a Master of Divinity Degree from Bethany Theological Seminary.

underlines

A TEN-YEAR MORATORIUM ... on prison construction, in which funds would be diverted from building programs to finding alternatives to incarceration and more effective means of rehabilitation, is called for in a resolution adopted by the Pacific Southwest Conference. Initiated in California by the American Friends Service Committee, the program has engaged *James McGaha*, member of the Pasadena Church of the Brethren, as a full time staff worker.

PEOPLE YOU KNOW ... *Roy A. Johnson*, pastor, Westminster, Md., begins work Jan. 25 as Mid-Atlantic regional representative for the American Baptist Extension Corporation, an agency whose planning services are recommended to Church of the Brethren congregations. . . . BVSer *Dale Dowdy*, Shickley, Neb., is a training assistant for Brethren Volunteer Service. . . . Visiting in Nigeria in January were *Phyllis N. Carter*, pastor, Wabash, Ind., and chairperson of the World Ministries Commission; her husband *John Carter*; *E. Paul Weaver*, pastor, Union Center church, Nappanee, Ind., and member of the General Board; and *L. John Weaver*, pastor, Midway church, Lebanon, Pa.

IN MEMORIAM ... *H. H. Helman*, 88, died Nov. 15 at Greenville, Ohio. He was a former pastor in Ohio, Indiana, and Illinois, a former school superintendent, and former editor of the Southern Ohio Herald. A memorial fund has been established for the Brethren's Home at Greenville, on whose board of trustees he had served. . . . *Elmer F. Nedrow*, 96, died Oct. 14 at Ithaca, N. Y. He was a community leader and founder of the Lake Ridge congregation at King Ferry, the only Church of the Brethren congregation in upstate New York from 1913 until its closing with a love feast this past Oct. 26.

BRETHREN HOMES ... A new kitchen and dining area, lounge, and 47-bed nursing wing were among facilities dedicated Nov. 23 by the Morrisons Cove Home in Middle Pennsylvania. *Raymond R. Peters* of the Brethren Homes Association was the speaker; *Ralph M. Delk*, former Messenger circulation manager, is the administrator of the home. . . . A recognition dinner for *Ira A. Oren*, retiring administrator of the Brethren's Home at Greenville, Ohio, was held Dec. 6 with 240 persons attending. . . . *Byron J. Wampler* has succeeded the *Reford Cawoods* as administrators of the John M. Reed Home, Limestone, Tenn. The Cawoods gave a number of years' service to the home in their own retirement years. . . . Pleasant Hill Village is the name given to the new facility to open in March at the Girard Home in Illinois.

IN BRIEF ... The third Bible Institute sponsored by the Brethren Revival Fellowship will convene Aug. 8-27 at Elizabethtown College in Pennsylvania. Leaders include *Harold S. Martin*, *Carl W. Zeigler Sr.*, *Fred Beam*, *Carol V. Cosner*, and *E. Myrl Weyant*. . . . A tape of Congressman *Andrew Young's* luncheon address at the Dayton Annual Conference is sought by Messenger. If you can lend a reel or cassette, please write us.

update

MISSIONS AND SERVICE PERSONNEL ... who and where are they? As one response to the Church of the Brethren mission centennial this year, Messenger encourages you to write to the World Ministries workers you know on six continents.

IN BANGLADESH ... are *Ralph* and *Mildred Townsend,* International Voluntary Services, GPO 344, Dacca, Bangladesh. En route home to Indiana are *Duane* and *Ramona Smith Moore.*

IN INDIA ... are *George* and *Rae Mason,* Rural Service Center, Anklesvar, Broach District, Gujarat State 393001; *Dallas* and *Jean Oswalt,* ICRISAT, 1-11-256 Begumpet, Hyderabad 500016 A.P.; and *Laura Sewell,* Dharampur Road, Bulsar, Bulsar District, Gujarat State 396001. Assignment pending, *Everett* and *Joy Fasnacht,* Hardin, Mo.

IN INDONESIA ... are *Donald* and *Doris Fancher,* seconded to the United Church of Christ, Sekolah Tinggi Theologia, Jl., Proklamasi 27, Jakarta. On leave are *Fumitaka* and *Charlotte Matsuoka,* Richmond, Va.

IN LATIN AMERICA ... are *Merlin* and *Grace Shull,* Casilla 4829, Quito, Ecuador, and *Chester* and *Maria Thomas,* CEDEN, Apartado Aereo 707, San Pedro Sula, Honduras.

IN NIGER ... are *Grayce Brumbaugh,* B.P. 107, Agadez, and *Von* and *Elsie Hall* and *Ralph* and *Flossie Royer,* Lutheran World Relief, CWS, B.P. 624, Niamey, Republique de Niger.

IN NIGERIA ... 11 workers can be reached at the same address: Church of the Brethren Mission, Garkida, via Gombe, North East State. They are *Mary Dadisman, Roy* and *Violet Pfaltzgraff, Samuel* and *Joy Rayapati, Roger* and *Carolyn Schrock, Owen* and *Celia Shankster,* and *Marion* and *Dora Showalter.*

Elsewhere in Nigeria are *Larry* and *Donna Elliott,* Box 626, Jos, Benue-Plateau State; *Elvis* and *Betty Lou Cayford,* Hillcrest School, Box 652, Jos, Benue-Plateau State; *Richard* and *Kay Winfield,* Kulp Bible School, P.O. Mubi, North East State; and *John* and *Estella Horning,* P.A. Uba, via Mubi, North East State.

Also *Chalmer* and *Mary Faw,* Theological College of Northern Nigeria, P.O. Box 64, Bukuru, Benue-Plateau State; *Ivan* and *Mary Eikenberry,* P.O. Box 132, Kaduna, North Central State; and *Anet* and *Violet Satvedi* and *Carol Smith,* Waka Schools, P.O. Biu, via Gombe, North East State. Assignments pending, *David* and *Laveta Hilton; William* and *Elizabeth Hole.* On leave, *James* and *Merle Bowman,* Los Angeles, Calif.; *Howard* and *Carolee Ogburn,* Kingsport, Tenn.

IN PUERTO RICO ... are *Ellis* and *Carolyn Shenk,* and *Everett* and *Elsa Groff,* P.O. Box 23, Castaner.

IN SWITZERLAND ... is *Dale Ott,* Brethren Service, 150 route de Ferney, 1211 Geneva 20.

An additional 20 short-term Brethren Service workers are assigned to programs in the Cameroons, Germany, Greece, Haiti, Ireland, Israel, Italy, Japan, and Poland, and 162 staff and volunteers in the USA. For a complete personnel listing write the World Ministries Commission in Elgin.

outlook

Brethren pressing for quality health care

"Quality health care is the right of each individual regardless of race, creed, color, or income, and the responsibility of the government to provide."

With these words, Geraldine Zigler Glick called on the Subcommittee on Health of the House Ways and Means Committee to meet the aspirations of the Church of the Brethren concerning a national health insurance program.

The statement, based on resolutions from Annual Conference in 1973-74, was delivered on behalf of the General Board as part of a panel presentation by the Interreligious Coalition on Health Care. The report called for an innovative plan that would include nutritional education, prenatal care, and special attention to child care.

In addition the statement called for a plan to provide for preventive medicine and programs for the elderly. "Our nation should feel the responsibility to provide the best of care for its citizens from the time they are born through childhood, adulthood, retirement, and old age."

Six items that the Brethren hope to have included in any legislation enacted were part of the report. The Brethren are calling for assurance that every person have access to health care; establishment of national standards for delivery of care; assurance that consumers will help design and administer a health care program; financial provisions for more medical schools; and increased use of paramedical personnel; and the assurance that both consumer and medical personnel can choose the type of facility they wish to participate in.

The cost of a national health insurance program was also discussed, with the statement calling for a special tax on the employer, employee, and self-employed, with matching funds from the federal government to pay for the program.

Glick reminded the committee at the end of the statement, "As a religious body we are keenly interested in the quality of life for each individual and would urge each of you to couch your decisions in the fact that all individuals are unique and special in their own right. This would be one of the most far reaching and important pieces of legislation ever passed if the total population benefits from it."

SHARE in Denver aids in urban transition

A new SHARE grant has been released for the Native American Urban Transition Program in Denver, Colo., a step for the Brethren toward expanded ministries with Native Americans.

The $2,500 SHARE grant, along with funds from the Christian Reformed and United Methodist Churches, has been used to hire a Navajo director and a resident counselor for the program.

Aimed at families and single women in the traumatic transition from reservation to urban life, NAUTP offers help in orientation—locating housing, employment, health care, and education—during the first three to six months of city life.

Specific attempts are made to maintain the culture and heritage of those in the program by keeping them in touch with family and friends on the reservation and by planning events that focus on the Indian culture.

The program has its office in a house in Denver with room for one family and up to eight single women who need housing while revolutionizing their life-style. NAUTP is asking local churches and organizations to consider renting the apartment for $200 a month, thus becoming host families to those using the apartment during their move. There is also a need for furniture, food, and cash donations.

Much of the leadership of the program is from the Navajo nation. The director, the president of the board, and several of the board members are Native Americans.

THE WALL STREET JOURNAL
What's News
the Gospel according to The Wall Street Journal
By Carnegie Samuel Calian

The Wall Street Journal . . . *does it proclaim "Good News" too? So says Calian.*

Juniata prof sees Bible analogy in Wall Street

We've had the Gospel according to Matthew, Mark, Luke, and John, *The Gospel According to Peanuts* and now *The Gospel According to The Wall Street Journal.*

This new book comes from Dr. C. Samuel Calian, an internationally known theologian and the J. Omar Good Visiting Distinguished Professor of Evangelical Christianity at Juniata College.

As the author of five books and over 100 articles and reviews concerning the biblical Gospels and the contributor of many articles to *The Wall Street Journal,* Dr. Calian can be considered an expert in both fields.

Categorizing *The Wall Street Journal* as the "Bible of the business world," Dr. Calian says, "I saw a need to foster dialogue between business and religion, to compare the *Journal* Gospel—the 'good news' it preaches and the kind of education it's giving—to the kind of education that comes from a Christian viewpoint."

Dr. Calian points out that the *Journal's* view of life calls for avoiding illusions and dealing with reality. He sees this as both valuable and limiting. "It contributes much to our understanding of human existence," he says, "but it is the Gospel of Christ which enables us to fulfill our humanity."

According to Dr. Calian, the *Journal* and the Christian message share three points of common ground: God is not dead, man is both bad and good but deserves an optimistic view, and a complex society needs government with some sense of law, order, and discipline.

"From my point of view, however, the Christian message is the more realistic in terms of ultimate concern and of the ultimate meaning of life and death," says Dr. Calian. "The *Journal's* viewpoint subordinates the larger picture—the big questions of life, death, and the purpose of living—and we get so caught up in daily routines, in demands for survival and security, that we forget we are creatures under God."

'Reba Place' becomes Brethren congregation

The Reba Place Fellowship, a covenantal Christian community located in Evanston, Ill., is now a congregation in the Church of the Brethren. Delegates to the Illinois-Wisconsin District Conference adopted the recommendation of the District Board, and granted official recognition to the 100-adult-member group and seated its four elected delegates. "It was one of the most thrilling moments I have ever experienced at District Conference," said one seasoned conferencegoer. Including children and others, the Reba Place (which takes its name from a local street) numbers about 200.

The Reba Place Fellowship is an interrelated group unique to the religious community and will be for the Brethren an adventure in a new pattern for commitment and life-style. The fellowship is almost a communal family group since they share their resources in common and decisions affecting individual members are made collectively while the integrity of the family units is kept intact, living in their own quarters. Two nuclear families occupy apartments but in eight houses and a duplex; other individuals and couples are grouped to form ten extended households. Additional community persons relate to the new congregation as worshippers.

When the Reba Place Fellowship petitioned the Church of the Brethren for congregational status, the vote was overwhelmingly affirmative. Dale Brown and Stanley Davis have been appointed from the district to work with Reba Place pastor Julius Belser and the congregation to clarify some administrative and practical details.

David and Neta Jackson have written a book describing the Reba Place experience, *Living Together in a World Falling Apart,* available from The Brethren Press. It is recommended reading for better understanding of the challenge and invitation of this new Brethren congregation.

New house memorial to New Windsor head cook

A new house has been completed in New Windsor, Md. But more than a house, it is a memorial—to Bea Thompson, the head cook at the Brethren Service Center, who died last fall after 30 years of service.

Bea had only been out of the hospital for a few days when she had to return after her house was destroyed by fire. The Center committed itself to building a new home as a gesture of appreciation and love for her. When Bea died two weeks later, plans for construction continued on behalf of Bea's husband, Carl.

Begun in October, the house was complete when Joel Petre, of the Center, presented ownership papers to Carl on Christmas Eve (see above photo). Center staff and volunteers did all the work.

"During the 30 years she was employed at the Center as head cook, we learned to love and appreciate her," says Miller Davis, director of center development. "She was well known for her excellent food, warmth, and friendship. The house is being built as a memorial to her dedication and service."

Behind sexploitation, the crime syndicate

Pornographic literature and films are the newest source of organized crime's wealth, according to a study by the New York Times. An investigation reveals that huge profits are being realized from Mafia money invested in financing, production, and distribution of such hard core films as "Deep Throat," "The Devil in Miss Jones," and "Wet Rainbow." "Deep Throat" alone earned $25 million.

Since hard core, sex-exploiting films have begun to appear in hundreds of theaters all over the nation, the crime syndicates have invested in distribution companies and bought theaters in many metropolitan areas. "Soft core" pornographic film producers that are independent companies without syndicate money are being pressured to use syndicate distributing companies.

"If the trend continues, these people are going to be a force in the movie industry," says Capt. Lawrence Hepburn of the New York police department's organized crime division. "The movie business is going to be like the garment business, riddled with Mafia influence."

In the area of pornographic newspapers and periodicals, publishers turn to the Mafia for distribution because "no legitimate distributor will touch us," says Al Goldstein, publisher and editor of "Screw," a pornographic tabloid. He adds, "I'd deal with Hitler if I had to. I'll deal with anyone I can do business with."

Liberalized obscenity laws have spawned dozens of publications that are sexually explicit, the Times said. According to law enforcement officials Mafia members are involved in the distribution of all of them.

The degree of the problem is underscored by a report in *The Minneapolis Star* that the Minnesota Civil Liberties Union (MCLU) is receiving free office space in a building owned by leaders of the state's pornography business.

Commenting on the report, the Catholic Bulletin, publication of the Archdiocese of St. Paul-Minneapolis, said in an editorial, "The MCLU is responsible for the explosion of pornography and obscenity like a cancer throughout our cities. Efforts by both federal and local prosecutors to stem the tide of human degredation has been short-circuited by court case and court case backed by the American Civil Liberties Union and its state chapters.

NCC follows Brethren lead on CIA policy

The National Council of Churches has followed the Brethren lead in protesting CIA use of foreign missionaries.

Incensed by White House and CIA confirmations and defense of extensive contacts between the Central Intelligence Agency and American missionaries abroad, the Executive Committee of the National Council of Churches of Christ in the U.S.A. has protested the policy, directed all its staff to refrain from any contact with the CIA, and called upon President Ford to "direct all US intelligence gathering agencies to cease immediately from using American missionaries and foreign clergy as intelligence information services." The Peace Corps and Fulbright scholars currently are afforded such protection by US law.

The statement also called on all member denominations of the NCCC to establish policies repudiating intelligence contacts. The Church of the Brethren General Board in October of 1974 adopted a resolution directing all persons serving in other nations to avoid any relationships with the CIA.

World Ministries staff indicated that efforts to get other denominations to issue similar statements received little support until December of 1975 when Senator Mark Hatfield released correspondence with the White House and the CIA which confirmed the practice which many feel is contrary to the constitutional separation of church and state.

Queried as to whether Brethren had knowledge of such practices when they adopted their resolution, Joel Thomp[illegible], executive secretary of the World Ministries Commission, said he was aware that in the early 1960s missionaries and volunteers from other denominations had been debriefed by US embassy personnel after visiting politically sensitive rural areas of Indonesia. "Since the action was taken by the Board we have been told by two of our overseas staff that intelligence officials had in the past contacted them while on furlough.

We also have learned from Philip Agee's book, *Inside the Company: CIA Diary*, that many persons our missionaries knew well in Ecuador were CIA informants, but Church of the Brethren missionaries have not, as far as we can ascertain, knowingly aided the CIA."

"I strongly support Senator Hatfiel[illegible] concern that legislation (Senate Bill [illegible]34) be enacted to prohibit further cont[illegible] by the intelligence community and [illegible] sionaries and hope many [illegible] the church will write officials [illegible] ashington urging their support of Senate Bill 2784," added the World Ministries executive.

the century past | BRETHREN IN MISSION | the century ahead

In 1876 Cherry Grove and the other churches of the Northern Illinois District sent Christian and Mary Hope to Denmark as the first overseas missionaries of the Church of the Brethren. The rest of the Brotherhood, somewhat reluctantly, accepted the challenge of missions and by the 1880s the church was becoming heavily involved in the enterprise.

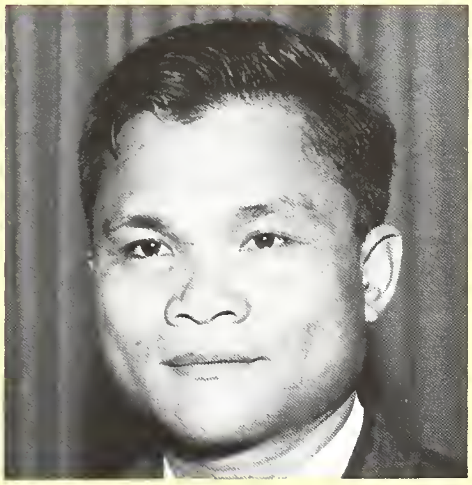
By the turn of the century missions were popular with the Brethren and the work in Europe, India, China, Africa, Asia Minor, and Scandinavia engaged the interest and support of Brethren churches everywhere.

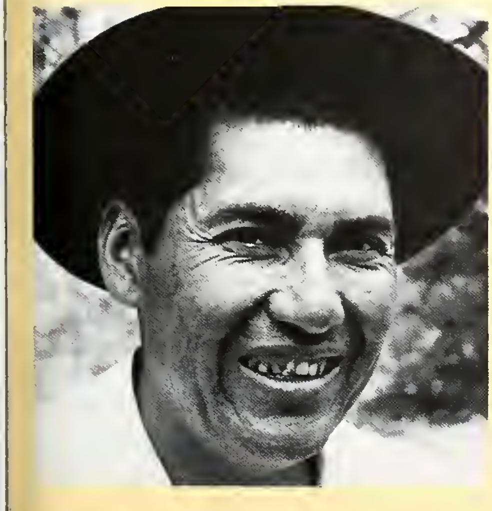
After World War II, nationalism, economic upheaval, racial tension, rising tides of population, growth of materialism, and the resurgence of national religions caused the Brethren to review their overseas mission program and policy. At the 1955 Annual Conference policy was formulated and adopted to encourage nationals to establish indigenous churches on the various Brethren fields.

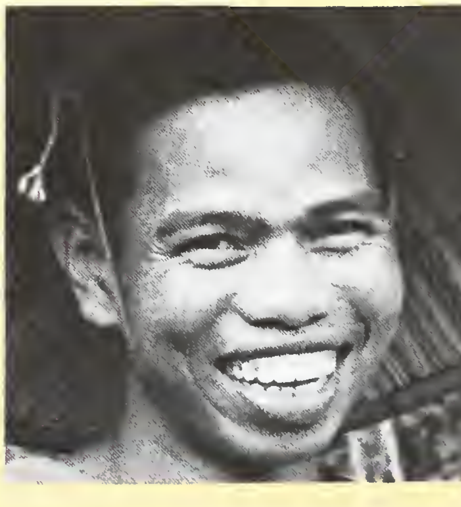
Today one hundred years after the Hopes sailed for Denmark, that policy has been implemented. India, Ecuador, Nigeria have indigenous churches with roots in Brethren mission work.

But mission is not a closed chapter in Brethren history. On the following pages are stories of Brethren in mission in the past and present, and a challenge for effective mission in the future.

God still calls us—in 1976 as in 1876—to participate in one great mission in the world.







The first Brethren overseas mission:

SCANDINAVIA

by Glen E. Norris

One hundred years ago the Brethren put forth their first efforts to carry on a work of church extension beyond the boundaries of the United States. There was at that time a growing sentiment among the Brethren for foreign mission work but at the same time much opposition. The first field for foreign missionary endeavor was not selected beforehand by the American Brethren. The influence and work of Christian Hope, a Dane who united with the Brethren in this country, and the request of Christian Hansen of Denmark to be received by baptism into the Brethren fellowship determined where the Brethren should begin their first overseas work—in Denmark and later in Sweden.

This first work outside the United States was not foreign missions as usually understood. It could more properly have been called church extension. It was in fact the effort to build Brethren congregations in lands with long traditions of Christian history. In Sweden, Ansgarius had introduced Christianity in 829 A.D. The church established there was, of course, Roman Catholic. Very early in the history of the Protestant Reformation, Olavus Petri, a disciple of Martin Luther, carried the Reformation doctrines into Sweden. The churches of Denmark and Sweden became state churches with a basic Lutheran theology. Later, in Sweden, Pietism and the teachings of the Moravian Brethren had considerable influence. About the middle of the 19th Century there was a marked religious awakening in Sweden, at which time the free church movement (the establishment of churches independent of the state church system) made progress, manifest in the founding of Baptist and Methodist churches, and Lutheran groups that were more or less independent of the state church. Later still, the Pentecostal movement made considerable progress.

When the Brethren first began a mission in Scandinavia, denominational competition rather than cooperation was the rule. Differences between denominations were stressed rather than basic Christian theology. The attitudes fostered by this kind of emphasis were observable for a long time in the Scandinavian Brethren congregations.

Christian Hope was sent by the Northern District of Illinois to Denmark, his native land, in 1876, to open a Brethren mission. At first, Northern Illinois alone assumed his support. Soon, however, requests were made to all the districts of the Brotherhood to share in the support of the mission. In 1880 the Annual Meeting appointed a "Domestic and Foreign Mission Board" to take the oversight and provide for the support of foreign mission work.

In 1877 Enoch and Annie Eby and Daniel and Julia Ann Fry went to Denmark for a five-month stay, during which time they assisted in the organization of the first Danish congregation of the Brethren, at Hjorring. Hope traveled about, gaining adherents in a number of separate localities, but not enough in any one place to build a really strong congregation. His program included preaching, writing tracts, editing a small paper, and organizing a peace society among young men. Before his return to America in 1886 he had extended his labors to southern Sweden, where his efforts led to the organization of a Brethren congregation in Malmo. A half dozen or more small congregations were subsequently organized in southern Sweden.

Personnel sent from the US during the first half of this century to assist the Scandinavian congregations were, to Denmark: A. F. and Attie Wine (1913-1917), W. E. and Leah Glasmire (1919-1924), Niels and Christine Esbensen (1920-1924); to Sweden: A. W. and Alice Vaniman (1901-1905), Jacob F. and Alice Graybill (1911-1942). To Pastor Graybill, as he was known, was committed the general oversight of the Brethren congregations in both Sweden and Denmark. He resided in Malmo, Sweden. Also sent to Sweden were Ida Buckingham (1913-1929), Glen E. and Lois Norris (1929-1934), and Niels and Christine Esbensen (1945-1947).

Christian Hansen. Baptized in 1876, he served the church for 60 years, until his death at 88, on November 28, 1936.

The General Mission Board discontinued support of the Scandinavian Brethren congregations in 1947. Some of the circumstances and conditions which hindered the growth and permanence of the mission and contributed to the decision to discontinue were these: lack of adequate financial support by the Brotherhood at the very beginning, and the assignment of too few workers from America when most needed to insure stability in the newly-formed congregations; inadequate financial resources of the Scandinavian members to maintain the work of the congregations without major support from the Brethren in America; dispersal of early efforts over too wide a territory, resulting in the formation of a number of weak congregations; lack of provision for adequate theological training of the Danish and Swedish ministers; strong class consciousness in Sweden and Denmark. The early Brethren membership there was composed largely of farmers and

The Scandinavia venture was the forerunner of greater ventures in India, China, Nigeria, Ecuador.

laborers. The more educated and professional classes were for that reason not strongly attracted toward membership in the Brethren congregations.

Other hindrances were: strong opposition, especially in Denmark, to the formation of congregations outside the state church; loss of potential leadership because of the emigration of many of the younger members to America; frequent disturbances of the fellowship within the congregations caused by petty jealousies; some moral defections among the leaders; the effect of World War II in bringing about recall of the Graybills, followed by the disruption of the Brethren program in Scandinavia, thus hastening the decision to discontinue financial support from the Church of the Brethren in America.

There were some positive results of the Brethren mission in Scandinavia. Opportunities for meaningful spiritual fellowship were provided within the Danish and Swedish Brethren congregations. In the Malmo congregation, for instance, a full church program was carried on. This included preaching services on Sundays and on the church's holy days, especially Christmas and Easter. The young people liked to sing and play their guitars. There was a program for juniors and a Sunday church school for children. About once a year a supper was provided for certain indigent members of the community who were selected to receive personal invitations. Many sincere, dedicated Christians received their spiritual nurture in the congregations of the Scandinavian Brethren. Several of them came to the United States and became prominent in the life of the Church of the Brethren in this country.

The opening of the Scandinavia mission also served to stimulate among the Brethren in America the movement favoring foreign mission work, and helped to make them aware of the requirements for beginning and maintaining Christian missions in other lands. ☐

Top: Tray given to Glen and Lois Norris by the Bethesda congregation, carrying the legend, "Thanks for work established in Sweden." Center: The Vanneberga church in Sweden. Below: The Swedish elders circa 1930; missionary Glen Norris right rear.

The first Brethren overseas missionary:

CHRISTIAN HOPE

by Terrie Miller

Meek, humble, imaginative, spiritual, faithful, scholarly, loving, expressive . . . these are the words used throughout Brethren historical writings to portray Christian Hope, the first Brethren overseas missionary. Described by M. M. Eshelman as a born leader and organizer, Christian came to the Brethren out of his own hunger and subsequent search for a religious body that practiced the apostolic life-style described in the New Testament.

Christian's search began as a young man in Denmark. From youth he longed to be with a people who were willing to obey Jesus' commandments as a means of spiritual growth. Christian's father recognized his son's deep spiritual commitment and encouraged him to go into the ministry, but his mother preferred that her son become a harness-maker. Christian bowed to her wishes.

In 1865, barely of age, Christian broke from the Lutheran state church and was baptized in the North Sea by a Baptist minister. As a new member of the Baptist community, Christian was inquisitive. "Zealous, earnest, sympathetic, vigorous, he pressed the priests with questions and arguments which aroused their enmity rather than love or forebearance."

Christian soon withdrew from the Baptist community, feeling they were far from the loving people he had hoped to find. He tried to point the Baptists toward a better way of living, but his public criticisms of the Danish king's unscriptural conduct brought him notoriety. No one was willing to listen to Christian, and he found himself searching again.

In 1869 Christian began to write, publish, and distribute his own religious tracts, disposing of his business and furniture to pay for the venture. One of his tracts, "The Scaffold," soon attracted the disfavor of the government and a fine was imposed upon Christian for so freely distributing his ideas. This punishment only seemed to loosen his tongue, and Christian began publishing more tracts and making more public statements about sin in high government positions.

Christian had overstepped himself, however, and had to flee from Denmark when 20 crowns was posted for his apprehension. Christian escaped to Norway, and from there he emigrated to the United States. During his first few years there, Christian had little success in locating a religious group he could feel comfortable with. He refused to stop looking though, explaining later, "Often I had been asked to organize a church on the basis of what I regarded gospel principles; but I could not."

"I felt a willingness to hunt for such a people until death rather than set up a church. I felt sure such a people existed and that I would be permitted to see them." Armed with this belief, Christian continued to search.

An association with the English Baptists (also known as American Baptists) was cut short when Christian decided to learn English and discovered their true orientation. To facilitate learning the language, Christian bought a family Bible. In it were contained short descriptions of different denominations. This is where Christian first heard of the Brethren, although they were referred to as Tunkers in the account. The description told of the Tunkers' simple way of living and the baptismal method of trine immersion, reinforcing Christian's feeling that the Brethren were a people who held beliefs similar to his.

Meanwhile Christian married Mary Katherine Nielson and moved to Clinton, Iowa, where he began a full-blown search for the Tunkers, inquiring after them in New York, Philadelphia, and Chicago.

Eventually Christian moved to Rock Island, Illinois, and became pastor of a Swedish Baptist congregation. One eventful day, the Tunkers came up in a conversation between Christian and one of his parishioners, who had heard of them and knew where some were located. With his father-in-law in tow, Christian set off for Thomson, Illinois, one Saturday morning, determined to locate the Brethren despite a somewhat vague set of directions.

Upon arriving in Thomson, " . . . they made inquiry for the 'Dunkers.' The man of whom they inquired said he knew where some of them lived, then went on to tell them to go to a certain corner of the square, turn to the left then to the right, then to the left again and so on, but the poor Danish men, when out in the hot sun on sandy roads, forgot the directions."

Their luck did not improve throughout the day, and the two men finally spent the night in a Methodist home. The next day they began to worry about how they would be received by the Brethren. "They began to wish the road a little longer, for they feared they could not make the people they were seeking understand their wishes."

Christian and his father-in-law finally came to the home of George Zollers, pastor of the Hickory Grove Church of the Brethren. "Surely we were repaid tenfold for our hardships," Christian reflected, "for we found a man with an open, loving heart, who himself once had been away on the distant ocean among scoffers and unbelievers. He at once understood our condition, sympathized with us, prayed for us, and certainly was heard by his father in heaven."

As a result of this visit, Christian concluded that the Brethren *were* the people he had been searching for, and on October 25, 1874, he was baptized by trine immersion into their ranks. Meanwhile the Swedish Baptists in Rock Island were not happy about the prospect of losing their pastor, and they tried to coax him into staying by offering to baptize him by trine immersion themselves. Christian responded, "If you think I need that apostolic immersion, do you not equally need it also, and how can you give what you do not have?"

It didn't take long for the Hopes to become accepted members of the Church of the Brethren. Christian set up his harness-making shop in Lanark, Illinois, and began life in the community.

But he soon experienced disappointment when he discovered the church had no established missionary program. On his own initiative he began to translate Brethren pamphlets into Danish, hoping there would

Recent immigrant, untried churchman, he seemed an unlikely pioneer for Brethren to send on the first overseas mission.

be some way to have them printed and sent to Denmark. As the story goes, Christian and M. M. Eshelman were discussing the possibility of sending tracts to Denmark and Eshelman said, "I will give 25 cents to start a fund for that purpose." Christian gave the same amount and the account soon grew to 400 dollars, enough to print and send the tracts.

It was because of the impact of Brethren tracts that Christian Hansen in Denmark wrote to his friend Christian Hope in America, asking for a Brethren minister to travel to Denmark to baptize him. Although the Brethren had been discussing the idea of mission work for years, this was the first actual challenge to serve people in other lands. Whether or not to send a minister was to be a momentous decision for the Brethren.

A special meeting was called of the Northern Illinois District to consider the missionary question. When Daniel Fry and Enoch Eby were chosen to go as ministers and Christian as interpreter, there was sadness and weeping among the members. It was hard for the Brethren to celebrate what they thought would be a dangerous journey for their friends.

On January 1, 1876, Christian and his wife Mary left for Denmark, expecting to return in one year. When they actually did return ten years later, Christian had done far more than he originally anticipated, preaching, printing tracts, baptizing, and talking to people who had come to hear about the Brethren. Christian, who was only supposed to be the interpreter, arrived in Denmark ahead of Brothers Eby and Fry to lay the foundation for their work, and stayed long after their departure, prodding young congregations to life.

The first four years of the Hope family's stay in Denmark were especially difficult. In spite of the Northern Illinois District's enthusiasm for the project and its pledge to support it, financial problems abounded. "From the beginning there was a disposition to keep Brother Hope from 'spoiling' by supplying him scantily with money; but by perseverance and patience he met all, believing it far better to suffer, even in the hands of the church, than to run away from the work assigned to him. Few indeed in this age of the world are willing to endure more than our first missionary to Denmark."

Christian wrote of his financial predicament, "Some may think we have received much money, but the Lord knows that in all my traveling from place to place, I never allowed myself to spend a cent for a warm meal and my feet have been used whenever there has been a possibility to walk. I have slept many a night on the floor and sometimes in barns; and at the beginning of the mission, frequently used Jacob's bed and pillow in the field under God's broad firmament."

As well as being uncomfortable at times. Christian occasionally encountered danger while preaching. "While Brethren Eby and Fry were here, some of the 'baser sort' consulted with each other to catch me and throw me in a muddy pond," Christian explained, "yet when the hour came to carry their plans into execution, their hearts failed them, and none laid hands on me."

In spite of these hardships, Christian saw the Brethren mature in Denmark. He praised the indigenous leadership and the almost uniform adoption of Brethren costume. "I see no reason why the church should not flourish if helped a sufficient time to enable her to be firmly rooted and overcome the oppositions that come upon new churches," he said.

Christian always refused to take credit for the success of the mission. " . . . He desired to cut off all occasion for present and future generations to say that the church in Denmark was built by himself or that he was its father, 'for God is the father thereof.' "

Before returning to the US in 1886, Christian spent a year in Sweden, establishing a church school there. Bad health began to plague both Christian and his wife, however, and they returned to the US to find that a farm in Herington, Kansas, had been provided by the Brethren for them as their new home. This was the home that Christian would return to after trips back to Scandinavia in 1891-92, 1895, and 1898. Between these trips, Christian traveled around the US, preaching and finding time to serve on Annual Meeting's Standing Committee four times. While in Texas on one of his mission trips, Christian contracted a fever and died suddenly after, in 1899.

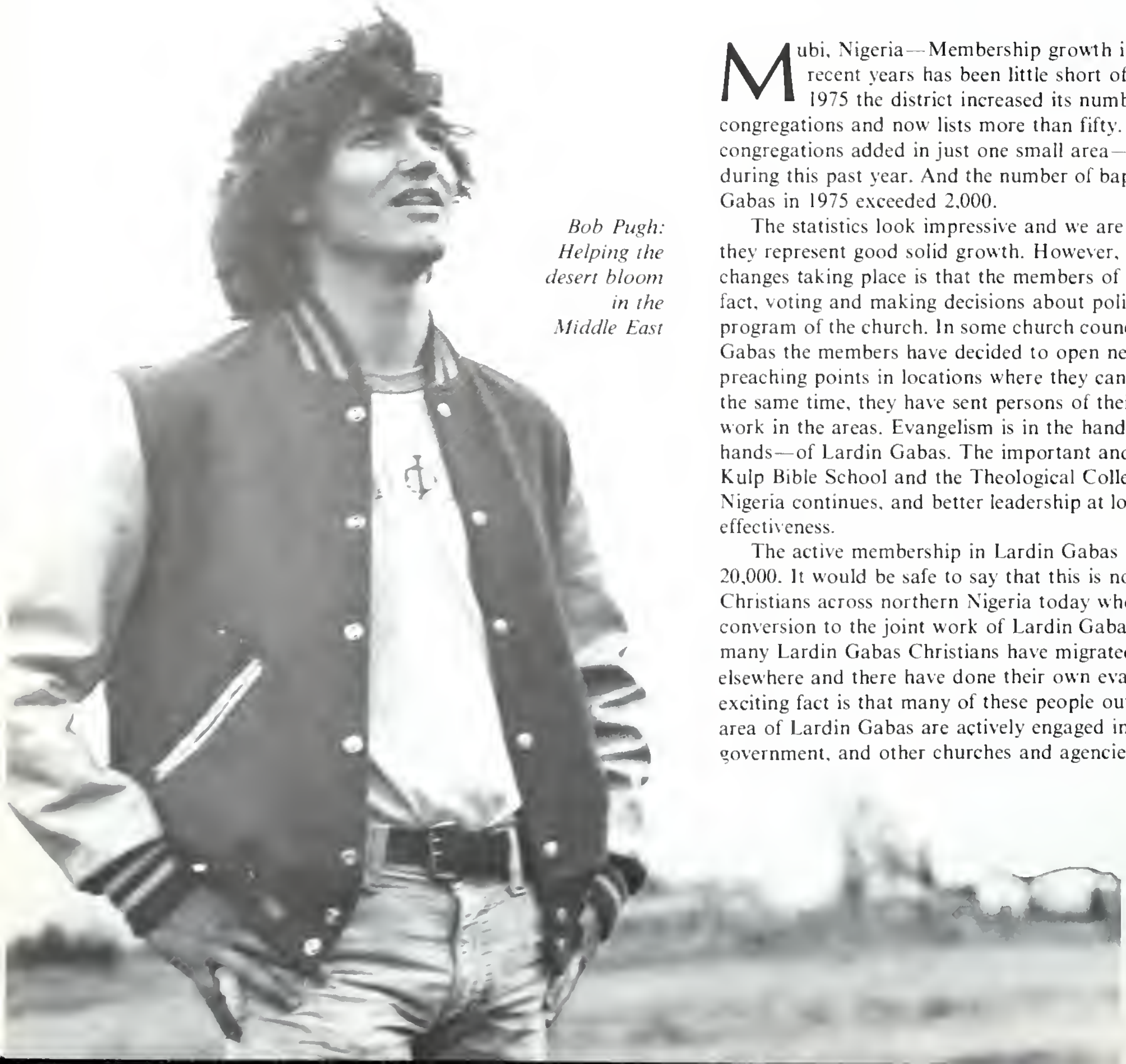
In the years after his death, Christian was lovingly eulogized by his peers. George Zollers, the minister Christian had found when first seeking the Brethren, wrote of his friend, "Dear Brother Hope has crossed the river of death, but his life of self-sacrifice lives to be used by God whom he loved and adored, to cast its lucid beams upon the pathway of his countrymen as well as the beaten road of many who knew and loved him in our own favored continent. Many a precious hour did I spend with him in sacred spiritual intercourse and his visage was ever radiant with the sunshine of heaven." ☐

Avdat, Israel—In the Negev Desert ruins can be found of six large ancient cities along with rather widespread evidence of extensive agriculture dating back to the Israelite period (900-700 B.C.) and the Nabatean and Roman-Byzantine periods (300 B.C.—A.D. 630). Since the area has no streams or underground water supply, how did it support this thriving civilization of the past? Has the climate changed? Did the area 1500 to 3000 years ago receive a 400 to 500 millimeter per year rainfall required for "normal" agriculture?

This history written in the ruins of the Negev has attracted not only archeologists but also agricultural specialists as well. Investigations have proved that the ancient agriculture of the Negev was based on the utilization of run-off rainfall from small and large watersheds in the foothills and highlands. Each farm consisted of two parts: the cultivated area in the valley and the controlled catchment areas, twenty to thirty times larger than the cultivated area, on the neighboring slopes. Could it be that these areas could, even with current rainfall levels, support fruit trees, pasture plants, field crops, and vegetables?

In 1958 and 1959 two of the ancient farms were reconstructed near the ancient cities of Avdat and Shivta. Today the desert blooms again with the 80 to 100 millimeters of rain per year. Pomegranates, almonds, olives, barley, wheat, peas, sunflowers, and onions are cultivated. A key figure in this development has been Professor Michael Evenari of the Department of Botany of Hebrew University in Jerusalem. His research on the reconstructed farms has attracted international attention and acclaim.

Today BVSer Bob Pugh of Middle Point, Ohio, is assigned to the Avdat farm upon the invitation of Professor Evenari. He is learning the methods being used in this low cost run-off irrigation method for agriculture in arid lands. The method has already been applied successfully in other arid areas. It is the hope of the World Ministries Commission that Bob will be able to share his newly-gained knowledge in areas of the world where those most responsible for the recovery of this method cannot go because of political barriers.—H. LAMAR GIBBLE



Bob Pugh: Helping the desert bloom in the Middle East

Mubi, Nigeria—Membership growth in Lardin Gabas in recent years has been little short of phenomenal. During 1975 the district increased its number of local congregations and now lists more than fifty. There were three new congregations added in just one small area—northeast of Mubi—during this past year. And the number of baptisms in all of Lardin Gabas in 1975 exceeded 2,000.

The statistics look impressive and we are inclined to say that they represent good solid growth. However, the best news of the changes taking place is that the members of Lardin Gabas are, in fact, voting and making decisions about polity and policy and the program of the church. In some church council meetings of Lardin Gabas the members have decided to open new evangelistic or preaching points in locations where they can be most effective. At the same time, they have sent persons of their own selection to work in the areas. Evangelism is in the hands—efficient, effective hands—of Lardin Gabas. The important and patient teaching at Kulp Bible School and the Theological College of Northern Nigeria continues, and better leadership at local levels attests to its effectiveness.

The active membership in Lardin Gabas today is about 20,000. It would be safe to say that this is not *half* the number of Christians across northern Nigeria today who credit their conversion to the joint work of Lardin Gabas and the mission, for many Lardin Gabas Christians have migrated to urban centers elsewhere and there have done their own evangelizing. A very exciting fact is that many of these people outside the geographical area of Lardin Gabas are actively engaged in programs with government, and other churches and agencies. Many of the leader

Avdat, Mubi, Dahanu Road, Las Delicias, Lake Chad, Gujarat, Belfast:

IN MISSION TODAY

are persons who were trained in Lardin Gabas. This exchange across tribal and geographical lines and the leavening influence of Lardin Gabas Christians makes the work there a very thrilling and changing opportunity for service.

One interesting and happy incidence of cultural exchange and interplay, involving both our India and Nigeria mission fields, has been the service at Waka Secondary School of Anet D. Setvadi. Anet was born and raised in Bulsar, India, in the Church of the Brethren (now part of the Church of North India). In 1971 he was recruited by World Ministries for service at Waka Schools in Nigeria, where he continues to serve, now both as a teacher and as vice principal of the Secondary School. His wife, Violet, has taught in the local schools at Waka. They have two children.

The turnover of Waka Schools in 1973 to the Northeastern State government and Anet's continued service in state employ attests to the indigenization of Lardin Gabas and emphasize mission as more than a one way service.—Roger Ingold

Dahanu Road, India—The Dahanu Road Hospital has been a source of community effort and pride in the small town north of Bombay, India, for as long as the townspeople can remember. Its cornerstone reads, "March 10, 1926," and on March 6, 1976, everyone will join in a golden anniversary celebration.

The first Church of the Brethren medical work in Dahanu is even older. When evangelists Adam and Alice Ebey arrived on this fertile agricultural plain in 1902 they soon found themselves giving aid and some simple medication to sick villagers they encountered. Soon persons who were ill were being brought by relatives to the Ebey's home. The missionaries did the best they could and reported to their headquarters the need for a medical ministry. In 1917 a small dispensary was erected and a simple aid program begun.

Dr. Barbara Nickey was the key person in the development of the Dahanu hospital. One local official related, "Dr. Nickey turned a small hut into a full-fledged hospital by her sacrifice and service."

If you were a child attending a Brethren Sunday school in the 1920s you may recall collecting your pennies for the hospital in India. The building of a hospital in India was a children's mission project. 3,325 American children donated $13,000 that built that first Dahanu Road hospital building in 1926. In the years since, the hospital program has grown to include a school of nursing and midwifery, a visiting consultant plan of medical care, and two village health centers. The Dahanu Road facilities during 1974 served a total of 24,158 cases. There are general health services, an in-patient and out-patient clinic, family planning center, laboratories and x-ray, general surgery, obstetrics and gynecology, and an ongoing training program for auxiliary personnel.

Many doctors, nurses, and other mission personnel have left their mark on the Dahanu ministry. Drs. Barbara Nickey, Ida Metzger, O. H. Yeremian, Joseph Schechter, Peter Paul, Grace John, Fred Wampler, P. D. Singh, Ernest Sinclair, William Weybright, Graydon Reinoehl, Leonard Blickenstaff, Francis Bhagat, and others donated hundreds of years collectively to the work there. Nurses Louise Sayre, Hazel Messer, Olive Wise, Dorothy Brown, Mary MacManis, and more have taught two generations of nurses and midwives.

Dahanu Road Hospital enjoys a unique relationship with the Parsees, a Zoroastrian society of Persian descent, who are progressive agriculturalists, industrialists, and leaders in the business community. The first principal of their faith is benevolence and they have worked wholeheartedly with the Christians, giving financial and administrative support to the hospital. It was such a sense of community ownership that was demonstrated when the facilities became so overcrowded during the late 1950s that its ability to serve was limited. People in the town and villages round about collected two-fifths of the funds needed to build a new wing. The children of Adam and Alice Ebey donated a memorial fund commemorating the 31 years of service their parents had given to the mission work there, and a General Board grant completed the funding. Several local workmen and contractors donated labor and materials and the government district health commissioner pledged support. The new wing was built and dedicated in 1963.

Things have changed in India in many ways but the Dahanu Road Hospital continues to serve under Indian national staff. Recently it was selected by the Family Planning Project of the Christian Medical Association of India (CMAI) as the center for its free delivery-sterilization program. Inflation and other economic factors have made continuing improvements and services difficult to maintain, but the persons at the hospital continue to add services as they can for their community.

In 1926 the hospital was dedicated to the glory of God and the service of humanity. The Golden Anniversary celebration will reaffirm that pledge, burnished bright through the years by the Christian service of love.—Lois Teach Paul

Las Delicias, Ecuador—Two guitarists and two singers, in plaintive, clear voice, held the attention of the United Church of Ecuador's Annual Meeting for ten minutes of gospel music. The singers were the teen-age daughters of Enrique Alcibar, whose solemn expression from the fourth bench in the congregation could not cover the joy and fullness in his soul.

Enrique met the Christianity that meant something for him in 1959 when a Brethren international workcamp spent a month in his village, working on community projects, visiting, sharing. He saw freedom, joy, and hope in their life-style and he heard Christ mentioned in their talk.

His wife left him ten years ago. Six children, dirty, underfed, but loved, were left with him. Enrique had always been someone else's hired man, when there was work, until he was chosen by the Brethren Foundation in the 1960s as eligible to purchase a 25-acre piece of jungle land near Las Delicias, in the area of Santo Domingo de los Colorados, that is now a well-kept, fruitful homestead.

Today Enrique is still illiterate and simple in his way of understanding life, but he lives fully. His daughters are part of his celebration.—Merle Crouse

Lake Chad, Niger—The Brethren are involved in a program in Niger (pronounced nee-ZHEER) that appears to have great potential for increasing food production. The General Board in October, 1974, inaugurated a $145,000 assistance program for Niger, the West African country that suffered most from the Sahelian drought of recent years. (See Messenger special report, May 1975.)

Late last month Ralph and Flossie Royer, who had been missionaries in Nigeria since the early 1950s, began work in Agadez district in central Niger. In cooperation with Church World Service, the Royers will be helping re-establish once productive gardens in the valleys of the Air Mountains. Hydrology experts will assist in looking for sub-surface water that can be tapped for small agricultural projects. Run-off irrigation will also be utilized in bringing the once-flourishing gardens back into production. Ralph's work will include administrative responsibilities as well as call on his knowledge and experience in agriculture. The assignment is initially for a two- to three-year period.

The staple food of Niger is homegrown and produced carbohydrate, consisting of cereals like millet or grain sorghum—eaten as mush—or cassava, which is boiled and eaten somewhat like American mashed potatoes.

During the 1975 rainy season there was enough rainfall to fill many of the numerous depressions in the earth north and west of Lake Chad, which lies on Niger's extreme southeast corner. Some of the lakes are known to contain salt (a desert salt trade is an age-old enterprise that still flourishes) while others are fresh water bodies. Von Hall, one of our Brethren community development workers we recently transferred from Nigeria, visited one of these fresh water lakes late last October with other experts from cooperating voluntary agencies. Their study was to determine if some of the lakes could be used to produce food crops.

They found the lake covered an area of several hectares and was bordered by land that is suitable for food crops. The fresh water lake has an outlet into a salt water lake that has no apparent outlet. Von and his colleagues saw evidence of other lakes with similiar characteristics.

Water and soil are not the only problems for food growers in that area. Cassava grows well there, but when food supplies are short, rats attack the crops and cause so much damage that near crop failures occur. Sugar cane also grows well in the lake area, but it too is attacked by the rats. The cane that is consumed by people is used locally and there is no good means of producing sugar at this time.

Given these conditions, research into the food production problems is needed and our people are diligently working at this before moving further with the project.—Roger Ingold

A Sahel farm girl fills her planter bottle with guinea corn seed preparatory to planting following the first heavy rain.

Rural Service Center, India: Village worker, farmer inspect cistern. RSC agriculturalist Patrick McWan begins feasibility study.

Gujarat State, India—In this coastal state there are about 1½ million acres of wasteland. 500,000 of these acres are tidal lands which have been rendered nonproductive by the sea's washing over them. The Rural Service Center which has been working at community development for 25 years in some 50 villages surrounding Anklesvar, has just recently received permission to determine the feasibility of reclaiming some of this acreage for productive use.

The importance of this project can hardly be overstated. Most of the land in India that is available for cultivation is already being used. The shortage of food is compounded by the scarcity of land. Therefore, the possibility of salvaging currently unusable land is both exciting and attractive. Consider: One ton of grain will support five people for a year. At an average yield of two tons of grain per acre, one hundred acres of reclaimed land could support a thousand persons. If a thousand acres were brought into production, ten thousand persons could be supported with food, work, housing, space.

It is this possibility that is being explored. Studies must be done to determine the ground water level at high and low tides, the salt concentration in the ground water, salt content of the soil, capacity of the soil to change, and the silting tendency of drainage channels. This work will go forward under the supervision of the Rural Service Center and its director who is a chemical engineer. If the feasibility study is positive, the next step will be to seek approval from the state to develop the land. If such approval is forthcoming, arrangements then would need to be made for funding and for employing experts with experience in reclamation. Current estimates are that $200 would be required for every acre to be developed.

An advisory committee for the study has been set up as a liaison group between the Rural Service Center and the state government. Brethren are closely related to this study since Brotherhood staff member Shantilal Bhagat and RSC director George Mason are overseeing the project. The study was begun in late 1975, with completion projected for mid-1976. The work is being supported by the Brotherhood Fund through personnel and a specific budget item of $10,000.—Ronald D. Petry

Belfast, Ireland—"This poem by Terri McCafferty expresses the sentiments of a little nine-year-old girl; a child whose father (a boxing instructor in our youth club) was brutally murdered while at work because he was a Catholic. This tragedy occurred," BVSer Marguerite Earhart recalls, "only three weeks after my arrival in Belfast. Many bombings and assassinations have followed with Belfast being thrust into the headlines time and time again noted for its terror and violence."

At night when I go to bed I look into the past
I think about the good times in our city of Belfast
I remember playing in the street with little friends of mine
They were really happy days; we had a good old time.

But then came 1969 and trouble it began
Our street it was deserted, my little friends had run.
The bombing and the killing startled my friends; they moved away
And in our street once more we had an empty house today.

I pray for these people every night as they're still friends of mine
And some day when the trouble ends once more I hope to meet
Those little friends that I still miss
Playing on a Belfast street.

Against this backdrop of terror and violence, with feelings of compassion and concern, and with a priority in programs that expressed our commitment to justice, peace and reconciliation, the Church of the Brethren began relating to churches and agencies in Northern Ireland involved in programs which might reconcile the conflicting parties and work toward just solutions. Currently seven Brethren volunteers are involved in youth, education, community organization, and administrative assignments in both Roman Catholic and Protestant areas and with the Irish Council of Churches. Leaders with whom the volunteers work indicate that there are significant roles which these third parties or "outsiders" are playing in this polarized situation.

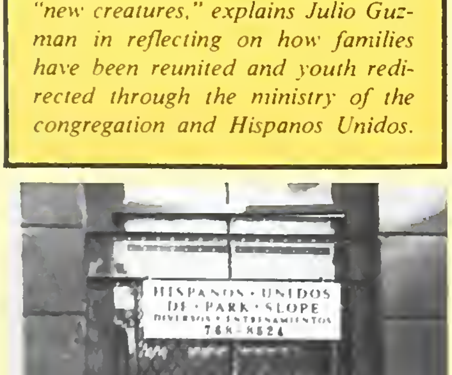
Not all of life in Northern Ireland, however, is continually caught up in violence. "There is another aspect of Belfast life," Marguerite observes, "which is not sensational enough to gain recognition from the media. One cannot escape the ever present warmth and friendliness of Belfast's working class people; where the front doors stand open till all hours of the night inviting friends and neighbors to run in and out for a 'wee yarn' and a cup of tea. One finds a true sense of community—not some mythical term studied in sociology—but a close knit group of people where everyone knows everyone else's as well as their affairs and the family unit is very important. This is the Belfast I have come to love!"

Hopefully this is the "aspect of Belfast" which can be complemented and which might grow into a much broader, more inclusive, concept of community through Brethren participation with North Irelanders who hold similar hopes for peace, justice, and reconciliation.—H. Lamar Gibble

A TEAM GROWS IN BROOKLYN

by Lois Teach Paul

The persons shown above are now "new creatures," explains Julio Guzman in reflecting on how families have been reunited and youth redirected through the ministry of the congregation and Hispanos Unidos.



Mission, like love, is where you find it, and it wears many faces. I found mission in the smiling face that greeted me at the door of Hispanos Unidos of Park Slope in Brooklyn, New York. If programs are the lengthened shadow of their founders, this self-help mission work among the minorities of Park Slope should loom large, for it is the reality of the life vision of one man—Julio Guzman.

"Come in, you are welcome, our Brethren friend," he greeted me in his soft Dominican accent.

"Hispanos Unidos of Park Slope" is neatly lettered on the window of the shabby row house in South Brooklyn. To this Midwesterner, the sight and sound of miles of humanity was overwhelming but to Julio Guzman it is the sight and sound of his people, and they need help.

In 1967 Guzman, ten years in this country from the Dominican Republic, organized a non-denominational Protestant church he called the United Temple, now located in a rented church building at 415 7th Street, and began his ministry to the community with its influx of Spanish-speaking immigrants.

The United Temple began with an evangelistic zeal and a sincere concern for people. Guzman believes that the mission of the church is to help Christians improve their lives by becoming productive persons in society as well as growing in faith and witness. After a year, his congregation began the nonprofit, adult continuing-education organization whose abstract reads: "Its primary function is concerned with laying a foundation for employment and career development, to orient and educate the unskilled and untrained in both the vocational and pre-vocational areas. Its focus is on the 'hard-core unemployed,' especially those with a language barrier." They would accomplish this with a threefold program: continuing education for adults in language, high school equivalency preparation and vocational training, counseling for persons regarding housing, health, family problems, and working with youth. Language and cultural barriers had kept many community people from becoming employable. A census reported 38.5 percent of the area's families below poverty level.

The school being formed would be properly accredited. Guzman himself holds a masters degree in education. Employment goals were not the only ones the Hispanos Unidos staff held. They aimed to equip the Hispanic citizens for community participation. There is a movement for community control of public schools in New York City which will require parents to take an active role in the decisions being made concerning their children's education. Persons who cannot understand English or the democratic process are even more isolated within their community. Classes in English were arranged at times when working people could attend. Democratic processes were discussed.

The United Temple rented the run-down, four-story brick row house at 815 8th Street and volunteers set about cleaning and preparing it to house the school. They furnished it with basic classroom equipment and approached funding groups for additional financing. Hispanos Unidos applied to and received City of New York help from the Greater New York Fund's Educational Outreach Project. The United Way, The United Methodist Church in Washington, D.C., The United Church of Christ, individual donors, and the Church

Hispanos Unidos, which seeks to equip persons for community participation, is uniquely successful in placing its graduates (above). At left, Robert Morris Hubbard, a Baptist minister who volunteers half time service, and Julio Guzman, the director. At right, the staff of the project at a combined church-graduation dinner.

of the Brethren SHARE program contributed funds.

Others responded to Guzman's appeal. IBM donated 20 business machines for training in key punch. College students, Urban Corporation members, and New York City specialist instructors taught classes. A large third floor room was made into a special lab-shop. Walls were stripped of plaster and lath to demonstrate construction. Special practice plumbing connections and fixtures were installed and separate wiring was put together to help explain electrical systems, giving students a practical experience learning center. Potential construction workers and building maintenance personnel are learning basic skills that make them eligible for a growing job market.

Among educators, productive school rooms are described as those with plenty of light, space, ventilation, and a pleasing decor. The classrooms at 815 8th Street have the two more important elements for successful learning—a group of people who really want to learn and teachers who care. In one simply furnished room after another, young and older men and women with Latin, Black, and Oriental identities bend over books or typewriters, office machines, tables, and pencils, absorbed in learning. As we moved from a language class to a group practicing on key punch machines, we were welcomed with friendly dignity—a pause for greeting, then back to work. In 1974 over 290 adults were enrolled in classes in office skills, high school equivalency English, Spanish, bookkeeping and basic accounting, maintenance, and construction.

The yearly graduation exercises are highlights of the community calendar and have helped generate momentum for the center's program. Hispanos Unidos also attempts to place its graduates in jobs and has been outstandingly successful. Employers were quick to recognize that trainees from Guzman's continuing education classes have learned an additional factor with their skills—a sense of integrity and loyalty.

The Park Slope area is typical of many lower income, big city communities: neighborhood youth gangs and truancy has increased, trained counselors among Latinos are scarce. Guzman's efforts are valued by both authorities and the residents. Through his efforts a counseling and tutoring program has developed and his church has added a summer camping program to its ministry. Day camp for eight- to thirteen-year-olds is conducted at the church and programs for the older youth are carried out in the community. A summer camp is set up in the wooded area of the Catskill Mountains 90 miles away to acquaint city-bred children with nature. Last summer this summer program attracted close to 600 children and youth and many volunteer leaders. One member of the Church of the Brethren, Naomi Rohrer of Elgin, Ill., served as counselor at the Catskill camp on a work study grant. The city-bound youth took on a project of beautification of a four-block area on 8th Street. Boys and girls became trash collectors, gardeners, and experts in painting wrought iron trim and fences. Funds came in from Youth Service of N.Y.C., South Brooklyn's anti-poverty corporation, and several interested industries.

Though Guzman is the central figure, he will be the first to remind you that Hispanos Unidos is a team operation. He possesses the quality of being able to attract and work with capable, knowledgeable assistants. Of invaluable help and support has been Robert Morris Hubbard, a longtime resident of the community and a licensed Baptist minister. He volunteers half-time to Hispanos Unidos. Bob and his wife Luz are well known leaders in the larger community and in church and social agencies. Their public relations skills and concern for the needs of their community's new residents have prompted the giving of their considerable talents to assist Guzman.

Nerve center: A South Brooklyn row house

The success of the Hispanos Unidos operation depends heavily on volunteers helping the small paid staff. Former students, local Spanish and Anglo neighbors, business people, and members of the United Temple give hundreds of hours and dollars to the community betterment program.

"The program is administered well," states Wil Nolen, Brethren SHARE director. "Guzman and his staff have little to work with but themselves. It isn't a paper operation. These are dedicated people working hard to solve their own problems—Hispanos Unidos is run by a board of directors of local people. Regular reports and inspections are a part of their accountability. SHARE has resumed its grant for the coming year, for $15,000 invested in this ministry in a two-year period. The Atlantic Northeast District has affirmed its belief in the ministry at Hispanos Unidos by investing district funds in the work too making a total Brethren investment of $15,750. In return, we can learn much from the folks at Hispanos Unidos of Park Slope. Our concepts are broadened and our own experience enriched by the intercultural exchange."

In 1974 a new day-care program was launched by Guzman and it has flourished. Federal and city funds have made possible a new, well-equipped building, with fully staffed program. It, however, is not a part of the continuing education program that receives SHARE funds.

With New York city's financial difficulties, funding for Educational Outreach Funds may be reduced as well as police and other community services. The influence and work of Guzman and Hispanos Unidos become even more important as reduced funding and increased unemployment makes the community situation more critical.

Julio's black eyes flash and his mustached smile broadens to the challenge. "With the help of our Lord and people like the Brethren, we will be okay," he declares. With such men as Julio Guzman, SHARE is able to lengthen its ministry, and cast long shadows ahead into new patterns. □

Leslie Boseto, Papua, New Guinea, delegate; Cynthia Wedel, US Episcopalian, one of six new WCC presidents; Brethren delegates S. Loren Bowman, Wanda Button; Metropolitan Nikodim, Russian Orthodox Archbishop, new WCC president.

FREE US . . . THAT ALL MAY BE FREE

by Howard E. Royer

The missionary movement and the ecumenical movement historically have a great deal in common. As the churches became more related to one another in overseas missions and other enterprises, the need developed for instruments to work at common concerns.

Foremost among those instruments today is the World Council of Churches. Its Fifth Assembly in Nairobi, Kenya, in November and December made clear that though the council may be on a shaky financial base, though its member churches at times may take conflicting stands on issues, though the priorities may be viewed differently from theological or cultural vantagepoints, the astounding fact about the WCC is the degree of cohesion that exists among its member churches. Contrary to predictions about the Fifth Assembly, the churches in Nairobi did not set out on separate courses but affirmed a strong impulse to witness together.

Thus while at Nairobi the churches of Asia, Africa, Latin America, and the Pacific islands for the first time had a voting strength greater than the churches of North America and Western Europe, there did not materialize a predicted clash between black and white, North and South or East and West, young churches and parent churches, the third world and "other" worlds. There seemed to be, as Cynthia Wedel, one of the new WCC presidents, put it, a realization by delegates that their churches face serious, demanding problems at home; none was in a position to chastise or condemn

The World Council Assembly in Nairobi testified to th

the witness of another.

To stress that the impulse for unity was the dominant note in Kenya is not to imply that the Assembly lacked tension. The agenda centered on live, urgent issues, some extremely delicate for certain churches and delegates present, and the wrestling was earnest and confrontive.

Under the banner "Jesus Christ Frees and Unites," the Nairobi Assembly gave particular attention to human rights in its many ramifications. With reference to situations in country after country, the Assembly championed justice and the development of full human potential—for dissenters, for those suffering from religious persecution, for those who lack self-determination and personal or cultural dignity, for women, for the handicapped. While concentrating on situations where violations of human freedoms are highly visible, the Assembly also declared that "there is no nation where human rights have been fully achieved."

To attack the denial of basic human freedoms in South Africa or South Korea or Chile is not unique for the World Council. To do so in the Soviet Union is, and the Fifth Assembly addressed that situation in delegate debate if not in formal resolution.

While the final statement was indirect, calling on nations that had signed the Helsinki Declaration to observe its provisions on human rights, and the USSR being among those nations, the discussion on the floor was very pointed. Delegate Richard Holloway of Scotland asserted that the USSR is "in the forefront of human rights violations" and should take its place "in the public confessional along with the rest of us from the white, oppressive, imperialistic society."

Among the many Russian Orthodox Church leaders protesting the specific citing of the USSR was Metropolitan Filaret of Moscow. He interpreted the Assembly as "showing a great deal of concern for religion in the Soviet Union" and expressing "a genuine wish to help us in our situation." He welcomed this, but added that "between good intentions and reality there is a considerable gap. I doubt that this statement could give us any help. On the contrary, I feel considerable trouble will follow."

Therein lay the crux of much of the WCC's debate on human rights—whether to speak on violations of human freedom when the churches from the situation under review advised against it. In one other instance, in a Latin America country, the Assembly refrained from singling out the country at the request of church leaders who felt their work and even their return home would be jeopardized by such a public pronouncement.

Another important aspect of the human rights concern centered on the role of women in the church and in society. Women at the assembly were clear on one point: They no longer will remain in the background, silent, uninformed, uninvolved, invisible. One woman put it: "You may stand beside me and walk beside me in unity, but I will no longer walk behind you."

The Assembly, while acknowledging that some member churches take a differing position, urged that women be admitted to all ordained ministries, and that dialogue continue toward the end that in all churches women may have full participation according to the measure of their gifts.

In treating the tidal wave of concern for human rights, the Fifth Assembly urged the churches to "look beyond the propaganda of the offending party to the realities of those who suffer." Congregations were urged to become more active in identifying and combating violations of human rights in their own communities and, along with national church bodies, to help form "networks of solidarity" with peoples seeking their own legitimate rights.

Another theme of wide discussion was evangelism, and here too the emphasis was that "evangelization of the world starts at the level of the congregation."

"There is only one medium for the communication of the Gospel: the Christian and the Christian community," declared Bishop Mortimer Arias of Bolivia in a major address. "Evangelism is local and it is free; it goes from person to person, community to community."

As a parable, the bishop described Jonathan Livingston Seagull and his contempt for "the breakfast flock" that hovered over the fishing boats for food. "What is important is not eating but flying," says the seagull.

By contrast, a Bolivian story tells of Mallko, a condor high in the Andes who is orphaned when his parents are captured by peasants and sold to a zoo. Wracked by hunger, Mallko sets as his priority eating and, later if he can, flying.

"What does this tell us about the priorities and methods of evangelism?" Bishop Arias reflected. "Can we present the gospel in the same way to the members of the American country club, the young people of New York's Village, and the dying in the streets of Calcutta? To whom must we say 'Man does not live by bread alone' and with whom must we pray 'Give us this day our daily bread'?"

On the role of evangelism in the WCC itself, the phrase, "to support the churches in their worldwide missionary and evangelistic task," was reinserted by the delegate body as a prime function in the revised WCC constitution. The sentiment of the Central Committee and staff had been to opt for a more umbrella term, "to facilitate the common witness of the churches in each place and in all places." Thus the more traditional concept remains intact.

Barbara Thompson, US United Methodist, Central Committee; Annie Jiagge, Ghana delegate.

Nonviolence, of interest especially to the historic peace churches and the International Fellowship of Reconciliation but also to the WCC policy-making Central Committee, was given visibility in a number of ways in the 18-day proceedings. Most major among them was a sectional report that tagged disarmament a major concern of the WCC.

ncredible cohesiveness of the member churches

By a substantial vote the delegates urged churches to take significant initiative in pressing for effective disarmament and instructed the Central Committee to begin organizing a consultation on disarmament. The resolution asked people in all countries "to press their governments to ensure national security without resorting to the use of weapons of mass destruction;" it further urged a WCC strategy on disarmament that takes into account, among other things, the experience of the historical peace churches. "We appeal to all Christians to think, to work and pray for a disarmed world," the statement concluded.

Further, in the guidelines adopted for future program development in the WCC, the ministry of peace and reconciliation, nonviolent action for social change, and the struggle against militarism were points lifted up.

The plea for nonviolence came also in relation to specific program concerns. In conjunction with the report on the Program to Combat Racism, Church of the Brethren delegate Wanda Button was instrumental in incorporating special reference to the WCC study on "Violence, Nonviolence and the Struggle for Social Justice."

Philip Potter, WCC general secretary; Masai woman of Kenya; Archbishop Edward W. Scott of Canada, elected moderator of the Central Committee; a Kenyan woman; M. M. Thomas of India, retiring moderator of the Central Committee; Prime Minister Michael N. Manley of Jamaica, a speaker.

At at Advent Rally of more than 5,000 Christians in Uhuru ("Freedom") Park in Nairobi, Bishop Festo Kievengere of Uganda said, "I believe in a God that changes things. But I don't believe in destructive change. I hate oppression and injustice but I will die before I change it with spears and guns. That is not the way Jesus changes things." The bishop called for "operation rescue" in which Christ's reconciling love and service supplant "biting and devouring one another," on which he said the world is intent.

A priest from Ireland contended, "Violence as a remedy can be more deadly than the disease it seeks to cure." He urged greater involvement by the churches in helping resolve the conflict nonviolently in his home country.

In resolutions addressed to impending developments in Angola, East Timor, South Africa, and the Middle East, again the stress was on the cessation of military activity and an appeal to conciliation.

All the affirmations of nonviolence do not mean the Fifth Assembly was decidedly pacifist. They do mean, however, that the peace churches and others have a firm base for pressing the WCC to fulfill the commitments and expectations put upon it by its governing assembly.

In other presentations and sectional studies the Assembly heard the need for a new international economic order called for by Jamaican Prime Minister Michael N. Manley; heard Australian biologist Charles Birch plead that "all liberation is one," including the non-human liberation of plants, animals, trees, oceans, the earth; was asked in a sectional report to examine whether education alienates persons from the culture which bred them, and whether education is merely an instrument of power for the elite; heard a panel talk about concrete situations where disunity between the churches "enslaves and divides;" was admonished by youth delegates to strive for a society where "the fullness of liberty is not the reserve of a few," and was informed that on collaboration with the Roman Catholic Church, at least so far as membership in the World Council goes, any major breakthrough is quite distant.

The Assembly had its celebrative aspects—a Bible Society premiere on the Parable of the Lost Sons, innovative presentations in film, music, and art, an opening "Gathering of the Nations" and a closing "Service of Advent and Farewell." And in between, Bible study in small groups and struggle over issues which WCC General Secretary Philip Potter said were celebrative in their own right: "the true eucharist, a thank offering, the giving of ourselves to each other."

The mood of the Fifth Assembly was a realistic one, one that recognized that with a rapid growth in the number of new member churches (15 in Nairobi alone) and in the greatly stepped up representation of women, youth, and laity, the present was a time of consolidation.

It was a time of looking for prophets, for new direction, for the leading of the Holy Spirit, explained one of the new presidents, Archbishop Olof Sundby of the Church of Sweden.

It was a time of incorporating the young churches, the poor, the oppressed in its ranks, said retiring Central Committee moderator M. M. Thomas of India. "For the first time," he explained, "such people have ceased to be external objects for observation and have become internal realities of the Council."

And, as Dr. Thomas suggested, for many Christians it was a time of looking for new meanings, new understandings of Jesus Christ different from "the Latin or Hellenistic captivity" the church has long known. This makes the rethinking of evangelism and theology inevitable.

Appropriately, then, the Nairobi Assembly was heavy on bringing personal commitment and social witness into balance. A prayer the Assembly commended to the member churches was very much the prayer of the Nairobi participants:

"Free us to share together, that all may be free." ☐

RECOMMISSIONING FOR CENTURY TWO

by Phyllis Carter

Long ago Jesus said, 'Go ye into all the world.'

A person commenting on that phrase the other day said, "We have made that to mean Africa or India or Ecuador but it means more relevantly the world of computers and biochemistry and politics." I would go further to say that the call to mission in the second century means not only discovering geographical locations but rediscovering the kinds of people for whom Christ died. We must rediscover the explosive doctrine of love and justice and reconciliation, and join God in all the "worlds" he has sovereignty over and in all the events of every day in all those "worlds."

Brethren were prodded and challenged by Christian Hope, the young Dane who had come to America and sought out a fellowship that would meet those ideals he had discovered as truth. He brought the call to the Brethren to send someone over to baptize his friend in Denmark and to establish doctrines of the Brethren there. He challenged them to catch the vision.

Elgin Moyer in *Our Missions Abroad,* 1926, wrote, "The Church of the Brethren has always accepted the gospel as its rule and guide. When our fathers caught the vision that the evangelization of the world was one of the basic commands of the Scriptures, they were ready to go. Then when our young people in the schools began to study the mission fields, they saw the needs, felt the call, and were ready to volunteer their life service for the spread of the kingdom . . . ."

Some early missionary pioneers. From left: Wilbur Stover, Stover Kulp, Bertha Ryan Shirk, Albert and Lola Helser, Frank Crumpacker. Photo from 1926 Annual Conference.

At the risk of sounding like a tub-thumping revivalist, I say we must return to our biblical roots, a life of prayer, examining and being examined in the community of faith by the Word, expecting to be thrust out into all kinds of worlds, catching the vision of God's word for this place and this hour.

I believe our World Ministries Commission is orienting its work to broaden that vision. We must never settle comfortably for the status quo. God constantly keeps us on the move, joining him in his creativity, so we are not doing the same things in the same way that we did them five, ten, or a hundred years ago.

Let me give an example. The Church of the Brethren mission to India has been good and fruitful, but the time came when to strengthen the possibilities of the Body of Christ in that place, for the sake of further growth in that culture, we needed to accept another role with our brethren, to see and to assist the formation of the Church of North India. Having seen firsthand their alive and creative fellowship, and learning from them ways to better serve in the church here, I can only acknowledge that the Brethren philosophy of mission actually works!

It also works in Nigeria, in Ecuador, and in Puerto Rico. Let's stop apologizing for our past or wishing for a "staked out territory." Instead, let's seek to catch the vision of mission for the next century. The World Ministries Commission Charter affirms " . . . that God's love for the world is made plain in the creation, that God's feelings about the world are confirmed in the Incarnation, that all suspicions about God's separation from the world are banished in Christ, and that the active presence of the risen Lord bears testimony that God is yet working in our world . . . . So our mission is not only in the disciplined community, but also in social crisis; not only in mending the broken, but also in liberating the oppressed; not only in the family, but also in commerce . . . so our mission is verifying Emmanuel—God with us—in one great mission in the world."

We continue to affirm that as basic to the direction for our present mission and our exploration of the future.

The second century of mission for Brethren must acknowledge our size—our gifts—and that we are one part of the total body of Christ.

Our size is our greatest advantage in today's world. We are small enough, and with our close fellowship, with an annual business meeting, we are mobile and can move quickly to talk together and to deal with new emerging concerns. We can dare to try and even dare to fail, without destroying time, or energy. We can be about our reason for existence—*mission*. The most obvious theological consensus today concerns the function of the church. Our size makes it possible to spread God's message of mission "to make and keep persons truly human."

The gifts that, for me, are uniquely Brethren and which must be taken into consideration in catching a vision for the future are these:

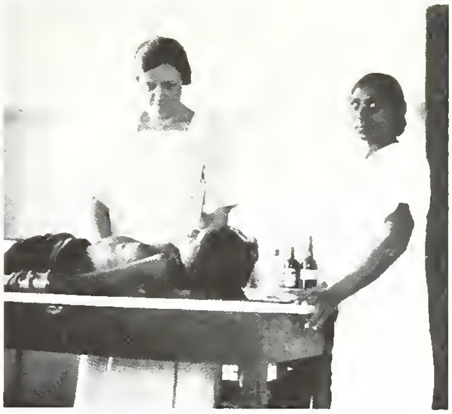
1. We are a serving people who are also willing to be served. We can accept our role as feet washers or garbage collectors.
2. We feel deeply about God seeking to make a kingdom of right relationship. We accept the disciplined life and the need to be peace makers and reconcilers.
3. We are a people so convinced that God is continuing his creation in the *now* that we will take risks necessary to join him. Because of the disciplined life of devotion and strong fellowship we can enter mission without being threatened by political philosophy, national boundaries, religious affiliation, or technology.

That of course opens boundless possibilities for meeting emergency situations and planning longer-range programs. The Word must guide us not to spread ourselves everywhere but actually take responsibility for *our* place within the total Body of Christ.

Look at some areas of mission which are taking, or are about to take, form: A feasibility study being made in the Amazon basin and the Andes Mountains as a possible place for Brethren to serve in Columbia, South America; land reclamation in India; exploratory visits to Hong Kong, to Australia, to Indonesia, the Middle East, South America; Africa; the response to disaster such as the drought in the Sahel, and work begun in Niger; the continued growth and recognition of Lafiya; concern to strengthen our Washington office, the mission to decision-makers in Washington and other cities of the world; missions of reconciliation in tension areas like Ireland and the Middle East; the "On Earth Peace Conferences"; the growing opportunities and imaginative missions developing in the SHARE program of ministry to minorities.

There are numberless visions that need further testing as places for our outposts of mission. Think about these with your brothers and sisters, add your own dreams, then let us listen for and expect doors to open and close as God directs us. There is all of South America, the southwestern United States, racism, the arena of politics, criminal justice and penal systems, the 37 million single parents in the United States, the children of those parents in an educational system geared only for whole families, unwanted and abused children. All this and the cities—here is where decision-makers live and life-styles develop. Power and direction are needed to influence science, which is morally neutral, to lead toward peace and progress. Aggressive thrusts must be made to influence the violent mind of the world to the sacredness of each human being. We cannot tolerate malnutrition creating a subhuman race, so hunger as an area of long-term mission continues. Moral permissiveness that becomes destructive must be dealt with in a realistic way by the church.

World economic problems are as central to the mission of the church today as was Jesus' own continued thrusts at economic injustice. It will probably be more controversial to come to grips with the injustices of the economic order than to confront international realities. Justice and liberation for *all* persons are at issue for the church seeking to catch a vision of mission guided by the Word. Further we must look at our mission in the body of Christ. Does one ignore the bleak struggle of the church in Europe, or the growth and confidence in Africa, in Indonesia, South America, North America? Does one look for ways to join the Spirit already present and at work in China, Russia, and Cuba? How may we utilize both Brethren and an interdenominational approach? God is at work regrouping the followers of his Son so that we are not alone in looking forward in response to the call.



Top: Dr. Ida Metzger examines a patient in India. Center: The first church in Nigeria, at Garkida. Bottom: J. H. B. Williams' grave in Mombasa, Kenya.

"You shall be my witnesses in Jerusalem, and in all Judea and Samaria and to the ends of the earth." Some things are ours to do as Brethren alone; others will be done in cooperation with other bodies. I agree with Dr. William Temple, that "we are the early Christians. The second century of mission is here. We are recommissioned. Let us be on our way, not in fear, nor with reproach, but with faith and hope to find the ends of the earth." ☐

STILL THE GREAT GO YE

Read: Matt. 5—7; 18; 25:40; 28:19 ff. Mark 6:13; 16:14-18. Luke 24:47-49. John 14:12. Acts 1:2 ff; 1:6-8; 3:16; 24:49.

Overseas missions and the Great Commission of Matthew 28:19ff go hand in hand, like *life* and *breath*! Furthermore, the great "Go ye" speaks powerfully to us as Brethren. It is a thrilling, direct command of our Lord. From its wording we get our threefold mode of baptism. We like its Christian education ring: "making disciples of all nations, teaching them . . . ." Above all, it is the final and climaxing word of the whole "Brethren" Gospel of Matthew, with its Sermon on the Mount, its "Matthew 18" and its "Inasmuch as you did it to one of the least of these my brethren" (25:40). Its closing words, "and lo, I am with you always . . . " are hauntingly meaningful to us.

What is more, the shape of our entire mission program has been pretty well determined by this Great Commission, and it is a shape we like to contemplate: schools, hospitals, and rural projects, all built around the church as center!

What could be more wonderful? Yet . . . is it the final word in missions? What about other expressions of the final command of our Lord? "Such as what?" you ask. Such as Mark, Luke, and John. Take Mark, for example, with its emphasis on the mighty works of Jesus. When Jesus first sent out the twelve on a kind of practice run for their future work, what were they to do? Preach, cast out demons, and heal (Mark 6:13). And what kind of Great Commission does Mark contain at the end of the book (16:14-18)? Quite probably the words we now have are a late addition (see footnote in RSV), perhaps from the early Second Century, but still a part of our canonical Mark. In it the disciples are to preach, baptize, and perform great signs and wonders, among which are the casting out of demons and healing, indisputable evidence that for almost a century after Christ's earthly ministry the church still expected to perform mighty works and to heal by the power of the Spirit.

Similarly, in John's Gospel, there is a startling emphasis on mighty works. Everyone who believes in Christ is to do not only the works that Christ does but "greater works than these" even! (14:12).

In Luke the accent is on *witnessing* by the power of the Holy Spirit. This is first hinted at in Luke 24:47-49 where Christ speaks of the task of preaching repentance and forgiveness to all nations and calls the disciples "witnesses" who are to stay in Jerusalem until they are clothed with power from on high to carry out this worldwide task. In Acts, which is a continuation of the Gospel of Luke and overlaps briefly with it, the commandment to remain in the city is repeated (1:2ff) and the promise of the sending of the Spirit is revived from both the earlier (3:16) and later (24:49) parts of Luke.

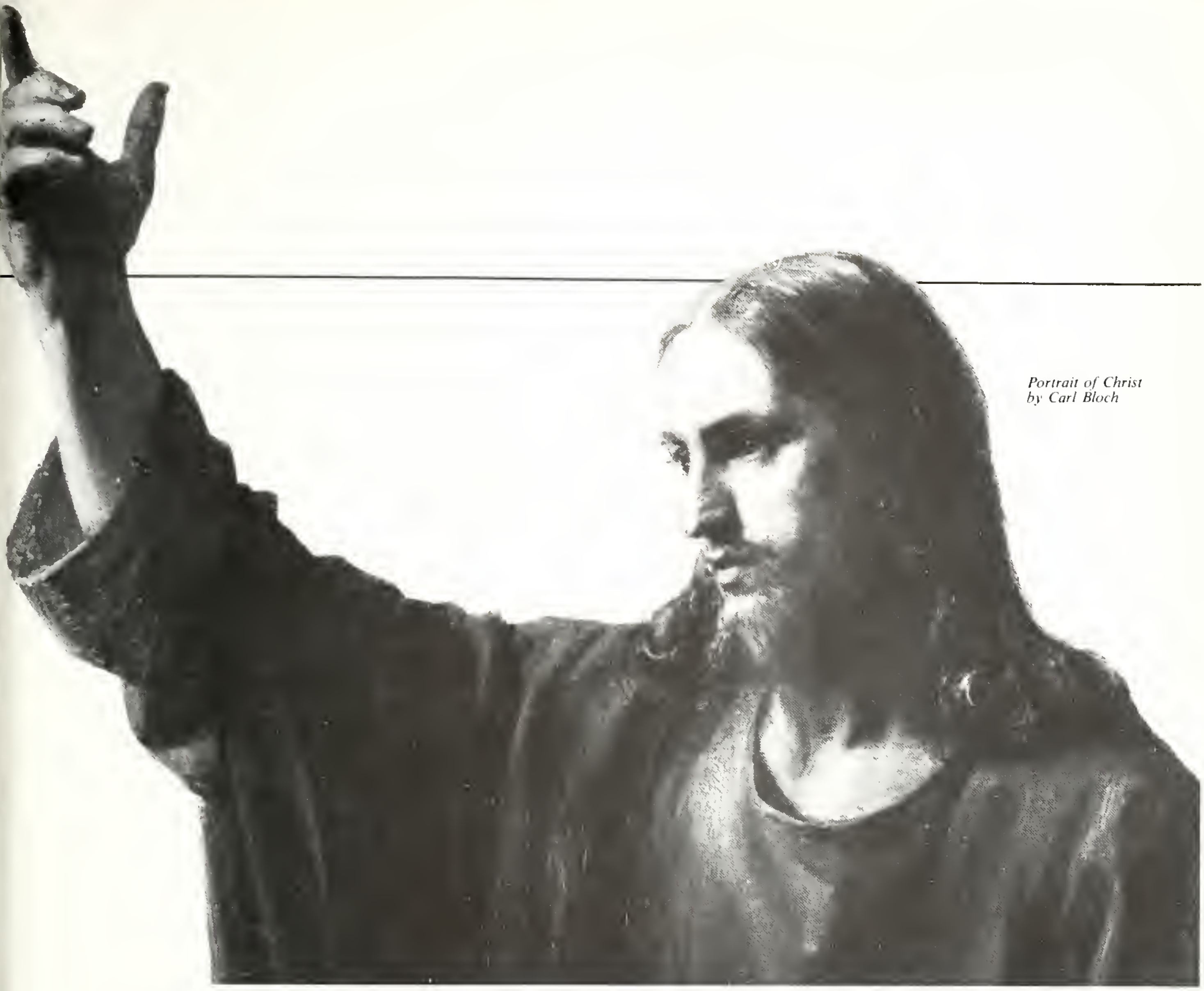
Now turn to the first part of the second paragraph of Acts (1:6-8) and follow the sequence of thought. The disciples sense that there is something great soon to happen. They hope it is the long-awaited earthly rule of the Messiah, "restoring the kingdom to Israel." Jesus does not reply to that point at all, but rebukes them for their presumption in trying to fathom "times and seasons" which are preeminently God's domain. That would have stopped the conversation right there but for the positive new thing Jesus wanted to tell them. Instead of dreaming of the earthly kingdom of their national hopes, they should wake up to their true future, one they had only partially understood. *Power*, yes, they would be receiving power! But quite a different kind of power from what they were expecting. Instead of thrones to sit on there would be hard work to do and the power to do it would be entirely that of the Holy Spirit. They would be the channels of this power, not its planners or its managers. This power would open their mouths and speak with fearless witness through them. It would move their hands to perform unheard of signs and wonders. It would guide their feet where the Spirit would have them go. This power would not be their own, to have and to hold, but God's power and they would be simply God's instruments to fulfill his will.

Read on through Acts and see how this power worked. They stood before kings and courts, before mobs, and in meeting houses and gave their testimony. In and out of prisons, beaten, hounded, opposed and reviled, they carried on. Yet they were heaven-blest beyond their fondest dreams. Prison doors were opened, wild, angry men stopped, and stony hearts were transformed as new fellowships sprang up, dotting the decaying Roman Empire with islands of health and sanity. They were people who turned the world rightside up, heralds of the new era which impinged upon and interpenetrated the old. Here was *power*, Holy Spirit power!

There is essentially but one Gospel, and Matthew, Mark, Luke, and John are faithful interpretations of the basic reality of Christ. But their emphases are different. Matthew, if anything, is a bit more "cerebral," emphasizing the observance of the teachings of Jesus and proclaiming the world mission in terms of discipling, baptizing, and teaching. Mark is the Gospel of the "hands," stressing the performance of mighty works. Luke speaks to the "heart" with its warm human touch and its incomparable love for all types of people. Furthermore, Luke, along with John, is the Gospel of the "Spirit," featuring the outpoured power for witnessing and working.

We Brethren have pretty well followed the Matthean pattern. Conservative with respect to people and resources, we have

by Chalmer E. Faw/ Go ye, but b



Portrait of Christ by Carl Bloch

planned well and built solidly. Nor have we been alone in this. Mission-related churches, that is, those Third World churches which have come as the product of overseas missions, tend to reflect the same characteristics. On the other hand, and often in sharp contrast, a more Lukan pattern, with overtones from Mark and John, with its more open-ended witnessing, sowing the seed and letting the harvest come as God wills it, is more characteristic of the sectarian missions (Pentecostal and others) and even more so by the fast-growing, indigenous churches which have sprung up, especially in Africa, either in reaction to the staid mission churches or as modifications of them in the direction of local cultural expressions. Both types of churches, mission-founded and indigenous, have their strengths and weaknesses. They need each other.

Mission-related churches (the Matthean pattern), while presenting institutional stability, often do very little to satisfy the great need of Third World persons for spiritual healing, for deliverance from demonic powers and for free and creative uses of local cultural patterns. They could profit by a generous infusion of more Lukan emphases on Spirit-power and Spirit-guidance and the open-ended concept of witnessing.

On the other hand, the indigenous churches need something of the stability, the organizational integrity, and durability of the mission-related churches. Instructional strength after the pattern of Matthew is something they often lack. Matthew must be modified by Luke, Mark, and John, while at the same time the Lukan and other patterns need the solid, edifying tendencies of Matthew.

Let us still follow the Great Commission, but let us make sure it is the total commission of our Lord, the many-faceted command of the *whole* gospel record, the *New Testament* pattern, shall we say, and not just the Matthean. ☐

ure it's the total commission of our Lord

MISSION TODAY

This "Resources" page usually contains information for obtaining books and other resources that could be used at home or church for educational experiences. But this month, the focus is on three resources that are already available to you:

1. This issue of MESSENGER.
2. *Called to Participate* . . .—a 12-page tabloid on mission in the Church of the Brethren.
3. "A Planning Outline for Mission Study."

Called to Participate . . . has been sent to congregations that are on the "standing order" list, for distribution to members friends of the congregation early in February. It includes stories, articles, maps, pictures. The development of mission understandings and actions are described for the 100 years since Christian Hope was sent to Denmark in 1876.

You may already have received *Called to Participate* . . . at a worship service, through your newsletter. If you haven't, check with the pastor about how and when it will be distributed in your congregation. You might be able to get additional copies from your church office for use in your family or with a group as suggested below.

CALLED TO PARTICIPATE . . .

The "Planning Outline for Mission Study" was mailed to pastors in the first class AGENDA for November-December 1975. Another copy of the five yellow pages was sent with the copies of the mission tabloid, *Called to Participate* . . . Included is an outline for mission study/action sessions throughout 1976. On the back of that first sheet, suggestions are given for the use of the tabloid, *Called to Participate* . . . Each of the other sheets lists filmstrips, books, and other resources. There is one page each of resources about mission, about Africa, about India, and about Latin America.

Things you can do

Encourage the pastor and persons responsible for planning for education and/or for mission to plan study/action sessions on understandings and action about mission during the rest of 1976. The "Planning Outline for Mission Study" provides one set of suggestions. Maybe there could be sessions on Sunday afternoons or evenings or on a weekday evening each week throughout the year.

If such study doesn't happen for the whole congregation, you could get together a group of 10 to 15 people for one or more series of sessions. Or, you could plan for times together as a family or as groups of families for one or more series of sessions.

However they happen, consider having the groups include persons from different age groups. Try one of persons from 15 to 75 years old. Or think about what things you could do in a group that included children along with the youth and adults. Consider meeting as groups of four to six families over a period of several weeks for two hours a week.

Activities for groups

Your group or your family might want to check the resource listings included with the "Planning Outline for Mission Study" for films, filmstrips, books, and other resources. If you decided to learn more about Africa, be sure to order *Understanding "The New Generation in Africa"* by Grant Shockley (Friendship Press, Box 37844, Cincinnati, OH 45237 for $1.50) because it not only describes things for persons of different age groups to do, it suggests ways in which they might work together in their learning.

Reading and hearing stories, singing and listening to music, playing games, eating together are all ways of being together that are not limited to a certain age group.

Messenger and tabloid

Some activities you could do using this issue of MESSENGER and the tabloid, *Called to Participate* . . . are:

1. Use the world map on the center pages of the tabloid and a world atlas to locate the places mentioned in the stories and articles. Consider placing a larger world map on the wall near where the family/group eats. Locate on it the places mentioned. Keep it up to date with information from future issues of MESSENGER and articles from local newspapers and from magazines.
2. Make a "timeline" of the activities described in both pieces.
3. Read the stories about people and places. Look at the pictures. Do you know any of the people? Have you been to any of the places?
4. Use Chalmer Faw's "Still the Great Go Ye" and the suggested Bible passages for study. Think together about what it means for persons of all ages to be in mission.
5. Do a history of your family or congregation, relating your past to that described in the two resources.
6. List the ideas in Phyllis Carter's prediction about the second century of missions in this issue of MESSENGER. What ideas about the future are included or implied in Howard Royer's report on the meeting of the World Council of Churches? What ideas about the future of missions are expressed on the last page of *Called to Participate . . . ?* If you or your group had been given the assignment to write the article that Pastor Carter wrote, what else would you have included? What would you have left out? Scan the "Outlook" section of this MESSENGER for evidence that Brethren are vitally in mission today. Create individual, family, or group statements of your ideas about the future of mission in the Church of the Brethren. Share it with another person, another family, another group, or with the congregation.
7. Consider ways in which you, your family, your group, your congregation, your district, the whole denomination could continue to be in mission. Make specific plans for how to continue the work of the past century into the next century.

—SHIRLEY J. HECKMAN

Watch for further information about an intercultural seminar in India in January, 1977

turning points

Licensing/ Ordination

John A. Harpold, ordained Oct. 12, 1975, Frederick, Mid-Atlantic

Kevin McClung, licensed Sept. 21, 1975, Portland, South/Central Indiana

Roy E. Pfaltzgraff Jr., licensed Oct. 19, 1975, Haxtun, Western Plains

John Waite, ordained Nov. 23, 1975, Middletown, Southern Ohio

Pastoral Placements

Timothy Lee Bartholomew, to Baltic, Northern Ohio

James Dodds, from Mountain Grove, Shenandoah, to Martinsburg, Mid-Atlantic

Ernest Jehnsen, from Part-time, Baugo, Northern Indiana, to full time, Baugo, Northern Indiana

Roy A. Johnson, from Westminster, Mid-Atlantic, to American Baptist Extension Corp., Mid-Atlantic, Regional Rep.

Kevin McClung, pastor part-time, Portland, South/Central Indiana

Eldon Petry, to part-time Muncie, South/Central Indiana

Herbert A. Root, to Outlook, Oregon/Washington

E. Stanley Smith, from Plymouth, Northern Indiana, to Elkhart City, Northern Indiana

Paul W. Stauffer, from Maple Grove-Stanley, Illinois/Wisconsin, to Woodland, Illinois/Wisconsin

Laurence R. Taylor, from Lewiston, Northern Plains, to Colorado Springs, Western Plains

Raymond Thomas, installed Knob Creek, Southeastern

Otto S. Zuckscherdt, from Pulpit Supply and Evangelist, to Muskegon, Mich.

Wedding Anniversaries

Mr. and Mrs. Arthur Ballard, Mt. Morris, Ill., 50

Mr. and Mrs. Alvin K. Bollinger, Lititz, Pa., 50

Mr. and Mrs. Earl Brubaker, Prairie City, Iowa, 65

Mr. and Mrs. Joseph W. Caplinger, York, Pa., 50

Mr. and Mrs. Ross Hanawalt, La Verne, Calif. 62

Mr. and Mrs. Mason Hild, Cando, N.D., 70

Mr. and Mrs. Aaron Hollinger, Elizabethtown, Pa., 64

Mr. and Mrs. Ohmer Krietzer, Richmond, Ind., 58

Mr. and Mrs. Lee Newman, Seattle, Wash., 50

Mr. and Mrs. Fortino Saenz Jr., Falfurrias, Tex., 50

Mr. and Mrs. Russell K. Showalter, Bridgewater, Va., 50

Mr. and Mrs. Frank Sine, Skull Valley, Ariz., 50

Mr. and Mrs. Russell Stoner, West Milton, Ohio, 60

Mr. and Mrs. L. C. Stufflebeam, Ottumwa, Iowa, 50

Mr. and Mrs. Ray Werking, North Manchester, Ind., 50

Deaths

J. R. Ashby, 57, Staunton, Va., Sept. 20, 1975

C. W. Bagwell, 77, North Manchester, Ind., Sept. 3, 1975

Fred Battles, Dallas Center, Iowa, Aug. 8, 1975

Esther T. Baughman, 72, Martinsburg, Pa., Aug. 18, 1975

Roy Bennett, 87, Cumberland, Md., Sept. 10, 1975

J. Linden Bixler, 80, Hartville, Ohio, Feb. 2, 1975

Minnie K. Bowers, 73, Hollidaysburg, Pa., Oct. 9, 1975

Marvin L. Braybon, 48, Uniontown, Ohio, March 22, 1975

Fred Brooks Sr., 67, Union Bridge, Md., Sept. 8, 1975

Guy Buckmaster, 91, Long Beach, Calif., May 28, 1975

Charles H Butler, 67, Martinsburg, Pa., Oct. 17, 1975

Laverne A. Chrysler, 69, Chesaning, Mich., June 5, 1975

Elsie M. Clapper, 83, Martinsburg, Pa., Oct. 25, 1975

Ruth Wampler Clark, 61, Harrisonburg, Va., Sept. 3, 1975

Leroy Clemens, 79, Hatfield, Pa., Oct. 17, 1975

Metta Conley, 79, Winston-Salem, N. Car., Sept. 30, 1975

La Meta Dawson, 100, La Verne, Calif., Sept. 20, 1975

Martin Dively, 78, Claysburg, Pa., Dec. 4, 1974

Terrell E. Fielder, 55, Roanoke, Va., Oct. 12, 1975

Everett Russell Fisher, 79, North Manchester, Ind., Oct. 27, 1975

Verna M. Flora, 87, New Carlisle, Ohio, Oct. 13, 1975

Zelma Frankum, 67, Winter Park, Fla., Oct. 11, 1975

Spencer Fry, 77, Neffsville, Pa., Aug. 3, 1975

Samuel Fuhrman, 67, Hanover, Pa., July 15, 1975

Ruby Gascho, 69, Winter Park, Fla., Sept. 30, 1975

Ralph F. Gladfelter, 67, Harrisburg, Pa., Aug. 7, 1975

Ammon Gibble, 66, Neffsville, Pa., Aug. 5, 1975

John L. Gibson, 76, Cloverdale, Va., Sept. 28, 1975

Fred Giles, Cloverdale, Va., Aug. 15, 1975

Anna Gotwalt, 62, York, Pa., Aug. 25, 1975

Laura Hyde Gouchnour, 88, Los Angeles, Calif., July 30, 1975

Bessie V. Graham, 75, North Beach, Md., April 14, 1975

Roque P. Groft, 72, Hanover, Pa., Aug. 8, 1975

Lois Hall, 49, South Bend, Ind., Sept. 8, 1975

Mildred Hammond, 74, Battle Creek, Mich., Sept. 20, 1975

Roscoe Harris, 91, Tampa, Fla., Sept. 7, 1975

Bertha Haws, 68, Lititz, Pa., July 19, 1975

George Head, Council Bluffs, Iowa, Sept. 23, 1975

Elmer H. Heck, 79, Denver, Pa., July 26, 1975

E. B. Henretty, 64, Culpepper, Va., Sept. 27, 1975

Robert Hevener Jr., 58, Lititz, Pa., July 20, 1975

Blanche Holsinger, Aquasco, Md., Sept. 8, 1975

Melvin S. Hummer, 85, Booker, Texas, June 3, 1975

Virginia H. Hunter, 26, Goshen, Ind., Oct. 4, 1975

Richard Ikenberry, 83, Quinter, Kans., July 1, 1975

Seuja Imm, 45, Dayton, Ohio, July 31, 1975

Edith Iredale, La Verne, Calif., Aug. 13, 1975

Clayton B. Jacobs, 97, York, Pa., Sept. 30, 1975

Roy L. Jennings, 68, Kansas City, Kans., Sept. 22, 1975

Ollie P. Jones, 81, Union Bridge, Md., Aug. 5, 1975

Paul A. Joseph Sr., 65, Vinton, Va., Dec. 30, 1974

Raymond Preston Jordan, 75, Roanoke, Va., Oct. 11, 1975

Alice S. Keener, 94, Manheim, Pa., July 28, 1975

Kenneth G. Keeney, Logansville, Pa., Aug. 19, 1975

B. Howard Kesner, 73, Upper Tract, W. Va., Nov. 13, 1975

Lucy Brown Kidd, 81, Cloverdale, Va., Aug. 27, 1975

Reuben F. King, 87, Neffsville, Pa., Oct. 23, 1975

Thomas V. Kingery, 77, Lacey, Wash., Aug. 25, 1975

Daniel Kinzie, 67, Troutville, Va., Oct. 10, 1975

E. J. Kurtz, 96, Hartville, Ohio, Oct. 14, 1974

George W. Landis, 66, Williamsburg, Pa., Sept. 16, 1975

Gerald W. Le Van, 79, Boonsboro, Md., Sept. 10, 1975

Cletus L. Litten Sr., 80, Manassas, Va., Oct. 1, 1975

Ella Patzwall Leffel, 81, Flint, Mich., May 30, 1975

Linwood Long, 63, Oxon Hill, Md., Aug. 24, 1975

Clifford Luke, 84, Flint, Mich., Aug. 12, 1975

Aileen Louise Wright Maley, 38, Macon, Ga., Oct. 19, 1975

I. Richard Manson, 55, West Milton, Ohio, Aug. 3, 1975

Dale Marsh, 39, Glen Burnie, Md., Aug. 31, 1975

Sara Belle Martin, 71, Chambersburg, Pa., Oct. 23, 1975

Ellwood H. May, Boca Raton, Fla., April 30, 1974

Claude McConnell, 82, York, Pa., Sept. 24, 1975

J. E. McDonald, 89, Nappanee, Ind., Oct. 9, 1975

Ross Herschel Metzger, 84, Delphi, Ind., Oct. 22, 1975

Eva Miller, 83, Nappanee, Ind., Oct. 27, 1975

Landon Miller, 77, Sebring, Fla., Sept. 19, 1975

Mayme Mohler, 92, North Manchester, Ind., Oct. 11, 1975

Maye Moles, 81, Greensfork, Ind., Aug. 18, 1975

Vern Monsen, 65, Modesto, Calif., Oct. 4, 1975

Terry Moody, 18, Richmond, Va., June 15, 1975

Theo Morrison, 76, San Diego, Calif., Oct. 27, 1975

Elizabeth Mullinix, 97, Peru, Ind., Nov. 11, 1975

Kenneth W. Murphy, 69, La Porte, Ind., Sept. 28, 1975

Clayton E. Myer, 89, Manheim, Pa., Oct. 11, 1975

Elmer Nedrow, 96, Ithaca, N. Y., Oct. 7, 1975

Edgar Nienke, 84, New Paris, Ohio, July 3, 1975

Agatha Osborne, 61, Cumberland, Md., Aug. 6, 1975

Clarence Overholser, 62, Wakarusa, Ind., Sept. 1, 1975

Ross Oyler, 81, Kokomo, Ind., July 25, 1975

Anna Parmer, 66, Greencastle, Pa., Sept. 27, 1975

Emil C. Patzwall, 77, Flint, Mich., Oct. 9, 1975

Florence Peck, 66, Shawnee Mission, Kans., Sept. 20, 1975

Esther Peters, 78, Roanoke, Va., Nov. 9, 1975

Joseph Phlegar, 75, Roanoke, Va., Oct. 18, 1975

Cornelia Poe, 95, Nappanee, Ind., Nov. 19, 1975

Anna Quinn, 93, Cerro Gordo, Ill., Sept. 27, 1975

Dean Ralston, 66, Klamath Falls, Ore., July 18, 1975

Harry Ramsburg, 69, Frederick, Md., July 29, 1975

Grace Raygor, 84, Council Bluffs, Iowa, Aug. 29, 1975

Jackson Reed, Salem, Va., Sept. 25, 1975

Floyd Reffner, 65, Roaring Spring, Pa., July 18, 1975

Grace M. Reifsneider, 66, Royersford, Pa., Oct. 15, 1975

W. J. Row, 98, Junior, W. Va., Aug. 31, 1975

Eddie Royer, 59, Troy, Ohio, Oct. 12, 1975

Esther Gosnell Royer, 62, Westminster, Md., Oct. 18, 1975

Harry F. Ruthrauff, 53, North Canton, Ohio, Oct. 25, 1975

Laura Sauls, 73, Harryston, Va., Oct. 28, 1975

William J. Schrantz, 77, Hartville, Ohio, September 1975

Paul Senger, 69, Astoria, Ill., Nov. 1, 1975

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Frank S. Shenk, 78, Manheim, Pa., Nov. 20, 1975

Warren Shook, 68, Mt. Morris, Ill., Oct. 10, 1975

J. Paul Showalter, 78, Bridgewater, Va., Sept. 8, 1975

Edgar O. Slater, 94, Morrill, Kans., Oct. 14, 1975

Dessie Slough, 68, Troy, Ohio, Sept. 24, 1975

Earl Reuben Smith, 77, Harrisonburg, Va., Sept. 26, 1975

Dicey Snapp, 72, Bulls Gap, Tenn., Aug. 28, 1975

Blanche Spears, 73, Waterloo, Iowa, Aug. 31, 1975

Paul E. Stauffer, 52, Elizabethtown, Pa., Aug. 23, 1975

David Stoltzfus, 17, Leola, Pa., Aug. 17, 1975

Russell Straw, 55, Goshen, Ind., Sept. 27, 1975

Everett W. Sutphin, 74, Roanoke, Va., July 26, 1975

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Frances Way, 65, Mt. Solon, Va., Aug. 1, 1975

Jacob Andrew Weaver, 96, Waterford, Calif., Sept. 26, 1975

Martha Jacobs Welsh, 71, York, Pa., Oct. 30, 1975

Elsie West, 93, Corning, Iowa, Aug. 22, 1975

Irvin Whitacre, Ridgeley, W. Va., June 13, 1975

Minnie B. White, 90, Manheim, Pa., Nov. 22, 1975

Everett Whitehead, 85, Nappanee, Ind., Sept 5, 1975

Mary Pence Whitmer, 62, Pomona, Calif., June 23, 1975

Flora E. Williams, 82, Dallas Center, Iowa, Aug. 11, 1975

John W. Williams, 89, Dallas Center, Iowa, Aug. 17, 1975

Mabel Williams, 89, Sebring, Fla., July 11, 1975

Alex Wisler, 84, Wakarusa, Ind., Sept. 19, 1975

Sylvia Wolf, 83, Peru, Ind., July 26, 1975

Robert Scott Wolgemuth, 17, Mount Joy, Pa., May 28, 1975

Alex Wood, 77, San Diego, Calif., Oct. 19, 1975

Cleo Wysong, 72, Plymouth, Ind., Aug. 10, 1975

Roy Yoder, 56, Goshen, Ind., Aug. 9, 1975

Mildred Young, 64, Knoxville, Md., June 24, 1975

Paul Youtzy, 50, Lewistown, Pa., June 17, 1975

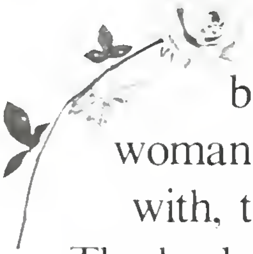
Alverda Yutzey, 80, Meyersdale, Pa., Oct. 15, 1975

Levi K. Zeigler, 86, Portland, Maine, July 20, 1975 book review

Woman: Total or whole?

THE TOTAL WOMAN, by Marabel Morgan. Fleming H. Revell Company, 1973, 192 pp., $5.95. Also Pocket Books, 1975, 256 pp., $1.95

I was born a female in the early 1920s into a world where females were second-class citizens. As a female, I learned early that there were *expectations* of me which extended all the way from what it is to be feminine, a wife, a mother, a housekeeper, to what it is not possible for a female to be as a professional person, a minister, a thinker, an intellectual, a leader in society. From little up, as a member of the Church of the Brethren, I learned well that women are to be submissive, dependent, silent in the churches, helpmeets for their husbands, and good mothers for their children. I learned that true fulfillment for a woman comes in being married and in bearing and raising children. In short, I learned that finding oneself as a woman was primarily a relational task, deriving one's fulfillment from others, and from what one could do *for* others. On the surface, this looked like what the Christ figure was all about, and I bought into it with my whole heart.



> Morgan's book does violence to both men and women. It pictures woman as 'girl,' immature, to be played with, to be used for another's pleasure. The husband is elevated to the position of God, while at the same time emasculated, tyrannized, and stripped of worth and dignity.

After a short two years of school teaching en route to marriage, it was in 1947 that I was "chosen" by the man to whom I gave myself in a lifetime commitment in marriage. For twenty-five years my life revolved around him and the four children who came to bless our home. We functioned as husband and wife in the stereotypical roles which society had prescribed for us—he, the strong, responsible, professional breadwinner; I, the isolated homebody, cook, cleaning lady, laundry woman, child-care engineer, and volunteer church and community worker. His profession became my own. His name became my name. His needs and desires became the central motivation force for my life. I was a dependent, financially and otherwise. I experienced struggle and anger as I tried to find *myself* in that maze of expectations, demands, and roles which were *supposed* to bring me fulfillment. For twenty-five years I saw myself only "in relation to" others, and in that process, a kind of mental and emotional erosion took its toll.

It was an unusual, perhaps rare, relationship, however. In a society where woman was not considered equal and where her ideas were not welcomed, I as a marriage partner *was* considered equal and my ideas and personal development *were* considered important. It was a relationship built on mutuality and respect. There was joy, too, and the excitement of two mature adults moving together into life. At the same time, the possibilities for my growth and the use of my gifts and talents were greatly restricted by the imposed role stereotypes and functions.

The children grew and began to find their places in the larger world outside the home. I, too, freed of the restrictive boundaries of their pressing needs, began to explore once again the world outside my four-walled existence. As I did so, I experienced with sadness a lack of confidence within myself and the resultant fear and sense of defaced self-worth. It was clear that I as an "older woman" did not *belong* in the professional man's world of the seminary.

Encouraged by several friends, however, I continued that exploration, and encountered, among many exciting things, the present malaise of marriage as an institution in our society. The Women's Liberation Movement was bringing about major changes in attitudes toward women and their roles and in opportunities for women. There were new possibilities for self-fulfillment, new vocational choices, and positions within society. Traditional ethics on sex were being questioned and rejected by large segments of society. Global concerns including hunger and poverty and rising expectations in the Third World were impinging upon the nuclear family and the Christian church. Challenges and condemnations were being hurled at a capitalistic society where materialism and work and product-orientation were contributing to bitter loneliness and despair. The alarming suicide and crime rate was unprecedented in America. Men, in confusion and perplexity were teetering back and forth in their dealings with women and their marriages between acceptance and rejection, denial, and disbelief. Marriage, indeed, was in trouble.

Along with the great influx of books on subjects relating to all of these areas came Marabel Morgan's *The Total Woman.* It captivated, and continues to captivate, millions of women (and men) for whom the stern realities of painful man/woman relationships are present daily and are not to be denied. Many who have read the book and have taken the seminars which are now sweeping the country testify to major changes that have transformed their lives and their marriages.

Morgan is a clever writer and on the surface it appears that there are good reasons for buying into the Total Woman way of life. A second look, however, reveals a shallow, equivocal, and self-defeating approach to marriage. On the one hand she posits her whole system on a profoundly theological premise—that persons have by Beth Glick-Rieman

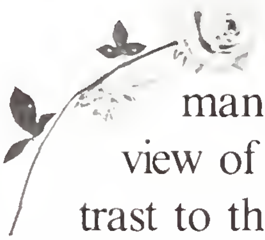
power to bring about changes in their relationships with others. On the other hand, she places the burden for that change on the woman and creates the mistaken impression that transformation in marriage takes place through the efforts of only one half of the couple.

Similarly, she rightly insists that there are essential elements without which marriage cannot succeed, elements which are deeply rooted in the Christian perspective of life and community. These include trust, acceptance, and support, fun and play, enjoyment of sex, gratitude, communication skills, living in the *now* moment, and staying alive and attractive to each other. She gives attention to the importance of communication skills such as active listening, freedom from judgmental put-downs, paraphrasing, and identifying with another's point of view. But at the same time, she promotes a kind of self-deceit and avoidance of direct expressions of anger and negative emotions, without which no communication can remain open and healthy.

She speaks convincingly of intentionality—for women, getting in touch with their own life goals, setting priorities, assessing strengths and weaknesses, and concentrating on strengths. She holds up the values of effective work habits, of organization and self-direction. But this is always within the restricted realm of pre-ordained role stereotypes and demands.

She is right on with her assertion that self-acceptance is a *process*. Love of the self and the other as is, "uglies and all," is a first step toward growth and change. Yet she admonishes the wife to think "only about her husband's virtues."

Most treacherous of all is the fact that she takes sound principles and useful how-tos for creative relationship and sets them in the framework of patriarchy and hierarchical (stair-step) views of human life. She places upon marriage the social structure of more than 2000 years ago, a structure that is clearly inappropriate to the twentieth century. She uses scripture to justify a stair-step view of human life. God, the Father, is at the top; the husband next down; then the wife, and last of all, the children, each with clearly defined rights and roles. (Larry Christenson's *The Christian Family* and Helen Andelin's *Fascinating Woman* take the same position.) This literalistic, proof-texting use of the Bible fashions it into a repressive, dehumanizing book, and distorts its image in the eyes of the present generation. Morgan is further unfaithful to the Scriptures in that she is selective of its passages for her own ends. Whereas she takes St. Paul literally in regard to man/woman relationships, she carefully discards his clearly articulated support of slavery.



The role centered, high demand, legalistic and hierarchical view of human life is in sharp contrast to the approach Jesus used with women. At all points he treated women as being equals with men, and this at a time in history when such an attitude was unheard of.

The role-centered, high-demand, legalistic, and hierarchical view of human life is in sharp contrast to the approach Jesus used with women. At all points he treated women as equals with men, and this at a point in history when such an attitude was unheard of! When Mary stepped out of her role and Martha complained, Jesus supported her by telling her that she had chosen the good part which would not be taken away from her. When men used a woman as a sex object and tried to absolve their guilt through condemnation of her, Jesus condemned, not the woman, but the men (John 8:1-11). The Bible is not a set of rules to be superimposed upon this generation. It is the story of a people living in commitment to God and to God's purposes for all humankind. It is the story of God's interaction with those people at a particular point in history. Its intention is the empowerment of *all* persons, female and male, as creative agents for God in the human situation.

Morgan's book does violence also to the images of both women and men. She pictures woman as "girl," immature, to be played with, to be used for another's pleasure, full of games and gimmicks. She is subordinate, dependent, manipulative, superficial. Her contributions to the world are restricted to the functions of cooking, cleaning, buying, housekeeping, mothering. She is second in command. The male makes her decisions for her. She lacks real worth and dignity. Her integrity and authenticity are subordinated to the desires, enjoyment, and needs of her husband. In the mother role, she is locked into the burdensome position of predominant supplier of her children's needs. This in turn encourages undue dependence in the child, heightening the need for rebellion in the teenage years. For the mother, it means the "trauma of the empty nest" as her reason for being is wiped out as the children leave. She is left with nothing other than a "relational self" with which to move into an uneasy future. She is totally responsible for the success or failure of the marriage.

And the husband? He is elevated to the position of God, while at the same time he is emasculated, tyrannized, and stripped of worth and dignity. Morgan declares that he is unable to be emotional or to handle his emotions. He is under the necessity to be sexually-oriented, aggressive, and adequate at all times. The female's sexual satisfactions are his responsibility. All of the burden for financial support of the family is placed on him. He is a weakling who needs to be protected from himself and his children, yet he is under the necessity to appear to be strong. He is moody and whimsical, unable to adapt to others, immature, insecure, easily upset, unable to be understanding. Whether or not he is analytical and full of ideas he must appear to be so. Actually, he is placed in a position of subordination to the "tactics" of the female. He is equated with the children—is manipulatable, capable of being used, and egocentric.

Such a view robs both men and women alike of the pain and joy of honest confrontation and growth in a relationship of equals, where mutual respect and dignity are the order of the day.

In the judgment of this writer, Morgan's book does a great disservice to women, to men, to the Christian church, to marriage, and to the world. Its appeal is to the upper middle-class, white, product-oriented society. It reinforces a ruling class status quo-ism which is not only outdated but immoral. It buys into a value system where things are to be loved and people are to be used, despite Morgan's lip service to the opposite point of view. It does violence to the image of the liberated woman by playing up the anger and sharp edges of women whose consciousness has been raised to their own oppression. It deals with symptoms rather than causes in the sickness of marriage. It settles for easy answers rather than honest confrontation of hard questions. It distorts the scriptures by emphasizing the maleness of God and uses the Bible literalistically and carelessly, without regard to contextual meanings and serious research. It denies to men the right to be human, fallible, weak, and in need of confrontation and challenge in terms of their uses of power. Indeed, the years may prove that it will lead to self-destruction of persons and of many marriages.

Conflicting world views press for my attention as I consider the picture of marriage painted in *Total Woman.* The first of these is that American dream of "happily-ever-after." In this view there is safety, security, order, comfort, affluence, and uneasy peace, often built on pretense and adaptation. There is inequality. There is the dubious luxury of fun and games, mobility, money, power, all used for the benefit, comfort and ease of one small family unit. This, indeed, is the *Total Woman* "world" view.

Over against it, there is the marriage in which there are two whole persons. The *whole woman* stands in her own strength, is willing and able to make singular contributions and responsible decisions, to think and to act with purpose and responsibility both within and beyond her own interests and the interests of her family. In the world of the *whole woman,* there is pain, the preliminary to growth through honest confrontation of conflicting values and points of view. There is maturity and depth. There is movement, life, possibility, risk, and hope. The *whole woman* feels upon herself the impingement of a world where there is oppression, misery, injustice, hunger, war, death, loneliness, and disease. She does not choose her own comforts, safety, and pleasures without regard to that world which is crying out for tenderness, compassion, nurturance, and care. Rather, she embraces the vision of herself as a change agent, moving out of her ease and into that pain and anguish with self-denial, daring courage, faith and hope. She takes the risks of refusing to be dependent, of possibly being wrong in order that others may experience healing, power, and the goodness of God. She acts out her gratitude. She refuses to call forth weakness in others by encouraging their dependence upon her. Rather, she empowers others to stand in their own strength, to develop their talents and abilities and to give of themselves freely for a world that sorely needs what every person, female, male and child, has to give.

In short, the *whole woman* acts in freedom and in responsibility as a *full Christian,* an agent of God. She has a sense of her own wisdom. She knows herself to have been created in the image of God. She knows that she is capable of embracing pain, darkness, struggle, oppression, and death and transforming them into Power, Energy, Comfort, Life-Force, and Hope as God does. Her arena of activity extends beyond her family to an anguished world that awaits with eager longing the coming of God's love. ☐

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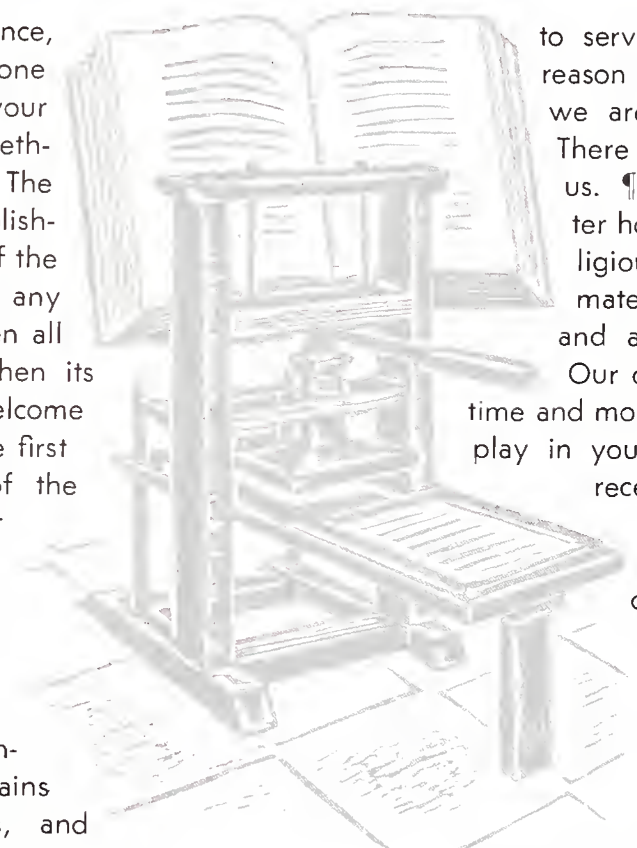

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The Brethren Press

Kingdoms of this world and the next

Lynn Pfeiffer

An alternative to killing

This is in reply to a letter from William C. Bard, in the October MESSENGER, titled "Are We Entitled to Kill?"

I agree with William Bard, that if our lives are spent in protecting our loved ones, property, and country, weapons and violence are possibly the best method available to us. For many years past, this kind of "reality" injected into the pacifist position left me straddling the fence, unable to move one way or another.

Then I saw another nation, not of this world, which is called to stand as a light for all people. It is a nation formed by a God who is Spirit. It is the nation which all of God's history calls for, and the present reality of which God sent his Son to announce. It is not a utopia; it is difficult to enter, and a struggle to remain in. Its inhabitants know that the word of the living Lord of this nation is first—before loved ones, property, or worldly governments.

Nowhere in the biblical account is it indicated that the eternal kingdom is of this world, or easily entered or understood. Nowhere in the account is it indicated that it is not a dangerous place in which to live while other powers are left to struggle against it.

But I witness to the fact of its existence, its power, its joy, and its seemingly endless possibilities for growth.

There is a city where no man-made weapons can enter.

It is set upon a hill, where all the nations may see that none shall hurt or destroy in all my holy mountain.

The nations may seek to bring their formed weapons within the gates of Zion, but there is a king there who shall strike them down with the word of his mouth; and every weapon stained with human blood shall be burned in the fire.

He will crush the spirit of the oppressor, but to the poor and wounded in spirit he will give strength and healing; and he shall wipe away every tear from their eyes.

And the law shall go forth from Zion, and the word of the Lord from Jerusalem, until the earth is filled with the knowledge of Yahweh as the waters fill the sea.

No, William Bard, I'm sure you have not seen the alternative way that will work. But I pray that you will remain open to the one who can bring you to it. ☐

Leona Z. Row

A-Bomb was sad; Could be helped

I was both disappointed and amazed at the November 2 headline in the *Mainichi Daily News* which stated "A-Bomb was sad, But Couldn't Be Helped: Emperor." All day and night I could not get this out of my mind. Next morning at the breakfast table, when Michiko Takeuchi (the student Staff Member . . . and my Japanese voice) and I were reading from John Ruskin and Ephesians 4:25 . . . and then we discussed how these related to the truth of the headline . . . I felt impelled to share the following with the Brethren back home.

I would be the first to not challenge the Emperor. I really believe he is trying to "build bridges of friendship" between our two countries, and I am really for that. But I am living in this city that the Emperor says he feels sorry for . . . and I feel the very urgent plea from all survivors who have actual physical deformities which they have carried for 30 years, in addition to the horrible and horrendous memories of seeing their own family members die and the whole city in flames, that this shall never happen to anyone, anywhere!

Sad . . . But can't be helped? I don't believe it!

As a citizen of the country which dropped the bomb, I cannot remain silent and be true to what I believe. It is very easy to slough off our own responsibility by saying it is a tactic of war so it "can't be helped."—Or, it saved thousands of American lives so "it can't be helped."—Or any other idea to rationalize the use of the A-Bomb with the radiation effects.

If fighting must be used as a means of settling international disputes (or national, or local) then by all means the innocent (babies, children, youth, aged . . . and most adults, because I find that *most* people do not want war, and think it is wrong) must be protected from these experiences . . . and memories.

In one of our English groups at the center we are translating a book of *Memory pictures after 30 years*, from Japanese to English. NHK-TV had survivors draw pictures of their memories of the A-Bomb after 30 years, as they were planning for the 30th Anniversary Prayer Vigil. The results are heart-rending! So I would like to stress that the actual experience is horrible . . . but it is also unforgettable!

I feel better to have shared this. My appeal to Brethren is to put in a plug for reduction of arms . . . and planning for peace, as often as possible. ☐

Ralph P. Coleman Jr.

The Bimillennium is soon upon us

It will come as a surprise, perhaps even a shock, to Christians, intent on the problems of the day, to realize that in less than 25 years Christianity will celebrate its two thousandth birthday—its bimillennium, as the dictionary defines a two thousandth anniversary. In 1976 we are almost ninety-nine percent of the way to the year 2000! Certainly, for Christians, such a momentous event will be cause for equally significant celebration, a marking of the bimillennial birthday. While such celebration will be infused with the rich diversity of Christian traditions, the central focus will, of course, be on Christ.

The rush of events has a way of compressing time. We need only think back to the year 1950 to realize that the year 2000 is just as close to us as 1950. For an event with the worldwide ramifications of 2000 years of Christianity, it is not a day too early for Christians to start *now* to prepare for the Bimillennium.

The power and the beauty of evolving programs in the years before the Bimillennium year of 2000, is that all persons who participate will have had a part n the preparation of the Bimillennium elebration, whether or not they are actual- y alive in the year 2000.

To Christ, every member of his church, rom no matter how humble a station in ife, was of equal importance with every ther member. For that reason, the elebration of the Bimillennium, and the reparations leading up to it, should be a enuine grass-roots effort. Bimillennium roups or committees should be established n local churches as well as in national and ierarchical offices. Ideas should be inter- hanged among those involved at all evels—local, regional, national, interna- ional and interdenominational.

Recognizing the mortality of mankind, ustained efforts should be made to in- olve the young people of the church in 3imillennium activities as fully as possible. At least one quarter of any Bimillennium roup or committee should consist of oung people below 25 years of age, so that here will be continuity of personnel hroughout the 25 years to the Bimillen- ium.

The question is often asked: "Will the Christian church be here as a vital institu- ion when the year 2000 arrives?" We can nswer the question in the affirmative if we ctivate ourselves *now* to prepare for the 3imillennium. What an opportunity we ave to present to Christ the "Church Re- ewed" on his 2000th birthday!

The Bimillennium and the years preced- ng it offer an unparalleled forum for an onest summing up of the triumphs of Christianity—where Christ's precepts have een practiced—and the failures of Chris- ianity—where the followers have strayed rom Christ's path. The popular view of laming many of the world's ills on Chris- ianity obscures the tremendous achieve- ments in countless fields of endeavor, from iterature to medical care, that have been nspired by Christian ideals.

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As Christians live through the last 25 years of history that will bring them to the year 2000 they can consecrate themselves anew to living lives that are built on Christ's teachings. By so doing, they can truly transform the world. That would be the greatest gift that Christians could give Christ on the two thousandth year of his irth. ☐

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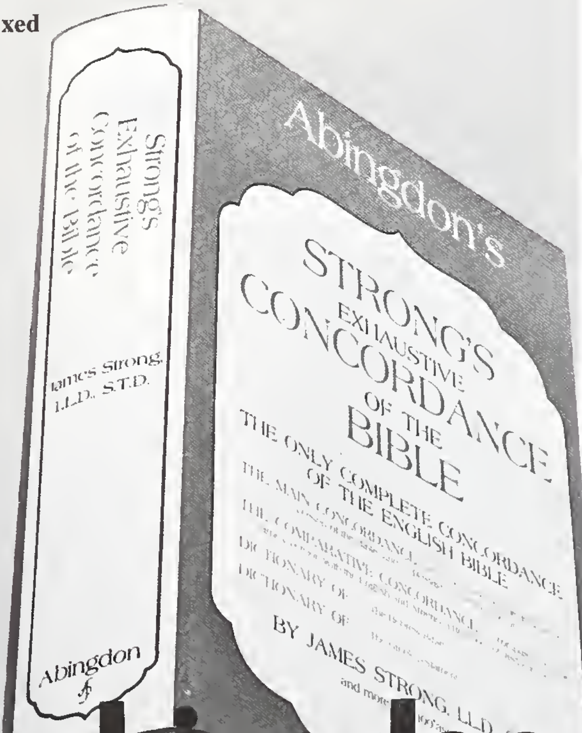
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ROYORGANIC GARDENING

by Harold A. Royer

Harold A. (Red) Royer spent 38 adventuresome years as a missionary agriculturalist in Nigeria before his retirement in 1968. Agriculture, his first love, usually had to be tucked in among the many other assignments he took on—builder, leprosarium superintendent, station chairman, brickmaker, well-digger, church adviser, school manager, teachers' college instructor, houseparent—but despite these other tasks Red had notable achievements in his main field.

He developed a new strain of guinea corn (the main food crop in northern Nigeria), called the "Royer Dwarf" variety. He made improvements in soybeans, maize (corn), legumes, and fruit trees. He wrote a book on Soybeans as Food. *He maintained tree nurseries and introduced fruits like mangos, oranges, and bananas as cash crops (and as food). He averaged planting 10,000 new trees a year in the tree-deficient Nigerian Sahel. He promoted animal conservation and maintained a zoo of African animals.*

Since leaving Nigeria Red has lived at Brethren Hillcrest Homes in La Verne, California. No more than he once conformed to the stereotyped missionary image does he now fit the image of a retirement home resident. Tennis, hiking, mountain-climbing, photography all help to work off some of the energy of this ageless septuagenarian. But his major preoccupation is with what he calls his "postage stamp" garden. There, to the disbelief of La Verne citizens, familiar with the town's adobe soil, and to the amazement of outsiders unused to such diversity of plants in so small a patch, Red grows a great variety of vegetables, fruits, berries, and herbs. Using what he calls the "Royorganic" method o gardening, he abstains from commercial fertilizers and pesticides and champions the cause of the compost heap. Best of all, Red—still the missionary—is evangelistic in sharing his methods and system. Proof on these pages that old missionaries need not fade awa are a few hints on gardening the Royorganic way. Got your spring seed catalog handy?

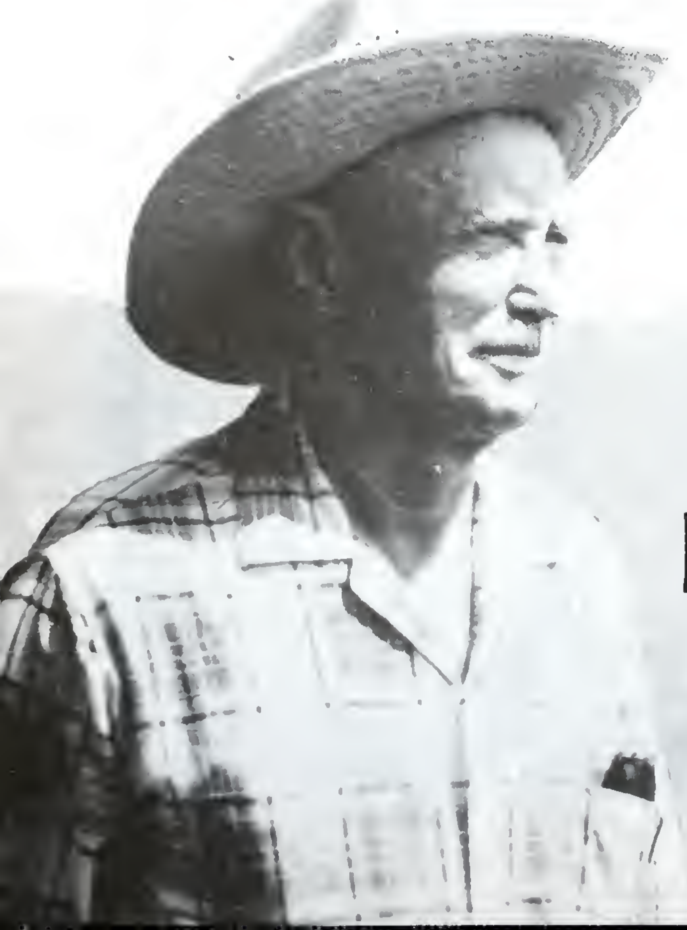
Gardening the Royorganic way

I have only a small "postage stamp" garden but samples of sixteen kinds of fruit have made a start and some twenty vegetables. Fifteen or more herbs add to the pleasure of gardening. The soil was adobe (yellow clay) when I moved here eight years ago, but it looks like dark loam now.

Burying garbage, spreading compost, and mulching help build soil. Don't put garbage through the disposal unit in your sink. Bury it in your garden. If the garbage is covered with some six inches of soil you will not be troubled with bad smells. There are various ways of handling this. You might dig a trench and pile the dirt along side. Then each time you dump some garbage, it is easy to rake over enough soil to cover it well. You will be surprised how fast it will decay, except in cold weather. In my plot in about three weeks I can start burying again at the first end and work across. If you try some of my ideas, I would be glad to know your results.

I am very much in favor of home-grown fruits and vegetables—without pesticides. If your plants are kept healthy with organic fertilizers, you will not be troubled so much with insects. Companion planting is helpful also. Various members of the onion family seem to deter insects and many gardeners use "stinking" marigolds.

This is the age of recycling. Nearly all organic matter should be recycled too. "Put it back"—into the soil



my own garden

noted ecologist has said, "We must stop wasting ste."

Don't give your lawn clippings and leaves to the sh collector. Dig them into your garden or use them mulch.

Make compost and use it in your garden and flower ts. How? It can be done in several ways but try this: ild your compost heap in layers. Put down a three- :h layer of leaves. Sprinkle a little soil on it. Add other layer of leaves, and so on up. If you have grass ppings, put those in each layer, but in smaller iounts. If you have a fireplace, sprinkle ashes from it each layer.

The leaves should be damp when placed in the com- st heap—or ridge or shallow pit. Any of these :thods will work. If the leaves are dry, wet them down st outside the compost heap.

If your neighbor raises rabbits, beg a bucketful of oppings and sprinkle some on each layer. Manure ll add some nitrogen to the compost heap and cause ore rapid decomposition.

Try to use your lawn clippings the same day. If you e them up in the back yard expecting to get at it in a v days you are likely to find a foul, moldy pile. Then u will say, "No more compost making for me."

You want the action of *aerobic* bacteria in your mpost heap, not that of *putrifactive* bacteria. The vers should be put in loosely. Don't walk on or tramp em down.

If you have enough material, build the heap to a ight of three feet. If it is spread out and only a foot ep the bacterial action will be slower.

And that brings up another point in compost mak- g. After a few days, except in cold weather, you will d that the heap is getting warm. This is good. Test e temperature of the heap with a compost "ther- ometer." After finishing the heap thrust in a stick. hen you pull this out after three days it will feel warm your hand. It may even get considerably above body nperature. Put it back but in a different place. The le that is left will allow more air to get inside and omote decomposition. An old broom or mop stick akes a good compost thermometer. Sharpen the lower d so that you can push it in easily.

Where can you get soil to mix with your compost aterial? If you dig a trench about three feet wide and : to eight inches deep you will have soil to add to the ganic matter that you put in the trench.

What should you do with the coarse stems from ur plants? They will decay too, but more slowly. Try tting them in a separate pile, mixed with soil, and rget about them for three or four months. If kept oist (either from your hose or the rains) they will eak down so that they are not so hard to turn. The ier you have all of your material the more quickly it ll decay. Some people use a shredder.

So far it has not been much work. But the turning in o or three weeks will not be very hard either. This xes the material and allows more air to get in.

Begin at one end of your ridge and with a fork move the material about three feet farther on. Keep piling it up to a two- or three-foot height. This mixes your compost material and thus aerates the heap. If it seems dry, sprinkle on a little water before turning. The compost should always be damp but not soggy. I lightly sprinkle my whole heap every few days. It should be ready to use in three months or less. The pile will be much smaller than when you started.

If you keep a mulch of leaves and grass around your plants that will help keep down the weeds. You will find that a grass mulch disappears rather quickly. Put on some more. It has been decaying and improving your soil. The earthworms have been helping too—if you have stopped using commercial fertilizers and poisons.

Wood chips are good for mulch around your flowers but they will not decay and build up your soil as quickly as leaves and grass clippings.

These are some of my methods that will work. But there are other methods that work too. As Ruth Stout says, "I do not *tell* people how they should do their gardening, but I tell them what works in my garden." That is how I operate, too. ☐

ROYORGANIC GARDEN
Nothing For Sale
Give away
Plants
Fruit
Vegetables
Earthworms

Top: No commercial venture, the Royorganic garden gives away plants, produce, and ideas. Center: One way to get above the problem of a small garden space is to go high-rise. Soybeans, sunflower, onion, leek, tomato, carrot, and parsley thrive in this planter. Bottom: Ten varieties of plants show in this photo.

editorial

The saints are true liberators

How many saints has the Church of the Brethren produced? The question may seem moot, for the cataloging of notables has not been among our preoccupations.

Yet, on a personal basis, many of us have singled out individuals whose life-style or example or teaching we find enriching. In the context of faith these persons become to us the living incarnation of what Christianity means in this day. The conduct, the mien, the ardor of their lives provide something of a gauge by which we measure our own.

As I reflect upon the saints of my upbringing, I recall that I may have been drawn at times to a teacher or a preacher or a community leader. But the really special people were the missionaries. I marveled at their risk of the unknown, their ordering of values, their understanding of faith and the ability to convey it across the barriers of culture and geography and language.

Not until traveling in East Africa recently did I give much thought to my own set of heroes who had come from the missionary community. It was while on a pilgrimage to the grave of a man I had never known, a man who died nearly a decade before I was born. The person in whose company I traveled, M. R. Zigler, helped bridge the span of generations.

Taking leave of the Fifth Assembly of the World Council of Churches in Nairobi, the two of us trekked to Mombasa, the seaport city in Kenya where the general secretary of the General Mission Board, J. H. B. Williams, died in 1921 while heading a mission delegation of three on a world tour. After having been on the road for nine months, the party was crossing the Indian Ocean from India to Africa when Brother Williams was stricken with typhoid fever. Two days into Africa, he died, to be buried on the continent where he hoped a new Church of the Brethren mission would begin—and which did, two years later.

To learn to know something of John Henry Bashor Williams, Kansas farmer-preacher, 38-year-old church executive, former Missionary Visitor editor, father of three young children, and mission enthusiast who, for the final entry in his travel diary in April, 1921, wrote:

The night is dark, and I am far from home;
Lead Thou me on.

and for us more than a half-century later to find these words inscribed on his grave marker in Mbaraki Cemetery less than a mile from the Indian Ocean was to unfold a chapter in Brethren missions I had scarcely known. And it was an especially poignant experience for M. R. Zigler at age 84, so to honor the man who was responsible for bringing him to the staff of the Church of the Brethren.

Over the decades the Church of the Brethren has had its quota of J. H. B. Williamses—visionaries, servants, adventurers in the global enterprise of the gospel. Throughout the Brotherhood scores of them still reside in our congregations and districts and homes for the aged.

Columnist Garry Wills has commented that we cash in on our saints daily; we live off their capital. "The saints are always the true liberators," Wills observes. "Their rough and often resented love shakes up a passive and resisting world—and that love does work miracles."

Entering as we are into a second century of mission enterprise in the Church of the Brethren, we do well to acknowledge our debt to the saints who have represented and led us across new frontiers.

And in their spirit, to take our own places in shaking up the world with a love that works miracles.—H.E.R.

COME SHED YOUR COCOON!

Are you a Brethren youth currently in high school (9-12th grade) or not more than a year beyond? Are you interested in your Brethren heritage? Could you get into talking, hearing, and studying about your background, finding out how it fits into your life today and how it will affect you tomorrow?

Plan to attend the Study-Action Conference for Brethren Youth, July 23-27. It's a great opportunity to learn more about yourself by discovering your religious heritage. The theme, "Emerging Brethren, from Caterpillars to Butterflies," will unfold itself in the three-day conference at McPherson College.

A 19th century worship experience, small group seminars, discussions on topics immediately important to Brethren, and a look at Annual Conference issues will be used as forums for discovering the meaning of being Brethren.

Because of limited space, only 1000 people can attend. See your pastor for a registration form or write to Bonnie Kline, SAC Coordinator, 1451 Dundee Avenue, Elgin, Illinois 60120.

"Emerging Brethren—From Caterpillars to Butterflies"

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messenger

CHURCH OF THE BRETHREN

MARCH 1976

G. EDWIN BRUMBAUGH—
Keeping the past alive and authentic

contents

10 **Feed My Sheep.** Alan Kieffaber asserts that Jesus did not mean to be taken literally when he said, "Feed my sheep," but we today must of necessity give that meaning to his charge.

13 **The Past Alive and Authentic.** Eighty-five-year-old G. Edwin Brumbaugh's life has been a beautiful blending of his heritage with his occupation—historical restorations. Howard E. Royer tells the story, highlighting Brumbaugh's restoration of the Ephrata Cloister.

18 **Take a Brethren Bicentennial Pilgrimage.** What better way for Brethren to celebrate the Bicentennial than to tour Brethren History Land? Use the handy tear-out guide and go visit the shrines of each Dunker's devotion.

21 **Panama: Occupied Territory.** Robert Rhoades contends that the Panama Canal Zone is essentially a US colony, and feels that returning it to Panama would be an appropriate Bicentennial gesture.

25 **A Song to Be Heard.** Paul W. Keller says that if we oppose *violence*, but do nothing to bring about *social justice*, our song will not be heard.

26 **Grace Actualized.** Guy E. Wampler Jr. tells how at Al Brightbill's anointing the participants became the body of Christ.

28 **The Church of the Brethren and Pensions.** Here are the questions you probably have been wanting to ask about pensions. Galen B. Ogden provides the answers.

In Touch profiles Marie Brant of Somerset, Pa., Rene Calderon of Dayton, Ohio, and Esther Pence Garber of Bridgewater, Va. (2) . . . Outlook reports on Brother Harvey. Don Durnbaugh research. Holy Spirit conference. 1976 Annual Conference. Saints' message. World Hunger. Springfield mini-park (start on 4) . . . Underlines (7) . . . Update, on congregations (8) . . . Hymn, "Mine Are the Hungry" (12) . . . Word from Washington, "An Adequate Health Insurance System," by Tim Speicher (31) . . . Here I Stand, statements by William Baker, Fran Clemens Nyce, and Viola Whitehead (32) . . . Film Review, "Lies My Father Told Me" and "The Devil Is a Woman," by Frederic A. Brussat (36) . . . Turning Points (37) . . . Resources, "Leadership Growth and Renewal," by Ralph G. McFadden (38) . . . Editorial (40)

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letters

MANUAL OF DEATH EDUCATION

I find very encouraging the use which the Church of the Brethren is making of *A Manual of Death Education and Simple Burial* ("Putting People Back Into Funerals," January: Resources column, February 1974; Resource Packet, "Life's Common Crisis").

Within a few months we of Celo Press will begin editorial work on the eighth edition. If MESSENGER readers have ideas of ways in which the contents might be improved, or of areas of concern which we have overlooked, I would appreciate your advising us. The book, after all, is very much a group project and you certainly are entitled to a voice in it.

Incidentally, my father, Arthur E. Morgan, recently died at the age of 97. It was he who got me started in this field originally. Like my mother, who was a biologist, he left his body to the Ohio State Medical School. I have arranged to do likewise.

ERNEST MORGAN

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Burnsville, N.C. 28714

THREE ENRICHING STATEMENTS

In the unusually rich assortment of stimulating reading in the first Bicentennial issue of MESSENGER (January) I was struck by three quite different items—though this is not to belittle any of the other contents:

First, the editor's wise decision to print, unabridged, the "Proposed Policy Statement on Plutonium Economy" by a panel of scientists for consideration by the National Council of Churches. This statement is not pleasant reading; it is chilling in its foreboding, but should not chill into immobility collective and individual Christians in their efforts to prevent "irrevocable decisions" that can lead to "incalculable evil" for all humankind.

Second, the "Here I Stand" plea by former Lybrook Mission workers that the pace of "indigenization" be slowed and that the mission's service with the Navajos be strengthened with the continued loving support of Anglo Christians, more fully nurtured in the Christian faith. Having seen, firsthand, something of our work at Lybrook, as a member of the Church of the Brethren I want to see this infant church continue as a joint Navajo-Anglo working fellowship under the leading of the Holy Spirit.

Third, (and this came close home because of the recent death of my own dear life companion for 52 years) the moving article, "Putting People Back Into Funerals." Influenced by the same booklet referred to by Anthony Epp and by some helpful mimeographed suggestions by Dean Miller, who pointed out the essentially unchristian attention given to the dead body after the spirit has departed, several years ago my wife and I together planned a memorial service suitable for either or both of us.

Such a service, completely church-centered, without an undertaker and without my wife's body (given in her will to science) being present, was held a week after her death in our home church. No formal ritual was employed, only informal remarks by past and present pastors who knew her well. The music and congregational hymns were not funereal. Altogether, it was a beautiful, uplifting, and comforting service.

Other readers may also find these articles helpful.

CARROLL P. LAHMAN
Franklin Grove, Ill.

(Brother Lahman died on January 6, four days after we received his letter.—Ed.)

A BLESSING TO KNOW HER

My mother's story ("Mattie Dolby: No Sound of Trumpet," January) was heartwarming and brought tears to my eyes. It was a blessing to know my mother and certainly to have had her influence. I know this was partly due to her consecration to serve God, but largely due to her wide experience with people in all walks of life. She had *no* prejudice except against wrongdoing.

Even though she came out of the Church of the Brethren after being asked to, she retained many good friends who visited and corresponded with her. She always taught us to judge everyone on individual merit.

All in all, her experiences must have been good, because I know she cherished the memory. And her spiritual training was outstanding compared to what we see today. She passed it on to us—her faith and trust in a never-failing God.

ALTA DOLBY FARMER
Urbana, Ohio

MATTIE DOLBY REMEMBERED

Mattie Dolby (January cover story) and husband Newton are well remembered by a few in Mt. Morris, Ill., who then—1915-17—were local teenagers. My mother and father were new Mt. Morris residents from Iowa in 1915 and soon became concerned friends of the Dolbys. My mother, pioneer prairie volunteer "social worker," attended Mattie at the advent of her Mt. Morris-born children—as she did many other new mothers of home-born children.

My sister Lula Mae Long Connor, now of Oregon, Ill., recalls Mattie's absences on speaking engagements, when she cared for Mattie's children in the Long home. Somewhere in my mother's papers is a letter in which Sister Dolby told of the birth of her youngest daughter, Lulu May, who was named for my sister.

In Mt. Morris, Brother and Sister Dolby had as living quarters for their family an apartment above the college heating plant on West Center Street, where it still stands near the old college campus.

Thanks to the writer of the article, Mildred Hess Grimley, for reminding us of what we missed by not hearing Sister Dolby preach.

HARVEY L. LONG
Mt. Morris, Ill.

ALLOW US TO INTRODUCE ...

The 1975 Annual Conference created a committee to study the gap that seems to exist between Annual Conference and General Board statements, and prevailing congregational opinions. Our committee is now working on the assignment. We have sought out suggestions from a wide variety of people and groups. We have tried to take an honest look at feelings across the Brotherhood.

We would like to use this method of introducing ourselves and inviting comments or suggestions from anyone whom we have not contacted. The wider response we receive, the more effective our final report will be.

The committee is: Dean Miller, chairman, Hagerstown, Md.; Wayne Fralin, Orlando, Fla.; Beverly Good, Churchville, Va.; Pearl Miller, Conrad, Iowa; Pattie Stern, San Diego, Calif.

BEVERLY GOOD
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Churchville, Va. 24421

IN HARMONY WITH LUCILE BRANDT

This is to thank Lucile Brandt for her views expressed in her Here I Stand article, "In harmony with 'Christianity and'" (December).

She mentions her appreciation for the Shull article on "God as 'Father'" (September).

I am quite in agreement with Mrs. Brandt.

THELMA L. ROWLAND
Greencastle, Pa.

LET THE SCRIPTURES STAND

So often by failing to express an opinion we appear to give tacit approval to something about which we may, in fact, feel very strongly.

Therefore, I should like to voice my endorsement of two articles in MESSENGER, "God as Father" by Merlin and Grace Shull, our former pastor and wife, in the September issue, and Lucile Brandt's well-written Here I Stand statement on the same subject, in December.

It appears to me that the women's liberation movement has hurt its cause (which is good if this is the bent it is taking) by attempting to change the terminology of the scriptures to serve its own interests.

Scholars have for centuries been in agreement as to the use of the masculine pronoun in reference to God. It is appalling, even frightening, to see the church body consider such an item for its agenda. Is this what we perceive to be the mission of the body of Christ? Is the crying need of our world today a preoccupation with an attempt to fuse or blur the sexes? Is it God's fault that some women are distressed when God is addressed as "Father"?

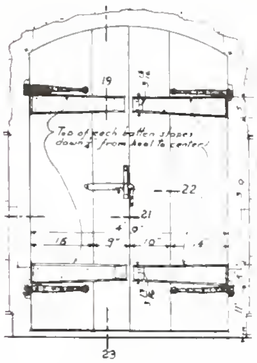
Many people have problems accepting what is written in the scriptures. Shall we then attempt to rewrite the Bible to make it less offensive?

I think not. I, too, shall continue to praise Father, Son, and Holy Spirit. Amen.

JEANIE BUCHER
Biglerville, Pa.

page one

Many Brethren in quest of their spiritual heritage have visited the Ephrata Cloister, the monastic community founded by Brethren renegade Conrad Beissel and housed in ghostly gray buildings at Ephrata that hark back to medieval Europe. Probably few visitors to Ephrata are aware that the initial restoration of the Cloister was directed by a man of Brethren heritage himself. G. Edwin Brumbaugh's story provides new meaning for the Cloister visitor and his passion for authenticity and truth is heartening to people jaded by today's tendency toward substitutes, simulated reality, and Disneyland-type kitsch. Don't miss Ephrata when you tour Brethren History Land, and take your copy of Brumbaugh's story with you—as well as the tour guide found on page 19.



The article and folder inviting Brethren to visit eastern Pennsylvania were prepared by the communications task team of Atlantic Northeast District.

Writers for our March issue include Alan Kieffaber, pastor of the Ivester (Iowa) church; Robert Rhoades, Brethren free-lance writer from Austin, Tex.; Paul W. Keller, associate professor of speech at Manchester College, North Manchester, Ind.; and Guy E. Wampler Jr., pastor of the Beacon Heights (Fort Wayne, Ind.) Church of the Brethren.

General Board staff provided two articles or features: Galen B. Ogden is executive secretary of the General Services Commission; and Ralph G. McFadden is Parish Ministries Commission consultant for person and faith community.

Here I Stand contributors are William Baker of Kreamer, Pa.; Fran Clemens Nyce of Westminster, Md.; and Viola Whitehead of Warsaw, Ind.

Tim Speicher is a BVSer working this year in the Washington Office; Frederic A. Brussat the director of Cultural Information Service of New York; and Crystal Johnson a member of the Somerset (Pa.) church. Kay Batdorf is a staff writer for the *Huber Heights Courier* in Dayton, Ohio.—THE EDITORS

Marie Brant: One day at a time

When Marie Brant was faced with the difficult dilemma of caring for an invalid mother while continuing her career in teaching, someone asked her, "What are you going to do?" She replied, "I will trust the Lord and take one day at a time. There is no need to be worried or anxious."

Marie Brant is an inspiring and committed member of the Somerset, Pa., Church of the Brethren. She plays an active and vital part in the church while she cares for heavy duties at home.

Marie's life has not been easy; she suffered sorrow and pain that some have never known. Her mother was taken ill several months ago with a nerve disease that has left her bedfast and completely helpless, but Marie and other family members are giving her the best of home care. Marie cooks and keeps house along with her other duties as a teacher of business at Somerset Senior High School. There she makes a daily witness in the classroom and on the campus. She has given herself freely to a number of student organizations.

In spite of a heavy work load at school and home, Marie faithfully fulfills her church duties. She has been church organist for 22 years as well as children's director at Somerset for a number of years. As church organist Marie is encouraging two young persons to play and gives them opportunity to do so on Sunday morning.

When a Lay Witness Mission was held in the local church Marie was publicity chairperson. She enlisted the help of others including youth to advertise this meaningful experience in the life of the church.

Several years ago a music director from outside the Western Pennsylvania District requested that Marie be his accompanist at the inspirational sessions of district conference. On four consecutive evenings, two of them after a full day of teaching, Marie traveled with the moderator and music director to scattered areas of the district to bring inspiration to others.

Marie served six years as clerk of the district. She also served on the district children's cabinet and the district education committee. A year ago she was elected to the district board with assignment to the nurture commission.

Marie has a smile for her many friends whom she is always ready to help. They value her example of good faith, dedication, and commitment.—Crystal Johnson

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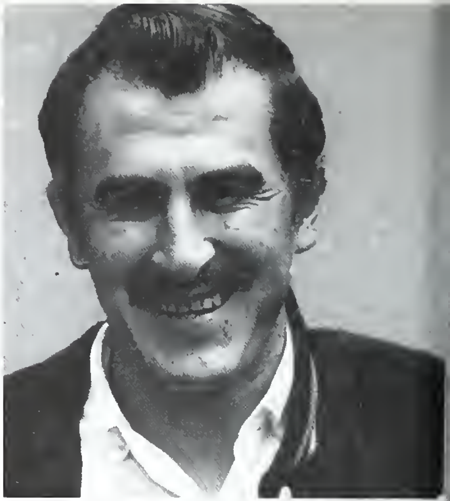


Rene Calderon: Differen

Many persons find it difficult to deal with language, cultural, or racial differences. But for Rene Calderon, such differences are a source of strength, and they inspire him to share his Christian faith.

Rene is the pastor of the Lower Miami Church of the Brethren in Southern Ohio. His congregation is completely integrated, with attendance averaging about half black and half white. And Rene is Ecuadorean, neither black nor white.

Rene finds it a great boost to observe the way members of the congregation work together and care for one another. He says, "I never thought that kind of relationship could exist."

The observation of sharp contrasts has had a great impact on the life of Rene Calderon. As a boy, Rene lived in Quito, Ecuador, a major urban area. He became acutely aware of the vast difference between the life-style of the city people and that of the rural Indians.

Early in life he became disturbed at how the wealth of the church contrasted with the poverty of many persons. Rene's father was the first of the family to begin a serious questioning of established dogma, and it led to his radical conversion to Protestant Christianity.

As a result of the change in his father and his subsequent work with the Church of the Brethren Mission, Rene also became a Christian. For several years in a row Rene attended an international work camp in Las

e strength

Delicias, Ecuador, where he found inspiration in a Christian setting that expressed love through acts of service and fellowship.

When Rene returned to work camp in 1961, the director was Claude Wolfe from Manchester College, who later arranged for Rene to come to the US and to attend Manchester. It was at college that he met his wife, Karen Gorden, from Indiana. Since his graduation from Manchester in 1966, Rene and his family have twice returned to Ecuador. He first taught at his former high school, and later he worked in the literacy movement. Karen taught English.

During this second stay, the Calderon family, now grown to four with daughters Alicia and Patsy, decided to adopt two Ecuadorean children. And so Kevin and Kelley joined the family, adding their own special differences.

Prior to becoming pastor at Lower Miami, Rene worked as an educational therapist for autistic children. In addition to his present pastoral duties, Rene teaches boys at a nearby youth center to play soccer, a game he first learned in Ecuador.

The Lower Miami church recently helped to sponsor a Vietnamese family. Already the pastor and members report they have gained new understandings through knowing of persons and situations different from their own.—Kay Batdorf

Esther Pence Garber: A story to tell

Some readers of *Button Shoes*, a recent Brethren Press book by Esther Pence Garber, insist that they find in it the "heartwarming charm" they associate with such popular television shows as "Little House on the Prairie" and "The Waltons."

Such comparisons may be deserved, but anyone who knows Esther Garber will be quick to observe that this modest woman, who lives with her husband Bill in Bridgewater, Va., had other purposes in mind when she began her story shortly after retiring from school teaching in 1972. She was primarily interested in recording in a "mostly factual" way her special childhood memories of the Pence family whose life centered around the Mill Creek Church of the Brethren near Port Republic, Va.

Set in the early 1900s in the Shenandoah Valley of Virginia, the book takes readers back to a time when farm folks slept on mattresses filled with straw, when they did their laundry on Monday and took baths on Saturday, and looked upon the radio with all the awe the mysterious invention deserved. It was also the time when the most yearned-for object in a little girl's life could be a pair of button shoes.

Although the farm life she describes seems colorful, the writer says she wouldn't want to go back and relive it. "Life was much harder then," she explains, "and we often dreamed ourselves into another existence." This is an observation borne out in the book as Esther grabs every spare moment to bury herself in a book, out of sight of her mother, who seemed to hand out an inexhaustible supply of chores.

Was the upbringing of an early 20th century child better than today's training? "I think there is some truth in the fact that moral teaching and upbringing were more important then than they are today. Children are quite fortunate today with the things they have and the things they can do. Perhaps our hard life produced strong character and deep ethics and morals."

Mrs. Garber graduated from Bridgewater College, Bridgewater, Va., and has lived in Waynesboro and Richmond. She taught school in Chesterfield County and in Richmond. The Garbers have a married daughter and three grandchildren.

Mrs. Garber returns to the farm often to wander through the barn, where she used to play hide and seek, and to gaze at the house and orchards and fields. "It doesn't look like it did," she comments. "It makes me sad."

And that's not all that has made her sad. Although she refers to it now with more humor than she could muster as an eight-year-old, she never got the longed-for button shoes, and, she explains, "By the time I went to college, they were out of style."—K.I.M.

'Set Free to Serve' theme of 190th at Century II

Annual Conference, convening a month later than usual this year, July 27 to August 1, will be held in Wichita, Kansas, at the Century II convention center.

Brethren will gather under the theme, "Set Free to Serve." These words allude to several biblical references which point up that the freedom found through Jesus Christ is to be used to serve God and humankind.

The centennial of the Brethren missions overseas, the 125th anniversary of Messenger, the Brethren tradition of service, and the need for liberation in many forms and in all parts of the world will receive recognition through this theme.

Four speakers have been selected for the general sessions of the 190th recorded annual meeting. They are A. Blair Helman, president of Manchester College and moderator of the conference, North Manchester, Ind., Tuesday night; Roger Fredrickson, First Baptist Church, Wichita, Wednesday night; Barbara Davis Enberg, homemaker, La Verne, Calif., Thursday night; and Earle W. Fike, Jr., executive secretary of Parish Ministries, Elgin, Ill., Sunday morning.

Dr. Desmond W. Bittinger, Orange, Calif., educator and former missionary, will speak Saturday evening.

Wichita's dome-roofed Century II civic center, where the conference will take place.

In the planning stages for Friday evening is an original drama, "Neither Friend Nor Foe," commissioned by the Southern District of Pennsylvania, the Atlantic Northeast District, and Elizabethtown College. Written by Mennonite Uri A. Bender, the play is a historical drama of Christopher Sauer's printing activities during the Revolutionary War. Tentatively scheduled to be presented by the Elizabethtown College Drama group, the play will premier in April at the college's Festival of Faith.

General sessions are being planned by a worship committee appointed by the Annual Conference Central Committee. Those carrying worship planning responsibilities are B. Wayne Crist, a member of Central Committee; Nancy Rosenberger Faus, Lombard, Ill., conference music coordinator; and Don Frederick, conference choir director. Both Crist and Frederick are from McPherson, Kans. Other members of the committee are Robert Knechel Jr., North Manchester, Ind., and Jody Young Keller, Kansas City, Kans.

Insight Sessions will look into a variety of topics, with eight or ten options being offered for each of the four sessions.

Bible study will follow last year's format with a choice of eight different classes available. Among the leaders will be Anna Mow, Roanoke, Va., Robert Neff, Oak Brook, Ill., Stephen Reid, Dayton, Ohio, Joel K. Thompson, Elgin, Ill., and Carl W. Zeigler Sr., Elizabethtown, Pa.

Old business to be brought to this conference includes committee reports on alcohol use, marriage and divorce, brotherhood understanding, and the revision of counseling and discipline polity. These committees will hold hearings on Tuesday night before bringing their reports before the delegates.

Three queries have been received for the consideration of the standing committee. The Northern Indiana District has submitted a query calling for ways to include the ethical teachings of Christ in public school curriculum. The Southeastern District has submitted two queries, the first calling for a study and official church statement against attempts to restrict and prohibit the right to worship God. The second query calls for Brethren to be more aware and appreciative of the blessings and freedoms experienced in America.

Manchester College president Blair Helman will be 1976 conference moderator.

Business will be conducted at the Century II convention hall and exhibition area. Living accommodations will be available at two hotels across the street, the Broadview Hotel and Holiday Inn Plaza. These hotels along with other hotels and motels in the city will accept reservations only through the housing bureau of the Chamber of Commerce.

Although three camping areas are available, the closest is seven and the furthest is 30 miles from the convention center. Other housing will be available at the University of Wichita.

According to Hubert Newcomer, conference manager, detailed housing information is included in a packet which has been mailed to each local church and to the delegates whose names have been reported to the Annual Conference office.

Activities for high school and older youth are being coordinated by the steering committee planning for the Study Action Conference for Brethren Youth, July 23-27, in McPherson, Kans. Junior high activities in Wichita are under the direction of Ronald LeCount, pastor of the Newton, Kans., congregation.

An added element at Annual Conference

this year will be a hospitality center hosted by the Wichita Church of the Brethren and other area congregations. Located at the convention center, it will be open for visiting and relaxing.

Another departure in process is announcement of the nominees on the Annual Conference ballot well in advance of the conference through MESSENGER, AGENDA, and other channels.

Gathering on Holy Spirit planned for June 10-12

A Brethren Conference on the Holy Spirit will be convened June 10-12 at Valparaiso University, Valparaiso, Ind. It will mark the first charismatic gathering of national scope within the Church of the Brethren.

Primary purposes for the conference, according to the planners, are twofold:

- to engage in a teaching and sharing experience, that "through the Spirit of God, we might come to love one another and be better equipped to do what God has given each of us to do in our callings—whatever and wherever that may be."
- to provide opportunity for dialogue about the Holy Spirit "who brings a special personal Christian experience to those who receive him."

Beginning Thursday evening at 7:30 with a general session and concluding Saturday afternoon, the conference will provide worship, workshop, and discussion experiences. Topics for the workshops include divine healing, living by faith, Jesus at the center, the Holy Spirit and art, the Holy Spirit and social concerns, peace, family life, and lay witness.

To foster the dialogue spirit of the conference, persons of varied Christian experience will be among the 40 speakers, panelists, and worship leaders. Major presentations will be made by Charles M. Bieber, moderator-elect of the Church of the Brethren and pastor, Brodbecks, Pa.; R. Russell Bixler, a minister in the Pittsburgh, Pa., Church of the Brethren; David B. Rittenhouse, pastor of five congregations, Dunmore, W. Va.; and Daniel Yutzy, dean of Eastern Mennonite College, Harrisonburg, Va. A highlight of the conference will be the participation of "The Galloping Gourmet," Graham Kerr, and his wife Treena, members of the Easton, Md., Church of the Brethren.

Participating in leadership at other points in the conference are Dale W. Brown, Phyllis N. Carter, Donald L. Fike, Richard Greene, Albert W. Huston, Mary Ann Hylton, Kenneth C. Martin, Matthew M. Meyer, Joyce Miller, Eldon L. Morehouse, Joseph M. Quesenberry, John H. Stauffer, Alan L. Whitacre, and others.

The planning group for the conference is an executive committee chaired by R. Eugene Miller, Duncansville, Pa. Other members are R. Russell Bixler and E. Le Roy Dick, Pittsburgh, Pa.; Forrest U. Groff, El Cajon, Calif.; J. Donald Plank, Lewistown, Pa.; Albert W. Huston, Kensington, Md.; and Nick Farr, Palmyra, Pa.

In commenting on the conference, Matthew M. Meyer, evangelism consultant for the General Board, expressed respect and appreciation for the approach of the executive committee. "There is a sincere desire to maintain open communication and mutual affirmation and to do everything possible to avoid the difficulties that sometimes arise when a charismatic group forms within the setting of a local congregation," Dr. Meyer stated.

"This conference experience, which deliberately involves people with differing Christian experiences and convictions, can be an exciting and fruitful event when together we study, share, and seek to respond to God's will."

Further information about the Conference on the Holy Spirit may be obtained by writing R. Eugene Miller, P.O. Box 761, Altoona, Pa. 16601.

'Brother Harvey' harks back to frontier days

In many frontier towns a hundred years ago the church was the center of activities. For Harvey L. Brammell, who grew up near Ozawkie, Kans., that church was the Church of the Brethren, where the Brethren way could be described as "Follow precisely the example and teaching of Jesus. Be baptized in water. Be at peace with your neighbor; and share the bread and wine with him in holy communion, and wash his feet, thus demonstrating your acceptance and love. Help in time of hardship and sickness."

'Brother Harvey' . . . Harvey L. Brammell

If such a time seems remote to contemporary readers, they have an opportunity to draw closer by reading a small book, simply titled *Brother Harvey*, just published by The Brethren Press. The author is Dr. P. Roy Brammell, who succeeds not only in sharing loving memories of his father, but also in capturing in a series of short vignettes so much that is essential in the Brethren heritage.

Young Harvey was married to Judith Harnish in 1892, and they settled on a farm near Ozawkie. Soon the local congregation of Brethren extended the "call" to Brother Harvey, who accepted the invitation even though "paying the preacher was against church policy."

Roy Brammell summarizes such a nonprofessional ministry in a series of descriptive paragraphs telling how his father would care for the sick, rejoice with the flock, preach the word, make his own way, and help his neighbor, welcome friends and entertain strangers, heal controversy, and lead his people in the observance of the sacraments. The author concludes his narrative with an appreciative account of a remembered Love Feast, at which Brother Harvey, by his own example and following the example of Jesus, demonstrated the power of love to encompass all persons.

Dr. P. Roy Brammell, the author, retired in 1969 from an active professional career as an educator, having taught in a one-room rural school in Kansas, served as a high school teacher and principal, and worked on the staff of the Office of Education of the federal government. He became the first dean of the School of Education of the University of Connecticut. After having carried many administrative responsibilities there, in 1960 he joined the faculty of Southern Illinois University.

Brethren youth build mini-park for city

Dave Merrill takes a breather from his work—creating a mini-park for Springfield.

Some central Illinois Brethren youth discovered this past summer that their "green thumbs" could grow not only plants and shrubs, but an entire city mini-park as well.

Springfield's newest park is the result of an idea that originated over a year ago from seven youth of the city's First Church of the Brethren. The church faces a boulevard with a 22 x 300 foot median strip that yielded only unsightly wild grass and weeds.

The park project was first presented by David Merrill, a college student interested in conservation and horticulture. "I'll never forget how he was booed down," the church pastor recalled of Dave's initial suggestion.

The usual objections were raised: vandals would destroy it. The city would veto it. And the church board nearly turned it down when they first considered it. But the idea was taking root, and the church board went along.

The city said yes too. Streets Commissioner Frank Madonia was then introducing some community self-help programs and offered four trees and other materials if the youth did the work.

And the auto parts factory which faces the boulevard across from the church agreed to donate benches, trash receptacles, and a table. Residents in the neighborhood gave their assent too.

While different youth and some adults worked on the park over a period of a year, much of the impetus came from 20-year-old Dave Merrill. He drew up detailed sketches for the proposed park which were used to explain and promote cooperation and donations from others.

Dave put in a lot of work on the park himself and only days before leaving last fall for college he was still putting the final touches on the plantings.

Perhaps his involvement came not only from his conservation interests, but also from the fact that his family's home is also on the boulevard within sight of the park.

Not always did the project go smoothly. When street personnel demurred about providing a grader and other help, it took a reminder to Commissioner Madonia to get action from his men. For the youth, dealing with the city became an education in itself. Donations and funding had to be obtained; from the telephone company came posts and the railroad gave cross ties.

Today an attractive, professional looking mini-park of plants, trees, and landscaping provides a fresh accent for the Yale Boulevard neighbors. For many in the church the park represents the working of the Holy Spirit in the way contribution of materials and ideas came together in this creative way.—Ronald E. Keener

To study peace churches in Revolutionary period

The experience of the German peace churches in the American Revolution is the subject of a study to be conducted by Donald F. Durnbaugh, professor of church history at Bethany Theological Seminary.

Granted a fellowship by the National Endowment for the Humanities, Durnbaugh has been given a leave of absence from the seminary for the academic year 1976-1977 to research and write a book on the topic.

A request from the Inter-Mennonite Committee of Historians asking Durnbaugh to prepare a history of the experience of German groups during the Revolution led to the granting of the fellowship. The completed manuscript may become part of the series, *Studies in Anabaptism and Mennonite History.*

Durnbaugh has been researching and writing about German colonial groups for twenty years. While doing graduate work he was awarded the Colonial Society of Pennsylvania prize for an article on Christopher Saur and has published material in two books about the German element in the Colonial era.

"The value of the study to the broader community lies in the greater awareness of and appreciation for a neglected strand of America's rich tapestry of belief and witness," explains Dr. Durnbaugh.

"The spate of recent studies on the Loyalists bears testimony to the need for a more pluralistic understanding of all parties caught up in the Revolution. For the German sectarians, there was the agony of weighing competing claims—of their new homeland and of their consciences—which brought schism, migration, and hardship in ways relevant to our own time."

Durnbaugh studying Colonial peace groups.

The corrective message the saints bring to us

"The Saints Are True Liberators," last month's editorial in Messenger, paid heed to the saints in the Church of the Brethren who have been selected and revered on a personal basis. The accent was on missionary adventurers of the past century.

A similar piece appearing shortly after the Messenger editorial was written was *Time* magazine's cover story of December 29. While citing specific living saints, most of whom are in ministries overseas or with suffering peoples, the *Time* statement also probed the characteristics of sainthood today.

"Most living saints . . . of course do get down on their knees and pray, some for hours a day," *Time* said. "In the traditional concept of sainthood, in fact, prayer is an essential condition of sanctity, the key to most deeds that surround it. Most of today's saintly people would agree that the concept has not changed."

Featured in the *Time* treatment was Mother Teresa, the Albanian born nun who has inspired nearly 1,300 Missionaries of Charity to tend the world's poor and dying in 67 countries. Still active and living among the slums of Calcutta, she has been honored throughout the world. "But she still cleans convent toilets," *Time* noted.

A wide range of other "messengers of love and hope," both dead and alive, well known and little known, was explored. Among them were Dom Helder Pessoa Camara, Brazilian archbishop and partisan of the poor; Dorothy Day, who at 78 presides over the Catholic Worker Movement and continues to protest social ills; Dutch Reformed clergyman C.F. Beyers Naude, a harried critic of South African apartheid; Brother Roger Schutz, founder of the Protestant monastary at Taize, France, who is seeking to change the world through its young people; and Dr. Carl Becker, for 46 years with the African Inland Mission in Zaire.

While Catholic saints must be dead and canonized, *Time* said, Protestant usage includes "all faithful Christians" as saints, as in the New Testament epistles.

Descriptions of special saints, persons whose work is widely noted, vary from those who "practice love, self-denial and self-sacrifice" to those who "are on the outer edge, where the maniacs, the idiots, and the geniuses are." *Time* said that the best definition may be one that draws remarkable agreement: "the saint as a window through which another world is glimpsed, a person 'through whom the light of God shines.'"

Time concluded its five-page coverage by quoting Tagore, the Bengali poet who wrote:

I slept and dreamt / That life was joy / I awoke and saw / That life was duty / I acted and behold / Duty was joy.

"That may be a liberating truth," stated the *Time* essayist. "Perhaps, in a world that celebrates this season with more than a touch of hedonism, it is just the corrective message that the saints among us bring."

underlines

THREE DECADES OF SERVICE ... Church World Service is commemorating the 30th year of its founding. The occasion is being used to educate CWS constituents on issues related to world hunger. . . . *Kenneth E. McDowell* of Church of the Brethren World Ministries is a vice chairperson of Church World Service and on its Africa Coordinating Committee.

GOAL SURPASSED ... Last May Church World Service undertook what seemed an impossible task, resettling 10,000 Vietnamese refugees. When the placements closed in December CWS had relocated 17,810. Of this, 176 units totaling 685 individuals were resettled by the Church of the Brethren. Homes still are needed for several thousand Laotian refugees.

BRETHREN ABROAD ... Four Brethren farmers were members of a study tour to the People's Republic of China in January. They were *Samuel Brenner* of Mifflintown, Pa., *Harry* and *Karen Stine* of Adel, Iowa, and *Glenn Stouffer* of Shippensburg, Pa. . . . Two medical doctors, *David Hilton* and *William T. Hole* and their families joined the Church of the Brethren Mission staff in Nigeria in January.

REGISTRATION ENDS ... Shifts in Selective Service plans canceled the previously announced March 31 draft registration and 1976 lottery drawing. The change means that men born after April 1, 1957 are in no legal jeopardy for not having registered with Selective Service.

However, in the event registration should suddenly be reactivated, it may be to the advantage of young men claiming conscientious objector status to have obtained and filed SS 150 upon attaining age 19. For forms and information, contact *Charles Boyer*, Brethren Volunteer Service Office, 1451 Dundee Avenue, Elgin, IL 60120.

IN MEMORIAM ... *J. Robert Boyer*, 51, pastor of the Blissville church in Northern Indiana, died Dec. 2. . . . *J. Homer Bright*, 95, missionary in China 1911 to 1940, died Jan. 20 at Greenville, Ohio. . . . Victims of an airplane crash in Colorado were Drs. *Philip* and *Harriet Davis*, Glendale, Calif., neurosurgeons, a son and a friend. Philip was the son of *Grace* and the late *C. Ernest Davis* . . . . *Veda Liskey*, 59, a nurse and missionary in Nigeria 1948-58, and *John Funk Locke*, 72, widely known writer of Sunday school lesson commentaries, both died in Virginia in December. They were members of the Brethren Church (Ashland).

COMING EVENTS ... "Neither Friend Nor Foe," a play about Christopher Sauer, will be premiered at Elizabethtown College's Festival of Faith April 4-6. *Charles A. Wells* and *Robert Raines* will speak. . . . West Marva's districtwide evangelism rally will be May 2, Petersburg High School.

BICENTENNIAL ON TV ... ABC's Conscience of America, March 14, 12-1 p.m. (ET) will assess the impact of Hiroshima and other developments upon democracy. . . . NBC's Strangers in the Homeland, March 21, 5-6 p.m. (ET) will focus on the churches and social justice over the past 200 years.

update

BASIN-AND-TOWEL MINISTRIES ... find many expressions in congregations across the Brotherhood. The *Waterford Church* (Calif.) plans to build an entrance ramp for those who find steps a hardship. . . . The *Ridgeway Community Church* (Pa.) enlarged its mission giving to include a fund administered by the Witness Commission to help meet emergency needs referred to them by hard pressed community agencies. . . . The *Lebanon* congregation (Pa.) maintains an emergency apartment and the *Community Church* Hutchinson, (Kans.) is purchasing and renovating a house to be used as a day care center. . . . *Springfield*, Akron, (Ohio) sponsored a benefit supper to help a member family with heavy surgical bills. Similar assistance for emergency medical treatment has collected hundreds of dollars to aid members in the congregations at *Lebanon* (Pa.) and *Staunton* (Va.). . . . The *Oakton* (Va.) Church of the Brethren and United Methodists served refreshments to weary Christmas shoppers as a witness in the market place. . . .

BASINS AND TOWELS ... themselves witnessed to our Brethren beliefs in *Flint* (Mich.) when a neighboring Episcopal congregation asked to learn more about the footwashing service and borrowed the equipment. . . . The *Plymouth* (Ind.) church assisted the German Baptists Brethren by operating the food tent at their annual meeting near Delphi, Ind. . . . *Troutville* (Va.) church members presented an outdoor Christmas pageant the three nights prior to Christmas. . . . *Rockford* (Ill.) Brethren are invited to join Club 66 which has set as its goal reading the Bible through during 1976. A reading guide, monthly evaluation meetings and coordinated Sunday sermon topics are planned. . . . The junior high church school class of the *Middle Creek Church* (Ind.) furnished special delivery of Christmas mail to the church family. . . . The *Harrisburg* (Pa.) area churches are considering the Brethren's historical role and the Bicentennial at an all day meeting Feb. 29. Featured is the play "Winds of Change" written by Evelyn Frantz.

MARKERS ALONG THE WAY ... Dedication of the new *Arcadia* (Ind.) church building was held Nov. 2. . . . Homecoming Day service dedicated the newly renovated and redecorated fire-damaged church at *Potsdam* (Ohio) Nov. 9. . . . The *Bellefontaine* (Ohio) congregation also dedicated their repaired, improved church building on Oct. 12. . . . *Mexico* (Ind.) congregation voted to relocate and build new facilities on 16 acres of church owned land. . . . *Pittsburg* (Ind.) held mortgage burning ceremonies for the church parsonage on Oct. 26. . . . The *Independence* (Kans.) church commemorated its centennial in October. . . . *Rayman* and *Salem* (Penn.) congregations will merge with the church that set them on their course 80 years ago. The members are reuniting with the *Brothersvalley* church. . . . The *Florence* (Mich.) congregation has outgrown two additions to their building and are considering another. They have experienced a 350% increase in attendance over a 5-year period. . . . *Waynesboro* (Pa.) church dedicated a new set of memorial handbells on Dec. 14. *Mount Union* (Va.) dedicated a new church building at an all-day homecoming celebration June 1.

outlook

Three opportunities for world hunger response

Global hunger is a problem of such enormity it paralyzes. Not sure what licks really count, concerned persons at times feel overwhelmed and immobilized from responding at all.

Compounding the frustration is the awareness that initiative depends heavily upon those who have the wherewithal—the impulse, the means, the energy—to respond. "If the world is to change, we Western Christians must change, for we control the resources that must be invoked to set humankind on a new course," declared the report on world hunger of the 1975 Brethren Annual Conference. The report concluded:

"May God give us who are members of the church the vision, wisdom and courage to be faithful and obedient in meeting the challenges of our time."

Specific avenues for working at those challenges follow.

1. *Personal covenant: WHEAT study/action.* The Church of the Brethren is among denominations helping develop WHEAT (World Hunger Education Action Together), a movement devoted to alleviating world-wide and domestic hunger.

As an outgrowth of the National Counc of Church's Task Force on World Hunger WHEAT aims " . . . to create a broad bas of persons in the churches who understan the root causes of hunger and are committed to first steps in a long term respons to the problem."

"What WHEAT will do," says Jan Mar tin, Church of the Brethren resource person for global awareness, "is educate people about the hunger issue and stimulate them to some ongoing action. People won make a commitment without realizing they will be doing some pretty hard work on it."

To become a member of WHEAT the i dividual makes a personal covenant commiting oneself to at least three of five typ of action:

—Intensive study of the problem of hunger,

—Involvement with hunger in the loca community,

—Support of advocacy efforts on pub policy related to hunger,

—Money for local church, denominational, and ecumenical hunger efforts,

WHEAT

• EXTRA •
HUNGER HURTS...
HELP HEAL!

FOOD DAY
April 8, 1976

WHEAT, One Great Hour of Sharing, and the April 8 Food Day offer three ways Brethren may respond to World Hunger.

—Change of life-style toward less waste of food and energy consumption.

Once the covenant is made the individual has the responsibility to take action on hunger. A core of regional or local persons who have made the covenant will act as a support group, helping members of WHEAT remain accountable to their commitment.

Interdenominational enabling events held throughout the country under the auspices of WHEAT will train persons chosen from denominations to act in a leadership capacity at the grassroots level. The enabling sessions will focus on how to accept and implement the five point covenant through a workshop format.

The Brethren are relating to WHEAT through Jan Martin and Shantilal Bhagat of World Ministries. As the project gains stability, Brethren contact persons will be assigned in different areas of the church family. Brethren plan to provide substantial funding and leadership to the project, since its action orientation is in accordance with Brethren efforts in fighting hunger.

2. *Ecumenical sharing: 1976 One Great Hour.* The annual offering for One Great Hour of Sharing will be collected March 28, under the theme of "Hunger Hurts . . . Help Heal."

Coordinated by the National Council of Churches, offerings from many denominations and faiths on this day will be budgeted toward relief ministries and long term efforts to empower people to deal with their needs in a creative way.

According to Ronald D. Petry of the Stewardship Enlistment Team, part of the money Brethren contribute will be diverted into ministries conducted by Church World Service. The rest of the offering will serve the relief and development ministries operated by the General Board.

Specific examples of Brethren projects where One Great Hour of Sharing Offerings may be used include the Rural Service Center in India, community development program in Nigeria, and the United Foundation in Ecuador.

Although contributions to One Great Hour of Sharing generally are channeled to overseas ministries, some Brethren contributions may work within the United States. "For Brethren, contributions could very well be supportive of domestic programs found largely in SHARE," says Petry.

SHARE is a Brethren program which gives financial support to programs designed to aid Anglo, Afro, Hispanic and Native Americans. Twenty programs across the country received support through SHARE this year.

3. *Nationwide focus: April 8 Food Day.* Food Day '76, aimed at focusing education and action nationwide on food issues, including domestic and worldwide hunger, nutrition, the food industry, and food policies, is scheduled Thursday, April 8.

Prompted by such problems as domination of food production by giant industry, junk-food diets, inequitable distribution of food supplies, and government indifference to the food crisis, this second Food Day will enable the consumer to become assertive on key aspects of the food problem.

Food Day '76 will build on last year's event which was primarily an educational experience. The action orientation of this year's campaign calls for people to adjust their diets by eating lower on the food chain and resisting junk foods, develop nutrition profiles in order to identify hungry people in the community, hold Third World banquets, fast, and work for the repeal of the sales taxes on food.

A wide range of approaches, from teach-ins and gardening projects to food conferences designed to help state and local governments develop food policies, is encouraged as part of Food Day '76.

Resource materials for planning Food Day '76 events are available through Food Day, 1785 Massachusetts Ave. NW, Washington, D.C. 20036.

In addition to the guide and manual available through Food Day, a handbook, *Food for People, Not for Profit* (Ballantine Books, 1975) can be obtained in book stores around the country.

FEED MY SHEEP

Read John 21:15-17

Do we have to take the Bible literally? Or is it subject to interpretation from either the writer's standpoint (presuming that there was a human writer with feelings comparable to our own) or the reader's situation, the contemporary setting for which the reader seeks scriptural illumination?

An example: "Feed my sheep." In the same passage of John these three words of Jesus are given weight though not changed by their repetition twice before ("feed my lambs" and "tend my sheep"). Jesus' thrice-repeated question to Peter, "Do you love me?" is seen by some, and I think rightly, as a reprise of Peter's denials—a sequence of testing, followed by the triple command, "Feed my sheep." This command in its totality is seen by some as John's parallel to the Great Commission, most often quoted from Matthew 28:19-20, but found also in Mark 16:15 and Luke 24:47 ff.

If "Feed my sheep" is indeed the Johannine Great Commission, then it may carry even more weight than Matthew's more popular version, since it implies acceptance and forgiveness of Peter's denial. Thus to the challenge of the Great Commission is added the hope of surmounting the shortcomings that have encumbered all would-be disciples from that age to this. And it is no less the primary key for guiding Christian action and informing Christian responsibility.

These three simple words in fact profoundly and radically inform our action and responsibility as Christians in the 20th Century, and more specifically in the last quarter of the 20th Century. I suggest that this information comes to us most sharply through a rather strange twist of interpretation.

"Feed my sheep." I think no one would suggest that the speaker or writer or any hearer of these words in their original context understood or intended them to be taken literally. (Herein lies the flaw of biblical literalism so often lodged at the door of its proponents: there are some words in the Bible that all readers agree do not mean what they say; thus all readers of scripture subjectively "deliteralize" the text. Disputes then lie in the degree or frequency of textual modification, not in the presence or absence of it, since there is *no one* who takes *the Bible* literally.)

Jesus did not mean, "Feed my sheep." He had converted Peter from fishing to become a leader of men (Mark 1:17), not a leader of sheep. Sheep in this context means people, and if you find someone who thinks otherwise, I urge you to hasten back to the realm of realism as unliterally as possible!

Take it a step further. Jesus not only did not mean *sheep* when he said "sheep;" he probably did not mean *feed* when he said "feed." In its narrowest definition, *feed* means to put food in the mouth of; more broadly it might mean to nurture, meet the needs of, provide the elements necessary for life and growth, quite unlimited to the digestive tract.

Even the third word is suspect. We can't even understand *my* in "Feed my sheep" within the confines of the common possessive pronoun, as a person having tangible or manipulative control over x number of objects in his possession. *My* in this context is generally understood from the broader theological perspective of time and space in which Jesus is the eternal man-God-shepherd; thus it is fitting and sensible for him to refer to all people at all times and in all places as objects of his concern who need to be nurtured with the food of his good news.

Thus whether or not we like it as such, it is commonly accepted that in this passage, John's version of the Great Commission, Jesus didn't mean "Feed my sheep." He meant "Provide the elements of real life (in God's kingdom) to all (*his*) people (by making the good news of his life, teachings, death, and resurrection available to them)."

Agreed? Now comes the surprise reverse! In saying, "Feed my sheep," Jesus did not mean to be taken literally, nor did John the writer, or his later interpreters suggest otherwise—but we must! Jesus' figure of speech in the context of the Great Commission does not excuse us from taking the command to "feed" quite literally, if we seek to be faithful to a 20th Century application of what the gospel of Jesus Christ really is. To take seriously Jesus' teachings in their totality in 1976 means that Christians must literally *feed hungry people.* If *sheep* means people and *my* (Jesus' own) sheep means all people, then that's what it means! Literally, *feed (all) my people.*

A couple of questions may serve to sharpen our perception of this subject, to clarify its radical nature both in terms of literal application, and also to focus our responsibility: to feed the whole world. Indeed!

First, if the Great Commission is to be taken seriously, how are people to hear and receive the gospel of Jesus Christ when such a large percentage of the world's people are now born under sentence of death from malnutrition before they reach the age of five years? Except as infants, by a symbolic sprinkling that has nothing to do with personal understanding, belief or repentance, how can such persons "confess" Christ, be reborn through baptism of any kind, or experience salvation as we understand it?

Secondly, of what use is the gospel of Jesus Christ to persons who reach chronological adulthood, but whose minds remain the minds of children due to the ravages of malnutrition in their formative years? Surely when Jesus said, "Except you become as little children . . ." he was not excusing the unequal distribution of the

It's the full gospel, the essence of th

world's food that causes increasing numbers of people to remain forever "little children" because of brain damage! Can we accept for masses of human beings, in the name of Jesus, something that we find totally acceptable for our own little ones?

I submit a final argument for taking literally the verb *feed* in this passage where it was offered only as a figure of speech. Much has been made of heaven and hell, and how one gets or doesn't get there, and upon these many interpretations whole systems of salvation have been developed and proclaimed. Repeatedly Jesus was asked what, where, and when was this "kingdom of God" that he talked about, until finally he answered, disdaining their requests for signs and sureties, "Hey," he said, "the kingdom of God is in the midst of you" (Luke 17:21). KJV may be even closer, as it says *within you.* For those who know what the kingdom of God really is, it's here now!

I find it very interesting that one of the few times Jesus referred to heaven and hell, to eternal punishment and eternal life in just those terms, is in connection with the separation of the sheep and goats (Matt. 25:31-46). At the familiar "last judgment" scene, note the criteria: "When I was hungry and you gave me food, or did it (related physical ministries) unto the least of these my brethren (or did not do it)" .... Speaking as specifically as he ever did about heaven and hell, Jesus established the ultimate criteria as having to do, not with a certain mode of baptism, not with the naming of his name, nor any particular confession of belief, *but with the feeding of the hungry stranger!*

We are irresponsible beyond expression when we allow ourselves to be enslaved to limited interpretations of scripture based on either outmoded traditions or subjective preferences. And when we refuse to adapt Jesus' teachings meaningfully to deal with the world as it is today, even applying the worn cliche, "What would Jesus do?"

Either God's word in Jesus applies or it doesn't: Jesus fed 5000; today there are 500,000,000 needing food. Jesus said he fed them because they were hungry—no other reason. Jesus said, "Feed my sheep." We either feed them or forget about Jesus.

I shudder to think where our faith would be had Jesus declined the role of suffering servant and the path of the cross; yes, the feeding of the hungry, deeming it all to be impractical and unrealistic, imprudent for a candidate to the highest office, and unseemly for a contemporary citizen.

Praise God! he showed us and calls us to something greater: "*Feed* my sheep." That's the *full* gospel and the essence of the Great Commission. Have we copped out on the meaning of evangelism and shortchanged Jesus' teaching? I think so. ☐

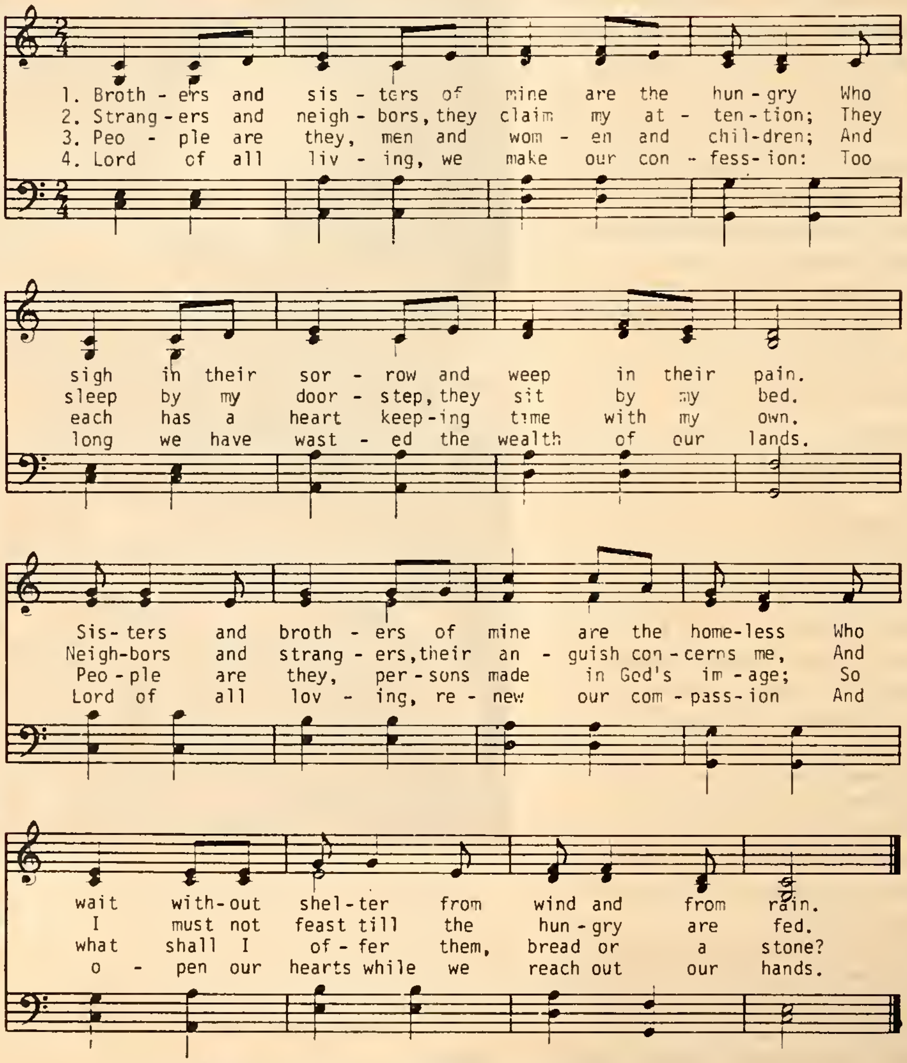
Great Commission/by Alan Kieffaber

Mine Are the Hungry

Tune: MORSE

Kenneth I. Morse

Wilbur E. Brumbaugh


1. Broth - ers and sis - ters of mine are the hun - gry Who
2. Strang - ers and neigh - bors, they claim my at - ten - tion; They
3. Peo - ple are they, men and wom - en and chil - dren; And
4. Lord of all liv - ing, we make our con - fess - ion: Too
sigh in their sor - row and weep in their pain.
sleep by my door - step, they sit by my bed.
each has a heart keep - ing time with my own.
long we have wast - ed the wealth of our lands.
Sis - ters and broth - ers of mine are the home - less Who
Neigh - bors and strang - ers, their an - guish con - cerns me, And
Peo - ple are they, per - sons made in God's im - age; So
Lord of all lov - ing, re - new our com - pass - ion And
wait with - out shel - ter from wind and from rain.
I must not feast till the hun - gry are fed.
what shall I of - fer them, bread or a stone?
o - pen our hearts while we reach out our hands.

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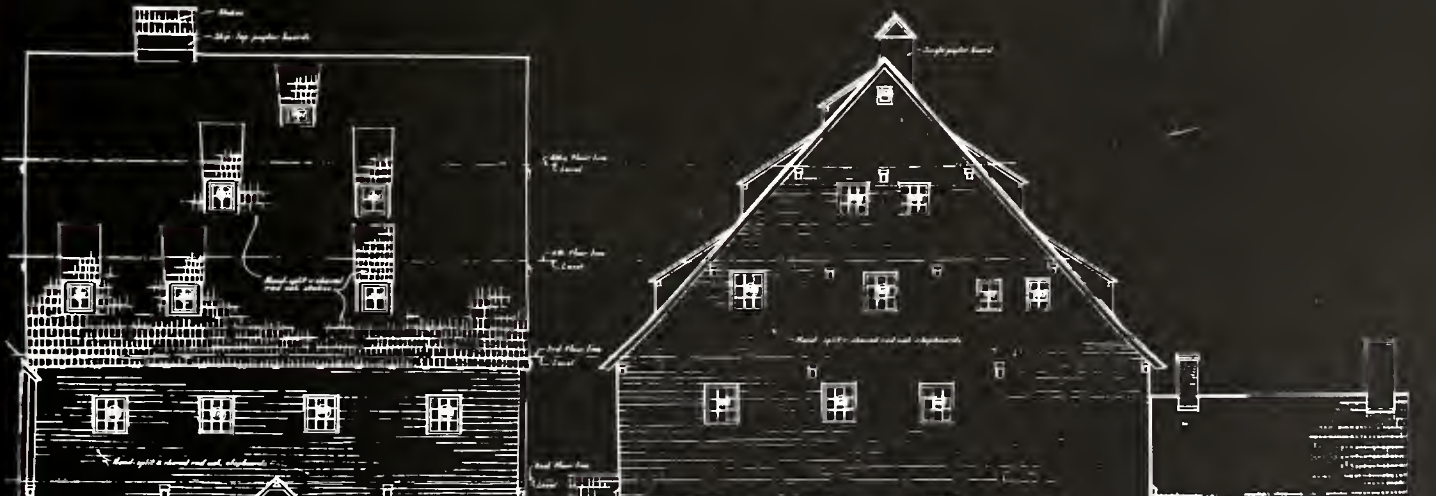
The past alive and authentic

by Howard E. Royer

To say that G. Edwin Brumbaugh knew George Washington, Daniel Boone, Benjamin Franklin, and Conrad Beissel intimately is to yield to overstatement. But to observe that he is familiar with details of their lives as few living persons are is no exaggeration.

An architect, Ed Brumbaugh ostensibly is interested in the buildings and artifacts identified with these pioneers. But he researches far more



than their surroundings; he probes their life and thought and times. He is master of history as well as a master of design.

Restoring landmarks, making the past visible, nourishing things old have enlisted Ed Brumbaugh in a life career. He has restored at least a dozen buildings where George Washington worked or headquartered in several Pennsylvania locales—Valley Forge, Chadd's Ford, Washington Crossing Park and Village.

He directed the restoration of the Daniel Boone birthplace and homestead at Baumstown, Pa.

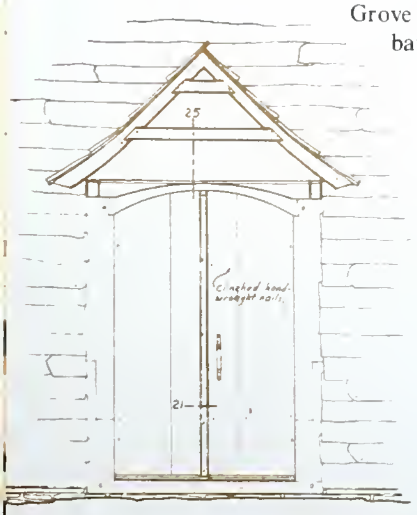
He researched and designed street lighting for historic Washington Square and Society Hill in Philadelphia, based on the innovative work of Benjamin Franklin.

He restored monumental log and German "framed" buildings at the Ephrata Cloister in Lancaster County, Pa., the project in which Conrad Beissel figured prominently in 18th century Brethren history.

And he has been involved with more than a hundred other restorations or reconstructions dating as far back as 1678 and ranging in scope from the south doorway of Carpenter's Hall in Philadelphia to the 94,000 acre Wharton Tract in New Jersey.

Some 30 log huts, replicas of those built by Washington's army at Valley Forge; Pottsgrove Mansion, built by John Potts, ironmaster and founder of Pottstown, Pa.; partial restoration of the Germantown Academy in Philadelphia; restoration of the Golden Plough Tavern and Gates House, York, Pa., and reconstruction of churches, schoolhouses, barns, forts, and inns are among his projects.

His engagement with history is not surprising. His father, Martin Grove Brumbaugh, was one of the foremost historians in the Church of the Brethren, as well as president on two different occasions of Juniata College, governor of Pennsylvania, and commissioner of education in Puerto Rico. Of all of M.G.'s talents and accomplishments, what Ed Brumbaugh lauds most was his father's broadmindedness—"his allowing me to be what I wanted to be. I admire him more all the time for it."



EXTERIOR ELEVATION

For the son, departure from family tradition came at two points: vocational choice and religious affiliation. Ed chose architecture as his career and Christian Science as his faith—both firsts in the Brumbaugh family. Yet in neither does he feel he rejected his heritage, but rather affirmed it and sought to build upon it.

Among the relatively few new structures Ed has designed is a dormitory called The Cloister at Juniata College in Huntingdon, Pa. "Why did I choose this style building? I thought the Dunker church should be memorialized on the campus through Germanic architecture."

Ed Brumbaugh finds the "cloister" style of architecture intriguing. Not merely for its charm or uniqueness, but for what it reveals of the people whose beliefs earned them the label of Anabaptist and Pietist and Separatist in 17th and 18th century Germany. "Historic groups often reflect the persecution of the past," he observes.

He sees the Ephrata Cloister revealing a people intent on holiness, firm in obedience, oriented perhaps more to the hereafter than to the here and now. But in another sense he interprets them as people who sought earnestly to live out their convictions day by day.

And while the Ephrata community engaged in daily watches to await the Second Coming—including at first a four-hour prayer and worship service beginning at midnight—the mark it left is material as well as mystical. In large measure that is because of The Cloister itself, a complex of buildings in Ephrata that Ed Brumbaugh hails as "the purest representation of medieval architecture in America."

He describes medieval architecture as typifying not only the Palatinate area of Germany in the 1600s but the feudal period of the Middle Ages 500 years before. This is seen in the stark and somber exteriors, the scale of massive walls and small windows, and the austere furnishings that issue out of a warring, militaristic era.

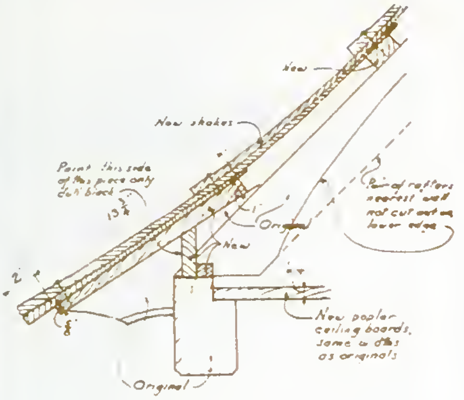
And because medieval representation in architecture is so rare in America, Ed Brumbaugh sees the Ephrata Cloister as a priceless treasure. Still, his enchantment with it goes beyond esthetics. His mother, Anna Konigmacher Brumbaugh, was schooled at the academy on the Cloister grounds and was a descendant of Adam Konigmacher, an early settler buried in the Cloister's God's Acre cemetery.

When opportunity came to work with the Pennsylvania Historical and Museum Commission in restoring the Cloister, Ed needed no priming. He speaks authoritatively of Conrad Beissel and his peers in Germany and at Germantown, of Beissel's relations with Peter Becker, Christopher Saur, and others, and of the theological mix Beissel injected into Ephrata communal life. Ed wonders if the leadership at Germantown had not given such freedom to the movements on the frontier, Ephrata might have been in the mainstream of Brethrenism instead of outside.

In beginning the restoration, Ed painstakingly researched detail after detail: where love feasts were held, where the celibate members and the married members were seated in worship, how to hand-split and side-lap red oak shingles, how to construct the Germanic, squirrel-tail ovens for baking, how to assemble the tiny, multipaned windows using no putty, why square pegs were used in round holes—literally!, how to erect wattle and daub partitions and insulate ceilings with hand-split laths and clay; how to duplicate the original red oak clapboards which were cut to a Palatinate measure.

Reproducing the clapboards, by the way, was a baffling process that required several years to unravel. Eventually Ed located a woodsman who ingeniously used a very old device, a splitting rack, to apply tension on one side, compression on the other. Within a year the woodsman died, but not before Ed built and tested several splitting racks and made ample drawings for the record.

In the restoration the oldest surviving building at Ephrata, a bake house and magazine for supplying the needs of the poor, built in 1734, Ed took measurements of every surviving timber, nail hole, peg, brick, stone and original clapboard. The building, four and a half inches out of


New
New shakes
Paint this side of this piece only dull black
13¾
Pair of rafters nearest wall not cut out on lower edge
Original
New
New poplar ceiling boards, same width as originals
Original

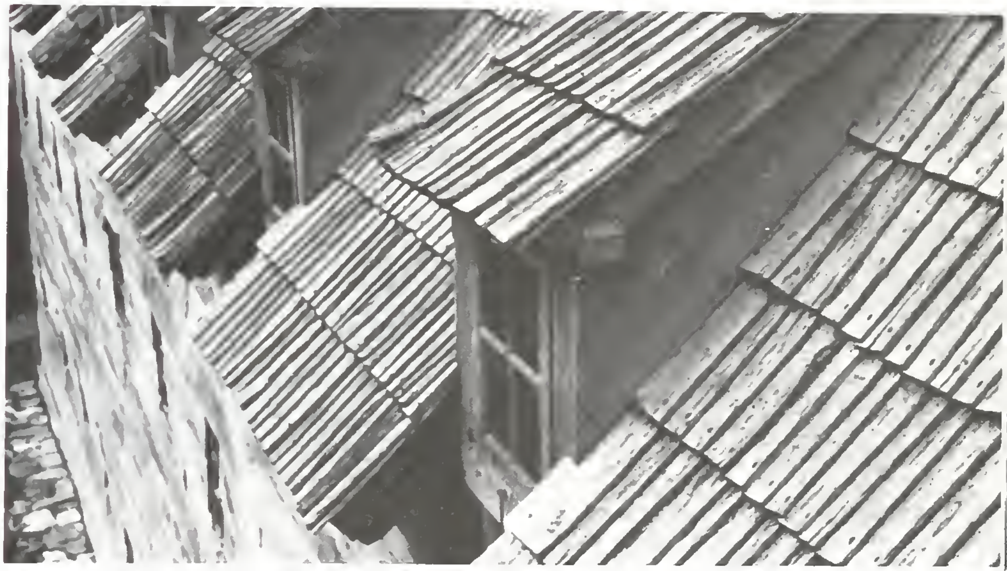
plumb, was disassembled piece by piece, laid out on the ground, pins removed, then reconstructed. It adjoins the final Beissel cabin which was added against it around 1747.

As romances sometimes go. Ed Brumbaugh has had a lover's quarrel with the Cloister, or more particularly with the Historical and Museum Commission behind it. Upon undertaking the work there he insisted on redrawing plans and diverting workers to other tasks if, during construction, new evidence was uncovered. When the state no longer was willing to schedule the work and funding on such a basis, Ed resigned as the architect. He has kept fairly detached ever since.

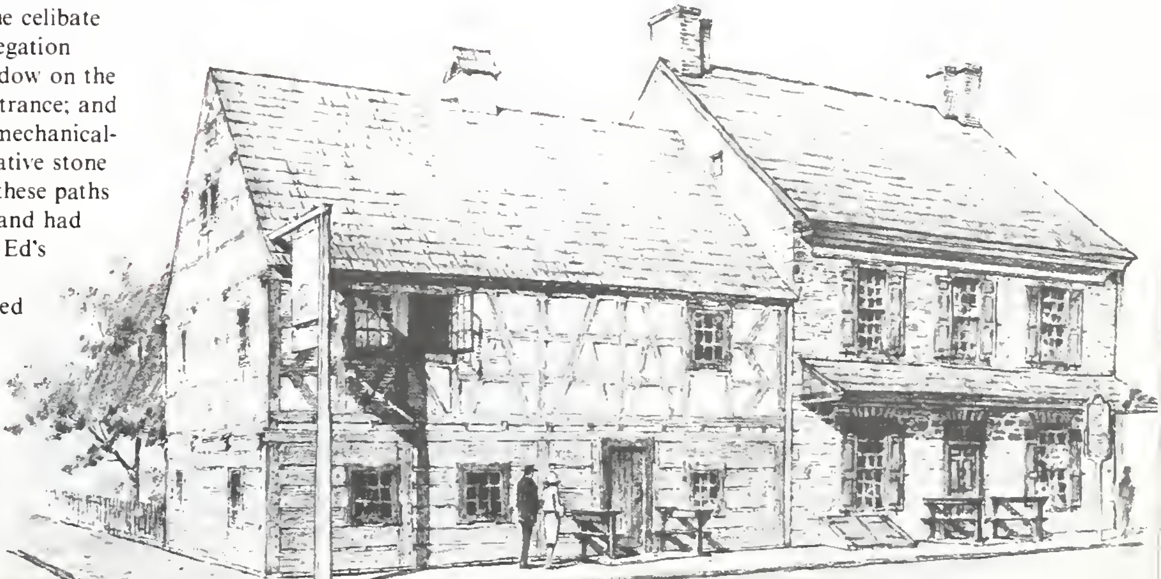
Thus for him to drive me to Ephrata and tour some of the latter day modifications was not without anguish. Purist that he is, Ed was dismayed to find in the Saal, or chapel, stain on poplar woodwork which his research reveals was almost always left in a natural state in colonial America (and had never been finished in any way at Ephrata); contemporary oak flooring and protruding nails replacing the floor he found and repaired in the original manner; low railings in the balcony instead of the ceiling-high screens that kept the celibate sisters out of view of the congregation below; an incorrect type of window on the second floor above the main entrance; and gravel-surfaced concrete paths mechanically laid instead of the random native stone paths placed by hand. Some of these paths had sunk below the grass level and had been raised into position under Ed's direction.

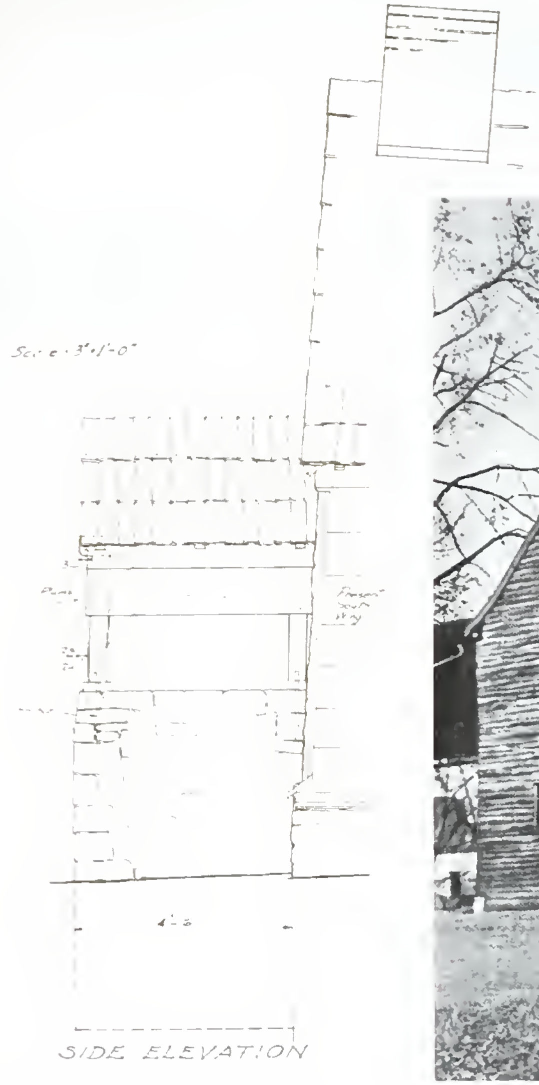
For Ed Brumbaugh, committed to authenticity to the fullest degree humanly possible, such variances are more than irritations. He views them as no less a falsification of history than a misstatement in a textbook.

Accordingly, one of the

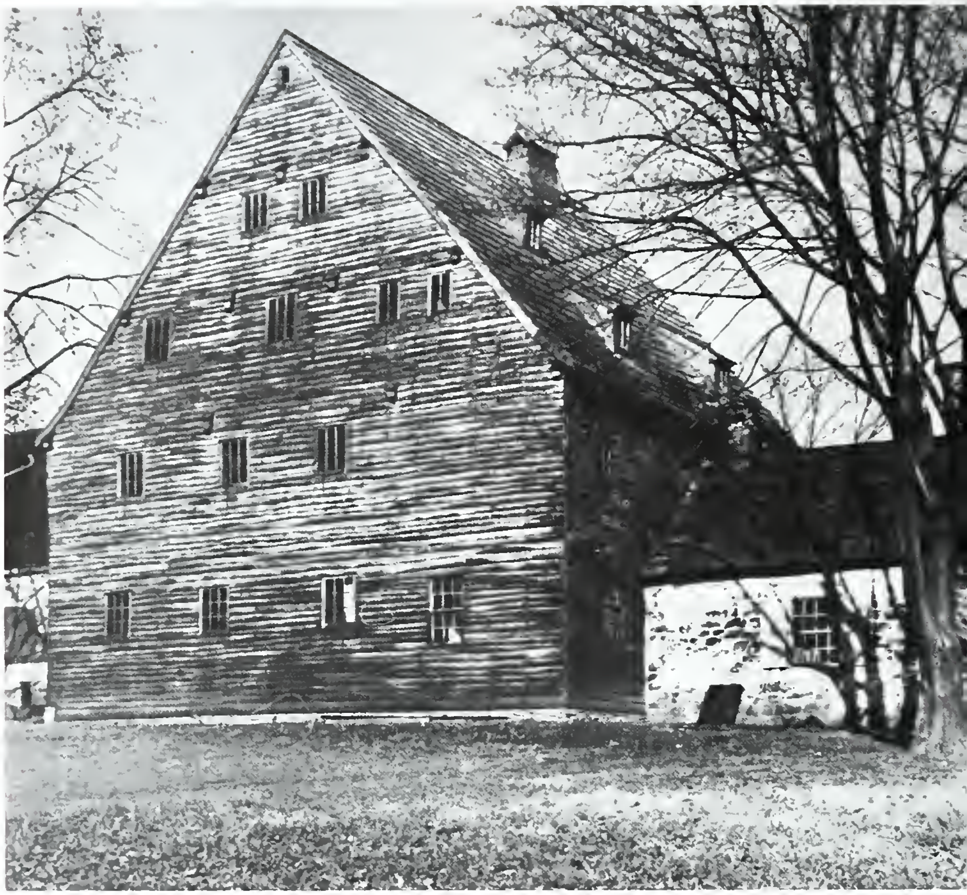


Top left: Cloister windows used muntins so constructed that putty was not necessary. Hand-split red oak lapboards have bevelled ends lapped with old hand-wrought nails. Top right: Surviving hole for the end of the drum dictated well windlass design. Above: Unique Cloister dormers duplicate originals, including projected rail ends. Below: The Golden Plough Tavern and Gates House, York, Pa., are a Brumbaugh restoration.





SIDE ELEVATION



areas of The Cloister Ed relishes most is the upper stories of the Saal and the Saron, or the sisterhouse, not yet retouched. His dream is that either these areas will be left that way or will be completed only when funds are adequate for precise restoration to occur.

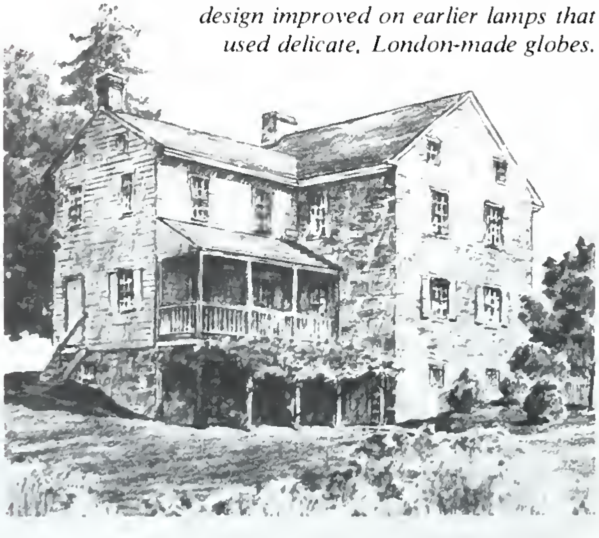
But knowing too well how financially strapped units of government become, he worries that when replacements are needed the weathering he labored so hard to obtain—the shingles and clapboards split by hand—will give way to machine cut products.

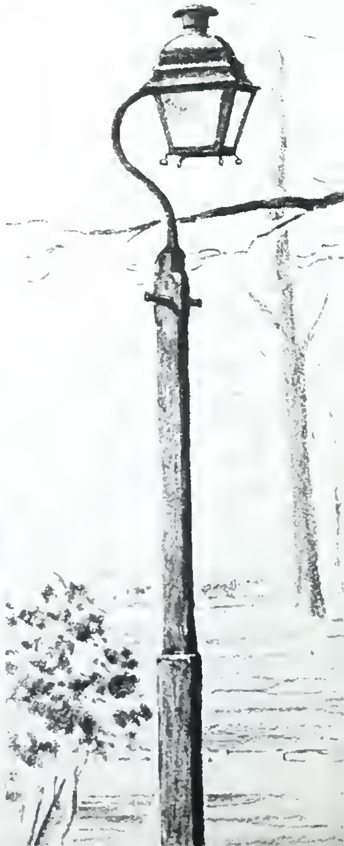
Ephrata was a big part of the day Ed and I spent together—a fascinating part, even with the reservations. How could it be otherwise for me, in such company, exploring structures a generation older than the nation!

For Ed the Cloister is but one of a hundred landmarks he has helped restore. But it remains one of his most significant undertakings, one to which he is giving a full chapter in the book he is writing.

Among his newer projects is another one very meaningful to him personally: saving and restoring the Brumbaugh Homestead

Above: Ephrata Saal or Peniel (Prayer Hall), built in 1741. A pure example of medieval Germanic architecture, the Saal has a hewn white oak frame covered with hand-split clapboards. The steep roof had three attic stories and is topped with a clay-lined, wooden chimney. Below: The old Brumbaugh Homestead, under restoration in Huntingdon County, Pa. Right: Street lamp design in use in Washington Square, Philadelphia. The Brumbaugh design is a duplication of a four-pane lamp developed by Benjamin Franklin. Franklin's practical design improved on earlier lamps that used delicate, London-made globes.





Upper left: Original stone stairway in the second Ephrata bake house, circa 1785. Upper center: The first bake house, 1734, the oldest surviving Cloister building. Above: No building error, square pegs in round holes make for tight-fitting frames. Left: Hand-split red oak, side-lapped, Germanic shingles are exact duplications.

in the Raystown Lake Area of Huntingdon County, Pa. The property dates back through seven generations of Brumbaughs: the stone house to 1804 and the frame addition of plank construction to about 1825.

Close by, the James Creek Church of the Brethren was razed recently by the Corps of Engineers for development of the Raystown Dam. Ed calculates the Brumbaugh Homestead is above the highest water level anticipated, or at least all parts but the basement. A seven-foot fill will be required for the road.

To a man who says in 50 years he has never hunted a job, nor ever has lacked more prospects for restorations than he and his office staff of from five to 30 persons could handle, traditional architecture is not only a business but a way of life. He regards anything dated after 1800 as "the later period."

Architectural traditionalist that he is, part of his delight in working in Pennsylvania comes in discovering "melting pot" houses—houses in which English features are incorporated in German design and vice versa. "It says a lot about the sense of brotherhood, the willingness of ethnic settlers in William Penn's colony to respect one another and live in peace," he reflected.

His own home at Gwynedd Valley north of Philadelphia was a stone stable that he and his wife, Frances Anderson Brumbaugh, converted nearly 60 years ago into an 18th century house with French doors and barnstyle columns. Farm pieces from the late 1700s and early 1800s, a Hepplewhite clock on the staircase, a choice selection of mementos including books on Germantown and Ephrata and a 1777 wall map of Philadelphia, and woodwork of colonial hues selected by the late Mrs. Brumbaugh offer warmth and informality. Frances Brumbaugh was a widely recognized specialist in restoring original colors in historic homes.

The offices in an adjacent house are veritable archives of colonial design in eastern America. Files carry voluminous notes and sketches on each project Ed and his staff have undertaken. Currently he shares the offices with Albert F. Ruthrauff, his present partner (and employee for 30 years), two draftsmen and a secretary.

While nearly all his work has been within 250 miles of home, in New York and New Jersey as well as Pennsylvania, his reputation goes beyond. As we visited in late evening the head of one of the nation's leading historical museums hundreds of miles away called for counsel.

An indefatigable 85, Ed Brumbaugh shared only a single thought on retirement: "It will be in a wooden box and not in a plastic one."

Of his work Ed says, "Restoration is not design. It is reproduction, whether I like it or not." Amplifying, he recalled how at the Daniel Boone Homestead he would have preferred putting windows in a wall where the research showed none. He stayed by the research and concluded after studying the final result that the decision was right.

In spite of his record for preserving what was as it was, he admits to a rebel streak. "Seven generations of my family were members of the Church of the Brethren. I guess I am the seventh. I still revere and love the people in the Dunker fold, even though I later joined the Christian Science Church and was first reader in a Philadelphia branch.

"But, after all, seven generations back, my ancestors were rebels, and all of us worship the same God and try to be worthy of his goodness."

Perhaps there is no rebel streak after all. Looking back at least seven generations is par for the course for G. Edwin Brumbaugh. That's what restoration is: keeping the past alive and authentic. ☐

Let's take a . . . Brethren Bicentennial pilgrimage

Pennsylvania is almost ready. Ready for the wave of tourists sure to wash over the state in the summer of this long-planned-for Bicentennial Year. And there is good reason for Americans who are conscious of their national heritage to come to Pennsylvania.

Who can dispute that Pennsylvania is indeed "the birthplace of a nation"? The colonial city of Philadelphia rightly lays claim to priority as the center of activity in the days when Washington, Franklin, Jefferson, Madison, and others dreamed and planned for "a new nation, conceived in liberty."

And so it is to Philadelphia that millions will be coming this year: to walk on reconstructed cobblestone streets leading to Independence Hall; to look with reverence at the symbol of American freedom, the Liberty Bell; to visit Valley Forge, a national park which will help them recall the sacrifices of United States soldiers during cold, hungry, winter days of the American Revolution. A trip to Philadelphia in 1976 will help Americans gain a sense of solidarity with the men and women who lived and struggled to bring a democracy into being. They will feel kinship with the past and they will grasp in a new way what it means to be "an American."

Many Brethren will come to Pennsylvania; and this is natural because the Brethren story and the American story are so closely entwined. But will Brethren take the time and the opportunity to visit places that will be far off the beaten track for other American tourists? Will Brethren parents make sure that their children see places that evoke memories not only of Washington and Franklin but of Alexander Mack and Christopher Saur, of Peter Becker and John Naas?

The Brethren in Pennsylvania are ready too. Ready to welcome their fellow Brethren from all over the country. Pennsylvania Brethren want to give a special invitation to MESSENGER readers who make the "Bicentennial Pilgrimage"—please don't miss the chance to relive a part of our church's beginnings in this country.

The pocket guide you see on the next page gives directions to sites that are well worth the time it will take to visit. Philadelphia is a city containing not only Independence Hall, but Germantown.

What's so special about Germantown? Some Americans know that George Washington and Thomas Jefferson once lived there. But for Brethren, Germantown has another meaning. Germantown was the home of a group of German Baptist (Brethren) exiles who came to Pennsylvania in 1719. Germantown witnessed the first Brethren baptism in this country (1723) and the building of the first meeting house (1770). That first meeting house has been in continuous use by Brethren ever since. A visit to the spot will reward Brethren tourists with a chance to browse through a collection of early Brethren books, Bibles, and artifacts. The meetinghouse is still there, serving now as the center of the "Germantown Ministry," a program of community leadership. On the church grounds is the cemetery where lie the remains of many early Brethren, including Alexander Mack Sr. and Alexander Mack Jr. Nearby is the Wissahickon Creek site of the first baptism.

Within easy driving distance of Germantown are numerous other places that hold interest for Brethren. Near Harleysville stands the Klein Meetinghouse, an old, unaltered, frame church building. Peter Becker is buried in the adjoining cemetery. Across the river in New Jersey is the Amwell congregation, founded by John Naas, whose grave is located nearby.

Traveling westward, as did the first Brethren in their search for better farmland, tourists can visit the second church founded in the New World. Coventry was organized in 1724 by Martin Urner. It remains today a thriving congregation. Still farther west is Conestoga, the third oldest church. Conrad Beissel began his preaching career here, a career which led him to break with the Brethren and begin his own group at Ephrata.

A visit to the Ephrata Cloister, now restored and preserved by the Pennsylvania Historical and Museum Commission, is a treat that Brethren travelers must not miss. The strange story of the residents at the Cloister is well documented in the buildings, writings, and music—all on display. Special musical programs during the summer give visitors the flavor of 18th century German religious expression.

Another spot worthy of a visit is the Pricetown Meetinghouse. It was built in 1777 and still stands as the oldest unaltered meetinghouse in the Brotherhood.

Brethren who live in this section of Pennsylvania so rich in our church heritage want to make their friends from across the Brotherhood feel welcome. They invite MESSENGER readers to use the pocket guide as a handy reference as they travel through the area. Lodging may be a problem because so many people will be filling up the motels during the coming tourist season. A number of Brethren families will be making their homes available as accommodations for travelers. You may send for a list of homes open for guests. Mail back the tear-off portion of the pocket guide to the address listed.

Make your "Bicentennial Pilgrimage" this summer a "Brethren Pilgrimage" too. Perhaps the foot tub and towel at Germantown will become an even more important symbol to you than the Liberty Bell. ☐

Brethren
History
Land

Atlantic Northeast District Office
900 S. Arlington Avenue, Room 213
Harrisburg, Pennsylvania 17109

LODGING

Inasmuch as motel/hotel facilities will be extremely difficult to secure and rates will be higher than normal, arrangements can be made to be housed in homes of Brethren families within close range to historical sites of interest by contacting the Atlantic Northeast District Office at 900 S. Arlington Avenue, Room 213, Harrisburg, Pennsylvania 17109. Please complete and return the attached form requesting further information. If calling is preferred, 717-652-1811.

Additionally, the following Brethren Institutions in Atlantic Northeast District have indicated interest in housing Brethren families in transit. Please contact directly to make arrangements.

Trailer Camping—Contact Mr. Donald R. Michaelsen, Rt. 1, Bethel, Pa. 19507 (717-933-8072). The Family Camping Center at our Camp Swatara will be an unforgettable experience in outdoor living!

College Housing—Contact Mr. Gordon Bateman, Elizabethtown College, Elizabethtown, Pa., 17022 (717-367-1151) for information regarding private and/or group housing.

Sponsored by
Atlantic Northeast District
Communications Task Team

Come to

Brethren History Land

in
1976
for
America's
Bicentennial Celebration

Brethren History Land

Tens of thousands of Americans will be traveling to Pennsylvania in 1976 in celebration of the country's Bicentennial. Anticipated among those thousands are hundreds of Brethren families. The Atlantic Northeast District invites Brethren across the Brotherhood to also consider visiting of "Brethren" historical sites during their stay and plan for lodging with other Brethren families. The following is a recommended list of those sites Brethren may wish to visit.

Germantown—a landmark in colonial America! First center of worship for the Brethren who came to America in quest of religious freedom. The ancestral home of more than a thousand offspring congregations in the United States today. Grave sites of Alexander Mack Sr. and Jr. Site of first baptism in America at nearby Wissahickon Creek. Home of the Christopher Saur Press. Directions: Take Route 422 (Germantown Avenue) into Philadelphia—Exit #25 of the Pennsylvania Turnpike. The church (now a museum and community center) is located at 6611 Germantown Avenue (215-848-9820). Ronald Lutz, Director.

Coventry—The second oldest Brethren congregation in America (1724). The first organized church and Sunday school in the Brotherhood. Nearby grave site of Martin Urner. Excellent missions display featuring first missionaries to Nigeria. Coming south on Rt. 100 turn left onto E. Cedarville Rd. one mile south of Pottstown, Pa. Coming north on Rt. 100, turn right onto Cedarville Rd. five minutes north of Rt. 23. From Rt. 422, take 100 South. Corner of E. Cedarville Rd. & S. Keim. Larry C. Graybill, Pastor (215-326-5426).

Pricetown Meetinghouse—Oldest unaltered Brethren meetinghouse (1777). Maintained by Maiden Creek Church, Oley, Pa. Fourth oldest congregation (1732). Directions: 6 miles northeast of Reading, Pa., on Pricetown Road, between Oley and Fleetwood on Route 662. Contact: Elam Fox Jr. (215-944-8887).

Klein Meetinghouse—Old (1843) unaltered frame meetinghouse and example of Pennsylvania Dutch meetinghouse architecture. Adjacent grave site of Peter Becker, who brought the first Brethren to America in 1719. A designated state and national historical shrine. Directions: Coming north or south on Rt. 113 or east or west on Rt. 63, take North Maple Avenue exit. Traveling north on Maple Avenue, the meetinghouse is located next to the Peter Becker Memorial Home. Luke H. Brandt, Pastor (215-256-9330 study) or (215-256-9060 res.).

Amwell—Sixth oldest congregation (1733). John Naas (founder) buried here. First meetinghouse of the Brethren in New Jersey. Directions: On Sand Brook Rd. 1 mile east of Sergeantsville, N.J. George W. Landis, Pastor (609-397-0514).

Conestoga—Third oldest congregation (1724). First organized church in Lancaster County. Mother church of over two dozen present-day congregations. Homestead of Christopher Saur family. Site of Conrad Beissel home. Directions: 8 miles east of Lancaster on Rt. 23 in Leola, Pa. Ross L. Noffsinger, Pastor (717-656-6530).

Ephrata Cloister—Maintained by the Pennsylvania Historical and Museum Commission. Preserves the community begun by Conrad Beissel. Directions: Located near our Ephrata church. Robert C. Bowman, Pastor (717-733-1229) or Olive Keller (717-733-3796).

Brethren History Land Tour

Send To:

Name ______________________

Address ______________________

Phone ( ) ______________________

District ______________________

Congregation ______________________

Additional Comments:

Send For: (Please Check)

___ Yes, please send me a list of Brethren homes available for lodging.

___ Yes, please send me a listing of tourist bureaus in the area for further information.

(detach and mail; enclose self-addressed, stamped envelope)

This year Panama is negotiating with the US a new agreement on the Panama Canal Zone. Can we in all good conscience celebrate the bicentennial of our independence from British colonialism while denying that same freedom to a country which we have colonized?

by Robert Rhoades

As summer rolls around many Brethren pack up and head out for Annual Conference. For this year's conference in Wichita, Kansas, all Brethren participants east of the Mississippi eventually have to cross the river. Suppose that as we come within five miles of the river we are met by a tall barbed wire fence and several armed guards at the gate. A sign in Spanish posted on the fence says, "WARNING—NO TRESPASSING. This area authorized exclusively for military use. Anyone entering this area without authority will be subject to apprehension and prosecution. BY AUTHORITY OF THE GOVERNOR." So we inquire and are told by the soldier in a foreign uniform that a "more suitable" crossing can be found 30 miles further south.

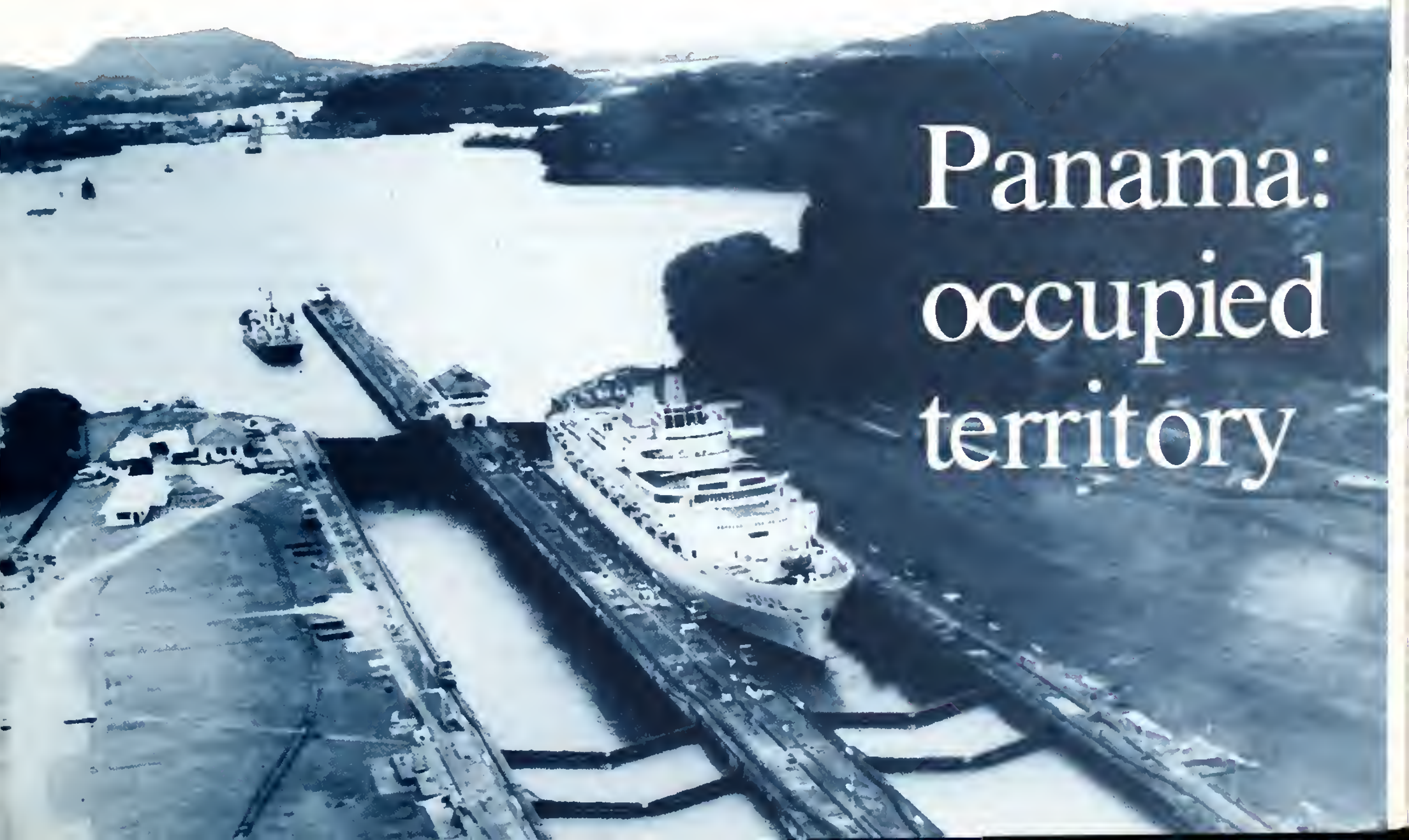
As we later cross the strip of land extending five miles on both sides the length of the river, we are surprised to find that all the stores, schools, post offices, churches, hospitals, newspapers, police, etc., belong to Panama and serve primarily Panamanian residents. We see the Panamanian flag flying proudly almost everywhere we turn and we are especially aware of the tremendous number of Panamanian soldiers walking the streets. When we finally arrive in Wichita we are shocked to learn that our sister's family from Pennsylvania was detained for several hours inside the "River Zone" where they faced court charges in Spanish for having driven the wrong way on a one-way street.

Now let's reverse this situation, placing the Panamanian in our position. The reality which the United States has created in the heart of the small nation of Panama is in fact much worse than this.

In this bicentennial year we will be asked to recall that period in our history when our forebears, first through the peaceful attempts of petition and later through the violent road of revolution, declared an end to their existence as a colony. We will be called on to celebrate the day when a foreign government and a foreign army were forced to recognize our right to exist as a sovereign nation and to determine our own future as a people.

For 73 years the people of Panama have been waging the struggle to regain control over their chief natural resource—namely their geographic position and the international trade function which it serves. In 1903 they were coerced to sign it over to the United States in what was called the Panama Canal Treaty. This year Panama will once again take its place at the negotiating table where its Foreign Minister Juan Antonio Tack and veteran US Ambassador Ellsworth Bunker will continue their attempt to hammer out an agreement.

Upon completion the new treaty will go to the US Senate, where a two-thirds majority vote is required for approval. It will still not be law until it has been ratified in a



Panama: occupied territory

plebiscite by the Panamanian people. But now a coalition of 37 conservative senators led by Strom Thurmond (R-S.C.) says it is dead set on blocking any return of the waterway and Canal Zone to Panama—and the coalition has the votes to do it.

Can we in good conscience participate in bicentennial celebrations when Panama's 1.6 million people are forced by our government to struggle for the kind of independence which we claim to hold in such high esteem? Can we join in making a mockery of independence in the eyes of the world by denying that very independence to our colonies?

I recently returned from a one-month trip to Panama where I had the opportunity to aid in coordinating a tour of 40 North Americans interested in learning firsthand about the US presence in Panama. Our group included teachers, journalists, students, clergy, lawyers, filmmakers, community leaders, and members of the women's movement. Also represented were Blacks, Puerto Ricans, Mexican-Americans and Native Americans involved in the struggles against the oppression of their own people within the US. All of us had studied the Panamanian situation for several months in advance. We were selected by the different organizations which we represented and were chosen in such a way as to include all regions of the United States. The group was coordinated by EPICA (Ecumenical Program for Interamerican Communication and Action) in Washington, D.C.

While in Panama we toured the cities and countryside for nine days under an extremely thorough and intensive schedule. We met with students, workers, union officials, farmers and rural co-op leaders, university professors, community leaders, heads of women's organizations, and high level officials of both the Panamanian and US governments. We became intimately acquainted with a broad spectrum of Panamanian society as well as with the so-called "Panama Canal Zone," a US colony 10 miles wide and 50 miles long which cuts the country in half.

We were given free and easy access to all groups and individuals with whom we wished to speak. The only exception was in the Canal Zone itself where both the governor and US military personnel refused to see us. The Panamanian government received us warmly and provided us with the transportation and lodging necessary to carry out a productive educational experience. Panamanian television, radio, and newspapers covered our activities throughout the trip—often in the form of live and spontaneous interviews.

Bob Rhoades and his group attained a very strong feeling of unity with the Panamanians. In the mountain town of Boquete in western Panama, Bob participated in a 45-minute live broadcast, fielding questions on US life and culture and his interest in Panama's cause.

At one point our group addressed an estimated crowd of 100,000 people gathered together in a sports arena to commemorate two important events in recent Panamanian history—the seizure of power by Panama's present chief of government, General Omar Torrijos, and the inauguration of new officers to the National Assembly.

How we got the canal

The story of how US "gunboat diplomacy" took the Isthmus of Panama did not come as a surprise to most of us, but we were moved by the clarity and conviction with which it was recounted to us by numerous Panamanians. Following the successful wars of liberation from Spanish and Portuguese colonialism in Latin America, Panama was controlled by Colombia as part of the country then known as Gran Colombia.

Throughout the last half of the 19th century Panama struggled unsuccessfully for independence as Colombia tightened its grip on the isthmus. Time and again US troops intervened to crush the pro-independence rebellions, primarily to protect the Panama Railroad, built by the United States in 1850 to facilitate quick westward travel during the gold rush.

By the turn of the century US economic interests were roaming the hemisphere in search of raw materials and new markets. The Spanish-American War convinced the apostles of "manifest destiny" of the strategic necessity for building a canal, due to the costly two-month trip around the southern tip of the continent when US battleships were needed in the Caribbean.

When the purposely outrageous US demands on Colombia for the isthmus were rejected, a pretext was provided for US support of the independence movement in Panama. With an assurance that US troops and warships were standing by to thwart any Colombian counter attack, on Nov. 3, 1903, Panama became independent in a bloodless revolution.

Thus Panama, scarcely two weeks old, was locked into a treaty even more disadvantageous than the one proposed to Colombia just a few months earlier. It was not even negotiated by Panamanians, but instead was engineered by a North American, W. Nelson Cromwell, of the prestigious Sullivan and Cromwell law firm and by a French capitalist, Philippe Bunau-Varilla, who was bent on recovering his personal loss due to bankruptcy on a previous canal attempt.

The negotiators, operating on dubious authority, managed to secure the signature of Secretary of State John Hay in Washington just hours prior to the arrival of a Panamanian negotiating team. The treaty granted the United States all power and authority "as if it were sovereign" in the Canal Zone, a 553-square-mile strip of territory—and this in perpetuity!

The fledgling Panamanian cabinet was

blackmailed into signing this blatant violation of their national sovereignty, for the United States had warned that if Panama were to oppose the treaty, all US troops and ships would be pulled out and would refuse to intervene if Colombia stepped in to regain control.

Is it really a colony?

In recent years governments all over the world have joined Panama in declaring that the Panama Canal Zone is indeed a US colony. When our group left the United States our studies had already led us to this conclusion, but most of us were guided by a desire to know exactly what in reality this meant to the Panamanian people.

Webster defines colony as "a company of people transplanted from their mother country to another land, but remaining subject to the parent state; a number of persons living more or less in isolation; any distant territory dependent on a ruling power." How does this compare with what we learned in Panama?

All aspects of Webster's definition apply perfectly to the Panama Canal Zone along with two additional forms of foreign exploitation. These are military domination and economic penetration. The Zone is often referred to as a "state within a state." It is home for 44,000 US citizens and is administered by the Panama Canal Co., a US government agency responsible for appointing the Zone's governor, characteristically chosen from among the ranks of the Army Corps of Engineers.

Boasting a per capita income level higher than any other area in the world, the Zone maintains its separate life, complete with everything from churches to labor unions and hospitals to country clubs. The US "Zonians," as they are called, have remained conspicuously isolated from the culture and people on whose soil they impose themselves. Only recently has Spanish been taught in the Zone schools.

Until two years ago, the entire Zone was encircled by a 20-foot-high wire fence, but in an effort to ease tensions prior to the current treaty talks, it was replaced by a 10-foot fence crowned with barbed wire from end to end. It was not until the end of the 1940s that the law was repealed which required all Panamanians wishing to drive from one "half" of their country to the other, to have a US drivers license.

The stark contrast between the manicured lawns and tennis clubs of the Zone and the urban slums of Panama City and Colon can be explained not by the barbed 10-foot barrier, but by a history of systematic exploitation and privilege.

Most of the 13,000 Panamanian employees, half of whom live in the Zone, are black. They are descendants of the thousands of West Indians imported for the construction of the Canal. Though they face continual discrimination in the areas of wages and hiring and firing policy, they occupy a relatively privileged position when compared to most other Panamanian workers.

To this day the US Zonians still receive a minimum 15% differential in comparison to their Panamanian coworkers due to the presumed discomforts of tropical existence. This differential stands above and beyond the fact that the mass of Panamanian employees are concentrated in the lower paying maintenance and service positions.

Add to this the fact that the real income in the Canal Zone is automatically higher for the Zonians authorized to purchase in its commissaries, because those commodities are priced up to 50% lower than in Panama. This is possible because imports to the Zone are duty free and bear no sales tax.

Zonians tend to be extremely conservative politically. Last May they formed a "civic committee" headed by the Zone's police chief which rallies around the theme of "perpetuity is not long enough!" The purpose of the organization is to "prevent any hand-over of the Zone to the Panamanian government." The majority of Zonians would certainly never admit that they live in an almost total welfare state.

The jugular vein

The conditions of the 1903 Panama Canal Treaty stipulate that the United States is allowed only such military presence as is absolutely necessary for the defense of the Canal. The United States has stood in blatant violation of this clause ever since it commissioned itself the task of "policing" the hemisphere and Latin America in particular.

Representative Daniel Flood (D-Pa.), a key person in the anti-Panama lobby, was very insistent about the matter in a recent radio interview. "The Panama Canal Zone," he stated emphatically, "is the jugular vein of hemispheric defense. And don't forget—everybody knows this."

Nothing was more convincing on this point than our trip through the Zone itself. The Pentagon has turned 68 percent of the Zone's territory into a virtual military garrison, while the canal operation and towns associated with it occupy a meager 3.6 percent of the land area. It is home for 13 Army, Navy, Air Force and Marine bases, 14,000 US troops, a Green Beret training program, and the headquarters for US military operations in Latin America—the Southern Command (SOUTHCOM).

Since the late 1940s some 40,000 Latin American military and special police recruits have passed through the School of the Americas where the curriculum ranges from counterinsurgency to an introduction to the "American Way of Life." It came as a surprise to many in our group to learn that the training by US specialists of Latin American armies is not and never has been intended for war against foreign military targets, but rather for use against the civilian populations of their own countries. The most recent such case was the overthrow in 1973 of the democratically elected Popular Unity government in Chile.

No Latin American novice, Bob's interest goes back to his 1951 birth in Ecuador.

In addition the area serves as a site for jungle warfare training, complete with mock Indochinese villages used widely during the Vietnam War. Countless direct US military invasions of Latin American nations throughout history have been organized and launched from the Zone, such as the Dominican Republic in 1965 or Guatemala in 1954.

The Panamanian people want the US

PROHIBIDO TRASPASAR
POR ORDEN DEL GOBERNADOR
VFWPOST3822
CANAL ZONE

Upper: The president of Panama's National Assembly receives a button, "The Canal for Panama," from a delegation member. Lower: The epitome of the problem—a Cuna Indian, turned from her art of appliqué work to creating VFW symbols. The sign overhead reads, "Trespassing forbidden by order of the governor."

military out, charging that these activities violate their national sovereignty and sense of solidarity with and responsibility to their sister nations throughout Latin America.

We bought it—it's ours

Many of us upon arriving in Panama set out to learn why the United States is so reluctant to return to Panama that which it took from her under such unjust circumstances at the turn of the century. As we stood at the edge of the canal's locks watching a Swiss ship carry US grain slowly through the narrow channel we listened to the words of the tour guide. That day we learned that over 70% of all shipping routed through the waterway yearly either originates in or is destined for the United States. The toll rates originally set in 1914 were not increased until only two years ago. These artificially low rates constitute a massive disguised subsidy to US trade.

This claim is supported by recent studies we had read of the United Nations Economic Commission for Latin America (ECLA), which state that the self-serving toll policy saves the United States 600-700 million dollars per year. This sum dwarfs posterity's famous 10 million dollars paid to Panama for the use of the Zone in 1904. It is to this shameful chapter in US history that Senator Thurmond refers when he claims, "We bought it, we paid for it—it's ours and I don't favor giving it away."

The United States pays Panama a token annuity of under two million dollars while it collects over 100 million dollars a year in tolls alone. To make matters worse, the United States negotiators hope to secure in any new treaty a first option to build a new and much larger sea level canal within Panama.

In response, the Panamanians point out that since the present Canal is already becoming obsolete due to the increasing size of ships, granting the United States such rights would in effect be jumping from the frying pan into the fire. Panama has steadfastly refused to include such a provision in the treaty and foresees as one of its own national priorities the building of an alternate form of interoceanic transit.

The current negotiations were to a large measure set in motion as a result of the 1964 "flag riots." We were told several times about this incident which forced President Johnson to become the second US president to agree to negotiate with Panama. At one point we viewed newsreels of the confrontation which arose initially in response to a 1959 Panama-United States agreement which allowed Panama to raise its flag "in certain designated locations" within the Zone. When in January, 1964, a group of Panamanian high school students attempted to do just that, they were attacked and, while fleeing, one Panamanian was shot and killed. In the days that followed demonstrations were organized throughout the country.

Responding quickly, US troops complete with tanks and air support moved to put down what they saw as a threat to their security. In the violence that followed 21 Panamanians were killed and 500 were wounded. Four US soldiers leading the attack were also killed.

Since that time the United Nations Security Council, the Organization of American States, the Nonaligned Nations Conference, and a multitude of national and international church bodies have denounced the aggressive US military presence in Panama and called for an end to US colonial domination of Panamanian territory and its chief natural resource.

Our group returned feeling a strong spirit of unity with the Panamanian people—people who welcomed us into their homes, talked openly about their feelings, retold their nation's history and never once held us, the common people of the United States, responsible for the actions of our government.

Quite the contrary. They pointed to the case of Vietnam and the crucial role the American citizens played in reversing the abusive and inhuman policies of our leaders. They emphatically repeated that we more than any other people can move to bring an end to US penetration of their national territory, their economy, their culture, and their very dignity.

We returned to the United States having made, above all, a commitment to support the struggle of the Panamanian people and to raise the demand for "A Bicentennial Without Colonies!" ☐

by Paul W. Keller

A song to be heard

Violence has been turned loose in the world. If it does not destroy us in some outburst of international anger, it promises to consume nations in domestic fury.

As I write this, the streets of Beirut are littered with the bodies of the victims of a "religious" civil war. What is happening in Beirut is only a symptom of the sickness gripping the rest of the world. Violence has gotten to be an old and very sad story. But there is something new in that old story: Recruits for the ranks of the violent are coming from unexpected places—from the "peacemakers," from the gentle people, from the seekers for social justice. Time was when physical violence was associated only with "the military mentality" or "those who believe 'an eye for an eye' to be the guiding principle of life." The new converts do not fit either of those descriptions. They have always said they abhorred violence, but now they find themselves reluctantly agreeing to its use because, they say, everything else has failed in the struggle to achieve social justice.

It may be that that is the way we want to go. If it is, we should travel with our eyes open. We should know that when no one any longer protests the use of violence, it will take over, unabated, as the rule of life—or death. The Church of the Brethren, in spite of its historic peace position, has been strangely silent in the face of the growing clamor to use violent means. Official church pronouncements champion social justice all right, but seldom take a stand on the means to be used in bringing about social change. Meanwhile, the church is exposed to an increasing flow of books that challenge our historic position. Father Paulo Freire, a consultant to the World Council of Churches, argues that oppressors always start the violence—that it is never begun by the oppressed. And he goes on to say, in his *Pedagogy of the Oppressed,* "Consciously, or unconsciously, the act of rebellion by the oppressed (*an act which is nearly always as violent as the initial violence of the oppressors*) can initiate love." The italics are mine, and they underscore the strange new view that violence may lead to a climate of love and mutual assistance between antagonists. Most Brethren I know will not support Freire's implied support of violence, but many will say they are tremendously impressed with his insights. One gets the clear feeling that growing numbers in the church abhor violence, but they abhor social injustice even more, and see no way to correct the one without applying the other.

This is no time, it seems to me, for those who hold to a pacifist position to lose their nerve. We need now, more than ever before, to be clear-headed and strong in reaffirming our rejection of violence. Violence produces more violence—it does not decrease it; violence by those in power against those out of power produces a feeling of helplessness and frustration in the powerless which expresses itself in new violence; and violence will continue to be used until we no longer choose to use it. (See Peter Macky, *Violence: Right or Wrong?*) We have come to the time when it is important that we choose not to use it. But if we take a strong stand against violence, we must take an equally strong stand against the social injustice that depends on it and that inspires more of it. With that goal in mind I offer the following as a covenant for social justice without violence:

Recognizing that we live in an imperfect world, and wishing to reaffirm our commitment to the sacredness of persons and the interdependence of all people, we resolve:

1. To be active in the struggle against oppression wherever it may be found, and against the exploitation of one person by another.
2. To be active in the struggle against the use of military means in the resolution of international disputes, reaffirming our historic stand against war.
3. To work to reduce the rewards and reinforcements now granted those in our culture who use violence (in our schools, in our families, in our government, and in our economic life).
4. To work toward all of the goals listed above *without resort to violence.* We have always opposed "just" wars. We have always opposed capital punishment, no matter what the crime. We have never believed "good" could be achieved by doing "evil" to the "evil-doer." We are not now, therefore, willing to use violent means.

There will be those who will say this is visionary; that it cannot work in a violent world. There will be those who insist we must violently change the existing structures before nonviolence can be tried with any hope at all. At least two answers can be made to such an attack: (1) A mounting body of evidence shows nonviolent action can be more effective, in the long run, for achieving humane goals, than can violence. (2) The belief in nonviolence does not rest on the test, "Will it work?" It rests on the belief that every person is sacred, and that no person has a right to decide who shall live and who shall die.

Now is the time to stand *for* social justice and *against* violence. If we oppose the latter, but do nothing to help bring about the former, our song will not be heard. ☐

GRACE ACTUALIZED

Much we say about doctrines sails over people's heads, but that night in the chapel we were the body of Christ.

Alvin F. Brightbill was anointed last December 9. What an experience!

I shall not assume that all of you know Al Brightbill. He was the song leader at Annual Conference last summer, as he has been frequently since 1922. When Alvin Brightbill leads a song, he does not tiptoe into it lightly. He plunges in, seizes the song, and shakes out of it all that he can get. His gestures seem to reach from floor to roof. He paces back and forth across the platform. He faces the front; he turns to the back; he looks to the side. His neck bulges; his blood vessels seem about to pop. His face turns red. So he leads. And *everybody* sings.

Some of you may remember Al as a camp leader. The Brethren card game, *Forerunners*, lists him as a camp pioneer, among other things. Reminiscing recently, he told me about hiking with my father up the Blue Ridge Mountains back of Camp Bethel in Virginia, accompanied by Guy West and other campers. Coming back, they decided to try antiphonal singing across the great ravine at Horseshoe Bend. Generations of campers know that that experiment in worship long ago

by Guy E. Wampler Jr

ucceeded so impressively that it has beome a tradition at Camp Bethel.

Al Brightbill was a homiletics professor t Bethany Theological Seminary for many ears. The voice and throat were his peciality. It was he who taught me to nunciate clearly and to speak so that the ound of my voice carried the dramatic neaning of the words. During the anointng service last December, it was my esponsibility to read the scripture—ames 5. To my amazement, I read those amiliar verses with more feeling, drama nd clarity than I have for years. He had ot yet said a word that evening. He simly sat beside me in his wheelchair. His resence, his responsive listening, created a limate—surely there is genius in this—hat enabled me to read with my *being* ather than just my voice. How satisfying it s to read like that!

Alvin Brightbill is now ill. The diagnosis s colonic cancer in the pelvic area. It arries an ominous sound. He asked to be nointed.

David Rogers (Al's pastor), Olden Iitchell, and I met in a small chapel on ne third floor of Parkview Hospital in 'ort Wayne, Indiana, shortly after 9:30 .m. on the appointed day. The chaplain n duty that night helped us arrange the hairs into two semi-circular rows. Just as nese arrangements were completed, members of the family gathered—Al's wife, Iae; their daughter, Becky, and her husand; a granddaughter and her husband; ieces and nephews and their families; a ew close friends; and Dr. Brightbill imself in a wheelchair.

David Rogers stood and stated the purose of our gathering. He began the servce with a formal expression of praise. Olden Mitchell led an invocational prayer. read the scripture: "Is anyone among ou suffering? Let him pray. . . . Let him all for the elders of the church, and let nem pray over him, anointing him with il. . . ." After this reading from James, David Rogers interpreted briefly. hen he expressed admiration for Dr. Brightbill.

Al almost interrupted: "May I make my onfession? The scripture our brother read uite clearly calls for a confession."

He began to smooth out several rumpled papers on his lap, but he did not ead yet. He said to us, "An illness like mine has a demonic influence on the mind as well as the body. It has caused me to think thoughts that I would not have expected to enter my mind. I want to confess them."

Then he began to read slowly the words penciled across two pages (which I now have as I write). "God . . . I am such a stranger in this drifting space; I see your back but never see your face . . . I just can't seem to catch up with your intention for me, my wife, and children. . . . Please catch me up into your will, O God, Father of our Lord, Redeemer, Lord of life, and of life after life. Yours be the Glory—Gloria in Excelsis Deo!"

As Al picked up the third page, he turned toward his family: "Mae Esther, 53 years of precious privilege—53 years of creative endeavors—53 years of errors and misses. My mathematics is all wrong. In checking out my dates for institutional lectures, preaching missions, trouble-shooting at summer camps with over 4,000 campers—away from home.

"Mae, you paid a fearful price. My children were cheated. My home was virtually a half-way house.

"The truth is, dear wife, my times away from home overnight, sometimes week after week in the founding of youth camps, in actual calendar days and months and years, when added up by an adding machine amounted to twelve years, 11 months and 19 days.

"I have neglected Becka Mae, David L., Darlene, and Faith Ruth. But most of all, you, Mae. I ask for your forgiveness. It seems such a grievous burden now."

Mae got up from her chair in the front row, rushed over to Al, put her arms strongly around him, kissed him on the forehead, and said with consternation in her voice: "Alvin, my dear, why are you saying these things?"

There was a brief silence. She continued: "I'm not complaining about your having been away. Once when Becka Mae was very small, I took her to the park. Other children's fathers were there. You were away, and I complained. My mother said to me, 'Now, Mae, you always wanted to marry a minister. You did—now support him.' I have never complained since." One could sense as she spoke that though the sacrifice was real, it was a sacrifice that gave her life purpose.

Becky reached out and took her father's hand: "Daddy, you know we love you." He couldn't hear this reassurance yet. He wasn't ready for it. He turned toward us three pastors and said: "These brethren can understand me. They know how easy it is to cheat the family."

Others began to speak. Some mentioned his song-leading; others his camp work. A grandson-in-law, in worn overalls that had seemed in sharp contrast to the more formal clothing of everyone else in the chapel, said, "I have never known a grandfather, but you are like a grandfather to me." He spoke some word of endearment meant only for the ears of the old man.

We anointed Al then and prayed, we three pastors laying our hands on his head. In one way, it was hard to find words that would be acceptable offerings in that exquisite moment. In another sense, words didn't seem to matter. We didn't know what to expect from the experience, but we did have hope—strong hope. One miracle already was occurring: the healing of guilt, the miracle of reconciliation.

After the prayer, people came up to him. He reached out and put his arms around us all—around his grandson-in-law, around Olden Mitchell, around David Rogers, around me, around the chaplain who had never seen anything like this before. He spoke cordial words to each of us.

As people left I found myself walking down the hall beside Al. Becky was pushing him in his wheelchair. Mae walked on the other side. He confided again that he had been looking back over his life and had been troubled with this feeling of guilt lately. As he spoke, we could sense that the troubled feeling was beginning to be resolved. By the time we reached his room, our conversation was lighthearted. A deep chuckle rose within him and within us. I put my hand on his arm in farewell, as Becky wheeled him into his room.

His sleep that night, he told me a few days later, had been most peaceful. Then he remarked thoughtfully, "As a teacher of preachers, I have been concerned across the years to make definitive statements about grace and other doctrines. But so much of what we preachers say about doctrines sails over people's heads. There should be fewer definitive statements and more revelation. The other night in the chapel, we were the body of Christ." ☐

The Church of the Brethren and . . . PENSIONS

by Galen B. Ogden

Because the church invests heavily in its workers, and is concerned for their lifelong welfare, information about the Church of the Brethren Pension Plan is important to the entire church and not only to those enrolled in the Plan. The questions raised below are the ones addressed most commonly to the Pensions staff.

How long has the Church of the Brethren been involved in pensions, and for what reasons?

The Pension Plan was inaugurated by Annual Conference in 1943, for the purpose of providing age and survivor annuity benefits for ministers, missionaries, and lay employees of churches and church-related agencies.

How many persons are enrolled?

As of December 1, 1975, there were 1,246 members. Of this number, 277 were in retirement, including 103 spouses.

What are the assets of the Plan?

As of December 1, 1975, the assets totaled $14,284,214.01.

How is the Plan administered?

The twenty-five members of the General Board elected by Annual Conference serve as the Pension Board. Eight members of

the Pension Board form the Administrative Committee of the Plan. A staff of three persons carries out the functional responsibilities.

Is the Pension Board free to use or distribute the assets according to its own best judgment?

No. All assets must be invested and held in reserve as a resource to pay the annuities as members reach retirement age. In reality, the assets belong to the members who participate in the Plan and they are held in trust by the Pension Board.

How are the funds invested?

As of December 1, 1975, 56 percent was invested in bonds and 44 percent in stocks.

Who determines the investment portfolio?

The Pension Board in consultation with the professional counsel it engages—Alliance Capital Management Corporation of Chicago.

What control does the Pension Board exercise over investments? Does it avoid supporting the arms industry, for example, or firms that exploit human rights?

Yes, the Pension Board is concerned about the way its funds are invested and has adopted the same guidelines for this purpose as were approved by the General Board in 1972.

Has the decline in the stock market jeopardized the Pension Fund assets?

The investment portfolio is sound. While it is true that the market value of common stocks has declined dramatically in relation to book values, it is also true that the interest and dividend earnings have remained strong.

How much interest is currently being credited to each member's account?

Five percent annually. This compares favorably to other major denominational pension plans. In one recent period, three were higher, two were the same, and ten were lower.

Are church pension plans covered by the pension law passed in 1974?

No. But the Church of the Brethren Pension Plan is in compliance with every major requirement of the new law. All the accounts are fully funded. The employee's contributions are fully vested. Members do not lose their pension benefits when they terminate their employment with the Church of the Brethren or a church-related agency.

Opposite, from left: The Pension Board—Robert Greiner, treasurer; Anne Booth, assistant in pensions; Ina Ruth Addington, chairperson; Galen B. Ogden, executive.

Do all members receive the same pension benefits?

No. The monthly benefits vary widely since they are based upon the actual amount that the employer and the employee have contributed to each member's account.

What percentage of salary is to be contributed?

The member contributes four percent and the congregation contributes ten percent of the total salary.

What is meant by total salary?

It means cash salary plus (a) twenty percent if free use of a residence is provided, (b) the fair rental value if the twenty percent figure is not used, or (c) a cash rental allowance which an employer may give in lieu of the free use of a residence.

Should the cost of the parsonage utilities be added to the cash salary?

Yes, if the utilities are paid for by the congregation in addition to the cash salary. In many cases, however, pastors pay their own utilities and for tax purposes the church agrees that a given amount of the salary may be so used thus exempting that amount, or such portion of it as is actually needed to pay the utilities, from the federal income tax. Here, the amount allowed for utilities already is included in the total cash salary and is not to be added in again.

May more than four percent of a member's total salary base be contributed?

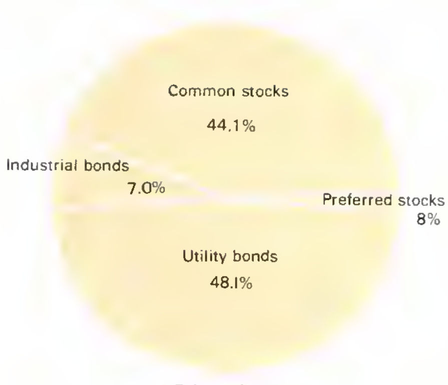
Yes. There is no maximum. Some pastors contribute more than four percent in lieu of buying their own homes prior to retirement.

May less than four percent of a member's salary be contributed?

Yes. An employee who is covered by Social Security may contribute as little as one percent, provided the congregation pays its full required contribution. However, contributions of four percent by the member and ten percent by the congregation are regarded as essential to an adequate pension benefit for the member.

May a congregation contribute more than ten percent of the total salary base?

Yes. A congregation may contribute up to twenty percent of a member's taxable salary.



Pension Plan Investments
as of December 31, 1975

Is the member required to pay federal income tax on congregation contributions which are above ten percent?

Not at present. Tax is deferred on all congregational contributions until the member begins to receive pension benefits.

Does the member pay federal income tax on his or her contributions?

Yes, unless the member and the congregation have signed an agreement for deferment of the tax.

When is federal tax paid on the tax-deferred contribution?

This money is subject to tax as the member begins to receive the pension benefit.

May lay employees of the church participate in the Pension Plan?

Yes, if employed on at least a half-time basis.

May ordained ministers become members and participate in the Pension Plan even though they are not employed by the church?

Yes. In such cases the minimum yearly contribution is $48 (four percent of $1200 minimum base).

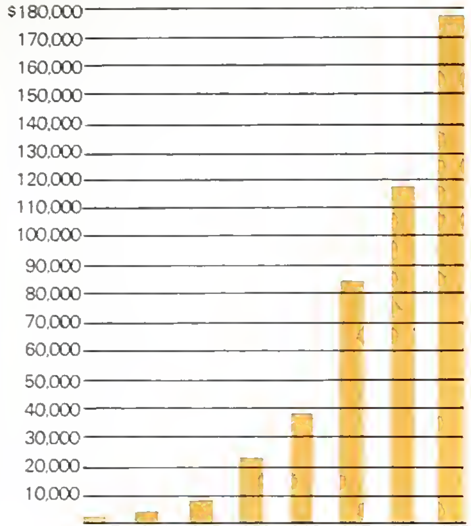
Does employment extend beyond the Church of the Brethren and its agencies?

It applies to all church agencies and church-related not-for-profit organizations, ecumenical as well as Brethren.

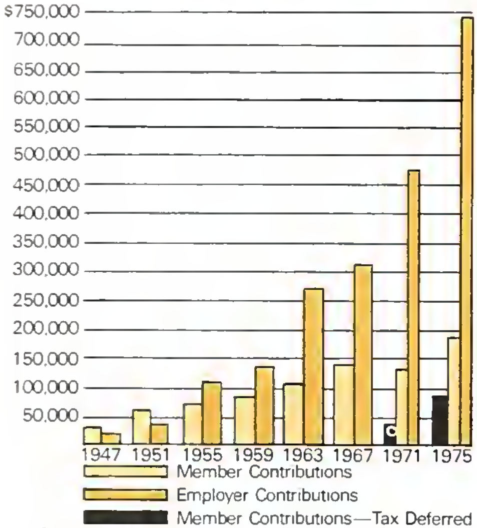
What happens when a member no longer is employed by the Church of the Brethren, an outside ecumenical agency, or a church-related not-for-profit organization?

The person is eligible to continue in the plan and if ordained, may continue to contribute.

If a member is no longer eligible to con-



Total Yearly Annuities Paid



Comparison of Member and Employer Contributions

tribute, what happens to the member's account?

The contributions remain in the plan credited to the member's account and continue to earn interest until the member elects to retire after age sixty. The total accumulation including interest earnings becomes the basis for determining the pension benefit.

May a minister withdraw the member contribution without giving up ordination?

Yes, but not without giving up or terminating employment with the church or a church-related not-for-profit organization.

What does a member lose by withdrawing member contributions?

The member loses the congregational contributions and forfeits all retirement benefits.

Why can the member not withdraw the employer contributions?

Employer contributions are paid into the Plan for the *retirement* benefit and not for other purposes. Congregations join together in providing retirement security not only for the particular leaders who have served them but in a larger sense, to help provide security for all who are enrolled in the Plan.

If the member chooses to forego the security established, the employer contributions are transferred to the Supplemental Fund for the benefit of other members.

When a member leaves the ministry or goes into some other profession is the employer contribution forfeited automatically?

No. Unless the member elects to withdraw the employee contributions, the entire accumulation remains in the fund and continues to earn interest until the member retires.

Can one withdraw the member accumulation at the time of retirement?

Yes, providing the member is no longer employed by the church or a church-related not-for-profit organization and providing the member is willing to forfeit the employer contributions.

What options are available with reference to survivor benefits?

A fifty percent survivor benefit is automatically continued to the spouse unless a seventy-five percent option has been elected.

The member may elect a seventy-five percent survivor benefit for the spouse. This option must be chosen two years prior to the date annuity payments are to begin.

The Pension Board is recommending to the 1976 Annual Conference that the Plan be amended to permit the election of a one hundred percent survivor benefit.

Does age at retirement affect the amount of the monthly annuity?

Yes. All annuities are calculated in reference to an actuarial table. The older the annuitant is, the larger the annuity will be.

For example, a single male member who is 65 years old and has an accumulation of $35,000 will receive a yearly annuity of $3,037. If he were 68 years old, the annual annuity will be $3,337 based on the same accumulation.

In calculating the annuity, is it anticipated that the entire accumulation plus interest earnings will be returned to the member and spouse?

Yes. On an average basis, the entire amount is used in paying the monthly annuities.

In the event that both the member and spouse die soon after retirement, is anything returned to the estate?

Yes, the member contributions plus interest earnings are always returned to a named beneficiary or to the estate.

What is the life expectancy for a couple who are both 65 years old?

A man who is 65 is expected to live to be 82, and a woman who is 65 is expected to live to be 86.

Is there a rule of the thumb for estimating retirement benefits at age 65?

Assuming a joint and fifty percent survivor annuity, and assuming the member and spouse are the same age, and assuming that the interest credits each year will be no less than at the current rate of five percent, the yearly pension benefit for a retiree at age 65 will be approximately $75 for each $1,000 of accumulation.

Is the church working in other ways at providing adequate assistance to long time servants of the church?

At two points. One is through the Ministerial and Missionary Service Fund which permits grants on the basis of individual need. This is especially important to those workers whose basic years of employment preceded the Pension Plan.

The second is the Supplemental Fund of the Pension Plan. Here, any increase in benefits must be given to a particular group of retirees on a uniform basis.

How many Ministerial and Missionary Service Fund grants are issued? At what yearly cost?

This year $59,000 is being disbursed to 67 persons in monthly grants. To make funds available, the General Board virtually has doubled its Service Fund appropriation the past two years, from $31,000 in 1974 to $61,000 this year.

The individual recipients are invited each year to respond as to the adequacy of the grant received.

Individuals, congregations, and districts are invited to contribute to the Ministerial and Missionary Service Fund. Last year, for example, the Women's Fellowship of Northern Indiana contributed $3,601.50.

The Pension Board is genuinely concerned for the welfare of the ministers and missionaries who have long served the church and is striving to administer the funds in an equitable manner. ☐

word from washington

An adequate health insurance system

by Tim Speicher

"Adequate health care as a basic human right" for everyone is the major premise of the 1974 Annual Conference statement on National Health Insurance. Testimony based on this statement has been presented before Congressional committee on several occasions (see Feb. MESSENGER, p. 8). Current perspectives hint that national health insurance could be a 1976 Presidential campaign issue.

As background and update on this issue, the Washington Office here sums up important aspects of the national health care concern.

Lack of adequate cost controls. Health care costs are rising much more rapidly than any other item in our national economy. Since 1950, the total Consumer Price Index has risen 112.5 percent; the medical care component has risen 191.1 percent. Such inflation is due partly to lack of coordination and planning in acquiring expensive equipment.

Inadequate private insurance system. Another factor in the high cost of health care is the emphasis on curative treatment rather than on preventive care. Private insurance covers hospitalization and crisis care, encouraging costly and unnecessary use of hospital facilities.

The United States is now the only major industrial nation in the world without a national health insurance system. The existing mixture of private insurance and government programs (Medicare, etc.) includes large deficiencies in terms of people and services covered. The less expensive and more desirable forms of preventive and outpatient services are not used since private insurance policies almost never cover them.

Health care as a right cannot be upheld while financial considerations discourage many people from seeking needed treatment. Our Brethren statement stresses that everyone should have access to the best available care, including preventive as well as curative and rehabilitative treatment. Yet, ability to pay is probably the largest single factor in determining when and where a person seeks medical help.

A national health insurance system would more efficiently use the $118 billion currently spent each year on health by patients and private insurance.

Inefficiency of the health delivery system. The idea that "medicine" and "health" are synonymous is a most common misconception. Medical treatment is only one aspect of good health. The current emphasis on the treatment of crisis illnesses allows relatively limited attention to be given to "health maintenance," i.e., prevention, early detection, health education and promotion.

Also, fragmented health services fail to provide continuity of care. Patients often require attention by a family physician, one or more specialists including surgeons, convalescent care, and post-hospital follow-up care. Even a person with substantial resources now has trouble effectively using this fragmented system.

> *Quality health care is the right of each individual, regardless of race, creed, color, or income, and the responsibility of the government to provide.*

Maldistribution of personnel and facilities. Too many people lack access to medical care services. Too many communities are unable to attract needed professionals. Rural and inner city areas which need health care the most, have the least access to good physicians.

To further complicate the distribution problem, the number of general practitioners (family doctors) is decreasing while the number of speciality physicians is increasing. This fact has significance when the concept of comprehensive preventive care for the *whole* person is being recognized as essential for good health. Thus, there is a need for more paramedical personnel to provide supportive services for the family doctors, nurses and technicians.

Lack of adequate quality controls. There are substantial variations in the quality of health care delivery. Differences in income of doctors and health professionals have little to do with the quality of care or the professional expertise involved. Instead of a unified control system, there is a mixture of relatively independent, self-regulating and diverse health professionals and institutions.

Hospitals have medical reviews by peer groups and other internal supervision. The effectiveness of these controls varies widely and in many cases is seriously deficient. For patients outside a hospital, controls tend to be limited to consultations or malpractice suits.

Consumers across the country, especially the poor, need an effective voice in their health care process. Our Brethren statement stresses that consumers have representatives at every level of the health delivery administration.

These are the major problems of our national health care system. A national health insurance program could bring the needed reform by establishing a national health care budget or trust fund which is based on ability to pay; by assuring that health care coverage is comprehensive and available to everyone; by developing and efficiently using needed personnel, facilities and research; and by providing for quality control with consumer representation. Emphasis should be placed on preventive services, health maintenance, and education for community and personal health, as well as diagnosis and treatment of illness or injury.

Only two of the many bills before Congress attempting to solve various aspects of the health care problem come close to providing most of these reforms. They are The Comprehensive National Health Care Act of 1975 (H.R. 10088) introduced by Rep. Andrew Young, and The Health Security Act of 1975 (H.R. 21 and S.3) introduced by Rep. James Corman and Sen. Edward Kennedy.

More specific information on these bills and other aspects of health care problems is available from the Church of the Brethren Washington Office, 100 Maryland Avenue, N.E., Washington, D.C., 20002. The efforts of the Washington Office needs the support of Brethren. You can provide this by writing your congressional representatives as well as sharing concerns in your community. ☐

On WCC, personhood, fringe benefits

William Baker

Don't make WCC a stumbling block

Much has been said and printed about the World Council of Churches' assembly in Nairobi, Kenya, held last November-December. Despite positive action, there has been negative criticism and controversy arising from positions taken. In this brief space, I would like to speak to voiced criticisms of that body in a spirit of Christian love.

Along with many Brethren, I have some reservations about certain activities of the World Council of Churches. However, let it be said at the outset that no human organization is without fault and any judgment must take that into consideration.

Many people are wary of large bureaucratic structures, whether political or religious, simply because they so often become self-serving institutions and thereby lose touch with the common ordinary individual. Many sincerely feel this is true of the WCC when policy decisions are made that certainly do not speak for them.

One of the longest-standing criticisms of the WCC is a tendency on its part to adopt or reflect a more liberal and/or Marxist philosophy regarding social and political issues. Some credit this to the growing influence of Third World churches and participating churches outside the free world. There may be some justification in this. Where is justice when the WCC condemns South Africa for apartheid but remains strangely silent or tables resolutions concerning social and religious persecution in the Soviet Union? Where is justice when member churches of North America and Western Europe finance nearly three-fourths of the WCC budget and yet resolutions and policy decisions reflect the interests of churches from Communist and Third World nations?

A concern among many Brethren is the WCC Program to Combat Racism. It is an established fact that large sums of money are given by the WCC to revolutionary groups to combat oppression in developing countries, the money to be used for humanitarian and medical purposes. But deeper philosophical questions arise. These "liberation" groups use weapons and violence to achieve their goals. Is not the WCC giving moral justification and encouragement to their cause by funding them? How do we as Brethren relate such action to our doctrine of biblical nonresistance?

There are those across our Brotherhood who blame declining membership on our denominational affiliation with the WCC. It is true that Brethren have left our churches and united with independent fellowships. However, I submit that we not look for a scapegoat to blame declining membership on if we ourselves have failed to witness for the Lord where we are. Furthermore, it would be difficult for many Brethren to accept the commercial gimmickry and Wall Street methods used by some independent churches to lure new members.

We also read and hear from premillennial believers how the WCC is to be the forerunner to the apostate religious system that unites with the anti-Christ of the end-time. I submit further that neither they nor we are God and to attempt to predict and pigeonhole events and institutions into God's eternal plan for human history is to do him an extreme disservice.

These concerns are raised only to engage in constructive debate and perhaps formulate a more thorough evaluation of WCC involvement and our relationship as a denomination to it. Let me strongly advocate that the WCC should not be an issue in any local Church of the Brethren. It will only become an issue if it attempts to dictate what we have to believe or how to act in spiritual matters. Let's not make the WCC a stumbling block to our life and Christian witness.

Our oneness as Christians rests solely on the Lord Jesus Christ and not in a temporal, ecumenical organization. Our job is to serve Christ where we are and live a life that brings honor to God. When we do this, affiliation with any religious organization becomes totally irrelevant. What we do for Christ is eternal and everlasting. ☐

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Fran Clemens Nyce

Toward acceptance of personhood

As has often been the case in human liberation movements, people of the church have lagged way behind in proclaiming the good news that women and girls and men and boys are persons of equal worth, and that they should think of themselves and be valued by others accordingly.

It is encouraging that people in the church are now beginning to struggle, though awkwardly and reluctantly, with the sin of male domination that has spilled over into the church from the world around us. Unfortunately, our English language was not forged by persons for whom maleness and femaleness were seen in the same way that Jesus seems to have regarded them. Now as we are searching for ways in which we can express a more Christian view, we are handicapped by the baggage of male-centered speech forms which both reflect and help perpetuate the images of male superiority and dominance.

It is disappointing that Lucile Brandt, a master in the use and teaching of the English language, should fail to acknowledge that God is not limited in communication to past or present forms of our own language. Clearly, she has not yet understood the meaning of the women's movement, and so has painted a seriously distorted picture in her December 1975 "Here I Stand" article.

I find it a warming and beautiful experience to see poets and musicians and worship leaders trying to deal with the problem of language exclusiveness, and creating new verbal images that express a more Christlike view of the wholeness of humanity. Language is a strong cultural force, and it resists change, but words after all are only inanimate vehicles through which human thought and emotion and values are communicated. Languages do change. When a speech form no longer serves the meaning and values of the speaker, it will fall into disuse.

My own dismay at the Dayton Annual Conference was for a reason just the opposite of that expressed by Mrs. Brandt. I am impatient with the slowness of our church to recognize the sexism which handicaps us. Very few persons in the church seem interested in listening to the voices—male and female—that are calling the church to a more Christian view of the worth of human beings. We women involved in the "movement" do have a sense of humor and are quite capable of laughing at ourselves, but I wonder if the amusement and laughter that sometimes still greet efforts to help the church become aware of this concern are not a nervous substitute for willingness to face the issue.

Although I had attended many Annual Conferences before Dayton, for the first time at Conference I felt that because I am a woman much of what was being done and said in the name of the church was not really fully intended for me. I had always come away from Conferences feeling good to be part of the fellowship of the Brethren, and not a little proud of my church and all it stands for and does around the world. But at Dayton I felt a deep alienation and anger and sadness growing in me. I felt that although we Brethren are now willing to concern ourselves with injustices in relation to persons of another skin color, we have not yet been willing to act seriously in our church life on the truth that "in Christ there is no male or female." I knew for the first time deep inside how blackness must feel.

Language was not the only reason. It was also the ballot. I saw the names of some highly qualified women on the conference ballot, but disproportionately few of them were voted into office by the delegates. In an election where there is a vote without a campaign and the voters do not know the candidates, as is true at Conference, it is practically impossible for a woman to win a vote, if she is paired with a man on the ballot. And in spite of our professions about the priesthood of all believers, it is a double disadvantage at Annual Conference voting time for a woman who is not an ordained minister.

I do not know what it will take for the church to recognize our sexism and deal with it. It will no doubt involve the training of seminary students and ministers, sensitizing of parents and church school teachers, and active leadership on the part

Herald Press

PRESENTS

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of the General Board and its staff, Annual Conference, districts, and local churches. Women as well as men will need to be willing to ask ourselves if we have not allowed our attitudes in the church to be molded more by the society around us than by the mind of Christ regarding maleness and femaleness.

Meantime, I believe that language does have its effect on the way in which women are regarded in the church and elsewhere. I am no longer comfortable to have to translate all the male language into words that include me and all other women.

My growing sense of alienation at Dayton reached its peak at the Sunday morning worship, where the preacher brought the message that we are now "sons of God." Suddenly, my translation equipment completely broke down, and I came away from Dayton filled with feelings of frustration and anger that had been mounting the last part of the week. They are still with me.

I want our church to become a fellowship of persons who accept themselves and each other as persons for what we are. I want our church to call out and use the best gifts of men and women, ordained and unordained. I want boys and girls in the church to grow up with encouragement to regard themselves as persons of equal worth in the church and in the family, as well as in God's sight, with their interests and potential developed regardless of sexual stereotypes. I want each woman and man to be able to take their sense of worth from their own personhood, not secondhand as someone's wife or husband. I do not want to feel like a second- or third-class person in the church because I am neither male nor an ordained minister.

The "women's movement" has moved up on my list of personal priorities, and the Dayton Annual Conference was a strong reason why. □

Viola N. Whitehead

The Christian's fringe benefits

One day recently I met in the laundromat a young mother whose eyes glowed with enthusiasm as she discussed her church. She urged me to come there, even after I had assured her that my husband and I were active members of another congregation. It was very evident that she was certain hers was the only true religion.

As I mused on her urgency, I remembered that as a young girl I had felt the same way about my church. I was born and bred in the Church of the Brethren; my father and mother were both ordained ministers, and Bible study was a part of our daily life. My grandparents were all devout members of the same church and held the same belief and I had no other thought but that we were right.

Now, however, I realize that my grandparents' church a hundred years ago was far different from our Church of the Brethren today. Many forms they considered essential have passed away: plain clothing, hymns without harmony or instruments, separate benches for the sexes, free ministry, etc. Dozens of *their* essentials have been discarded; we have kept what *we* consider essential. Now as I thought of my young friend and her discussion (which I thoroughly enjoyed) I began to wonder. What *are* the *true* essentials of the Christian religion? What must be kept throughout the generations to come?

I have always believed in the importance of trine immersion . . . but my Quaker

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BUS TOUR—Annual Conference via Roanoke and Nashville (Grand Ole Opry) to Wichita. July 23-August 3, 1976. Write J. Kenneth Kreider, R. D. 3, Box 660, Elizabethtown, PA 17022.

WANTED—Retired couple to live in Pence Cottage at John M. Reed Home. Desire persons interested in doing part-time work in the Home or on the grounds. Byron J. Wampler, Administrator, R. 2, Box 301, Limestone, Tenn. 37681.

WANTED—To buy, good copy of "The Descendants of Jacob Hochstetler," by Rev. Harvey Hostetler, The Brethren Press, 1912. Write Leonard L. Hostetler, 28847 Route 8 Starner Avenue, Elkhart, Ind. 46514.

friends have received the baptism of the Holy Spirit without water.

I have always received a rich blessing in the washing of feet . . . my Catholic friends feel the "body of Christ" placed upon their tongues.

I believe in the early prophets . . . my Mormon friends believe in these and also in the revelations of latter day saints.

I accept the Bible as the inspired Word of God . . . few Christians who gave their bodies to be burned ever knew of the Bible, and too few Christians of today know it well.

I believe in a social religion (as *our* church knows it) . . . and also the evangelical import of the Great Commission.

I feel that I am a Christian . . . but I never have spoken in tongues, as my Pentecostal friend is convinced that I should.

What, I questioned in my midnight meditation, what *is* essential to the Christian religion?

Then it seemed to me that I heard the voice of the Master: "I am the Way . . . " and the devout Apostle Paul: "Believe on the Lord Jesus Christ, and thou shalt be saved."

Then into my mind came a picture of a long country road, leading straight to the far distant hill, topped by a glorious sunset. And along the highway, not on it but close beside it, were many beautiful flowers, and trees, a home, a school, a church spire, a cross. "These," I thought, "these are fringe benefits along the Christian Highway, giving inspiration and beauty and deep spiritual blessings to those who travel toward the glories of Eternal life. But the way itself—the essential—is acceptance of Jesus Christ as the Son of God, sent to redeem the world."

That, I believe, is the tie that binds all Christian people together—those in the day of my grandparents and in our present day. All people who travel on that narrow way, who hold a sincere belief in Jesus, may be called Christians. And may we all appreciate and gain rich blessings from the "fringe benefits" along the Way!

So musing, I went to sleep, content. ☐

ANNUAL CONFERENCE BULLETIN

ART EXHIBIT—Association for the Arts requests art/crafts entries. Exhibit coordinated by "Art for Hunger." Artists encouraged to allow works to be sold with 50% sale price for a hunger alleviation project, 50% to artist. Write: Mrs. Claude Wolfe, 717 Bond, North Manchester, Ind. 46962.

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Robert Hoyer seems to be writing to each of us when he says, "Give forgiveness a try." Although it can be difficult, sometimes totally contrary to our feelings, it is important to the church and its members. This book shows *why* the act of forgiving is so important and points the way to overcoming some of the common stumbling blocks that stand in our way! Paper, $3.25

Gifts of the Spirit

Kenneth Cain Kinghorn discusses the controversial gifts of speaking in tongues, healing, and exorcism in this very contemporary book! Interest in the gifts of the Holy Spirit is more prominent now than ever—thousands of people are searching for something to believe in. This timely book will help them in their search. Paper, $3.25

Success Is a Failure Experience
Male Liberation and the American Myth of Success

William L. Malcomson offers a frank, low key, yet thoroughly researched look at the middle-aged American male and the success-failure myth he faces in the career world. The expectations for achievement and perfection have made many the victims of ulcers, heart attacks, and suicide. Part one focuses on the situations and their development while part two emphasizes positive themes showing ways to rise above it all! $4.95

What the Bible Says
A Systematic Guide to Biblical Doctrines

Foreword by Billy Graham
Edited by Lewis Drummond. This concise, three-part study of biblical doctrines by English scholars is an outstanding study aid. Each of the three sections is subdivided and broken down into specific topics. Each of the subtopics has specific scripture references and explanations. It is an amplification of biblical truths. $5.95

at your local bookstore
abingdon

You Say You're Depressed?
SUCCESS IS A FAILURE EXPERIENCE
William L. Malcomson
Seventy Times Seven
Robert Hoyer
Gifts of the Spirit
WHAT THE BIBLE SAYS
Edited by LEWIS DRUMMOND

Some small illumination about ourselves

by Frederic A. Brussat

Lies My Father Told Me

Directed by Jan Kadar
A Columbia Pictures Release

We enter the movie theatre and sit down. The lights go out and we secretly hope for a miracle—some small illumination about ourselves and our world. *Lies My Father Told Me* is just the movie for believers in miracles. In the depiction of a love story between a six-year-old boy and his grandfather, we learn a little about the joys and pains of growing up. We see how a religious understanding of life can be salutary. And since everything about this picture is so simple, human, and lifelike, we draw a little closer to our own childhood memories—what it was like to first encounter the mysteries of travel, nature, competition, sex, deceit, defiance, and death.

Ted Allan's 1949 short story "Lies My Father Told Me" has gone through a variety of incarnations in print, on radio, and on tv. Jan Kadar—who won the 1965 Academy Award for Best Foreign Film with The Shop on Main Street—was enthusiastic about bringing this touching work of art to the cinema screen. Mr. Allan could not have found a better director. Kadar is a masterful craftsman in the humanistic tradition of international filmmaking. His low-keyed naturalism and lyrical cinematic sense are well-suited to the subtle blend of realism and mystery that are at the heart of this story.

Young David (Jeffrey Lynas) lives with his money-hungry father (Len Birman), his long-suffering mother (Marilyn Lightstone), and his grandfather Zaida (Yossi Yadin) in a Montreal immigrant neighborhood. The time is the late Twenties. The curious and impressionable boy is drawn to Zaida, a junk dealer who buys and sells rags, old clothes, and bottles. David takes care of his grandfather's aging horse Ferdeleh, treating the animal like a pet and a friend. On Sundays he accompanies Zaida on his wagon, traveling down the backstreets of Montreal. It's a world of adventure. A picnic in the park turns into a lesson about nature and God's care for creation.

"We remember the things in our past and our memories give us pleasure. That is nice. But we also remember because we must; it is our memory and our past that allows us to see ourselves as we are in the present, to understand and to grow."—Jan Kadar

When Mother brings home a new baby brother, David responds negatively, intuiting that he must now compete for his mother's attention. He turns to others for explanations of what he sees around him. In several very affecting sequences, David learns about sex and senses what a confusing thing it must be for adults. Even his grandfather has a hard time explaining to the boy what it is all about.

His father's dislike of Zaida troubles David, especially when he calls him "an orthodox miser" (Zaida won't give Father money for the invention of creaseless pants or other wild schemes). A troublesome neighbor also dislikes the horse and brings in the authorities to have the shed moved further away from her dwelling. David plays a prank upon her in defiant response.

The eventual deaths of Zaida and the beloved Ferdeleh immobilize David. The film ends on a self-conscious but breathtaking coda—a dream sequence wherein David sees his two friends alive in his mind's eye. Our memories too are an amalgamation of fact and fantasy. Uniformly excellent acting combined with a sensitive portrayal of a distinctive time and place makes *Lies My Father Told Me* an enchanting and thoroughly engrossing cinema experience. ☐

Jeffrey Lynas and Yossi Yadin, stars in "Lies," a film for "believers in miracles."

The Devil Is a Woman

Directed by Damiano Damiani
A Twentieth Century-Fox Release

A few years ago the general public might not have been ready for, or receptive to, a serious religious film like this one. But today the time is ripe. Our society is abuzz with spiritual quests and diverse religious practices. People are very interested in clarifying their values and experimenting with new forms of spirituality. They are not ashamed to admit their religiosity—whether it be traditional, modern, or both. Behind all this activity there seems to be one widespread and universal trend: a spiritual tug-of-war between traditional religious practitioners and religious humanists. Damiano Damiani's Italian-English production *The Devil Is a Woman* focuses its considerable energies on this phenomenon.

Although the film does deal with such religious themes as the problem of evil, the nature of spiritual pride, and the permanent unhappiness that comes from a life enslaved to guilt, the movie is more than a parable. It is a multi-dimensional work of art that also opens up such significant human concerns as love, freedom, sexuality, and power. This deeply moving cinematic experience cuts across all age groups and belief systems.

The story is set in contemporary Rome where Rodolfo (Claudio Cassinelli) is hired by a Polish priest, Polacco Badensky, to record his memoirs. The writer is given room and board in a Roman Catholic convent which serves as a lodging for visitors to the Vatican. The hostel is run by Sister Geraldine (Glenda Jackson), a zealously spiritual woman who has devoted her major energies to the "saving" of several wayward Catholics. Among the burnt-out cases in her care: Father Badensky who allegedly collaborated with the Nazis during the occupation of Poland in World War II; Prince Ottavio, a very distraught young man who has been caught in an incestuous affair with his sister; Bishop Marquez who sided with Castro's partisans during the Cuban Revolution; a worker priest who started a series of strikes; a theologian whose views are considered heretical; and Emily Conteras (Lisa Harrow), a Bolivian beauty who was implicated in the death of her husband when she came to the defense of her lover.

Through group therapy sessions with these six, Sister Geraldine hopes to reclaim their lives for God with meditation and prayer. Father Borelli, her assistant, serves as confessor and counselor to the most troubled among them—Prince Ottavio and Emily Conteras. Rudolfo decides to use his brand of religious humanism to help them as well. While Sister Geraldine is concerned about bringing their souls to an absolute dependence upon God, he is interested in liberating them from their dependence on her authority. Whereas she believes in spiritual freedom through obedience to God's law, he stresses the importance of celebrating life through the senses. Sister Geraldine is an ascetic; he's a sensualist. For her, life is a debt to be paid; for him, a gift to be enjoyed. The heart of the movie is the clash between Sister Geraldine's style of religion and Rudolfo's. Director Damiani has orchestrated the drama very effectively using both the convent setting—with its moody silences, bells, and rituals—and the music—modern variations on Catholic liturgical pieces—as a frame for this existential battle. The acting is uniformly excellent. ☐

turning points

Licensing/Ordination

Robert Bartel, licensed Nov 16, 1975, Long Beach, Pacific Southwest

Steve Flora, licensed Nov 16, 1975, Long Beach, Pacific Southwest

Ronald Frantz, licensed Nov. 9, 1975, Ridgeway, Atlantic Northeast

Ray Hileman, ordained Nov. 30, 1975, Middle Creek, Western Pennsylvania

Linda Carol Johnson, ordained Nov. 16, 1975, Dundalk, Mid-Atlantic

Juna Mae Kensinger, licensed Sept 28, 1975, Indiana, Western Pennsylvania

Robert Krouse, ordained Oct. 19, 1975, Trinity, Mid-Atlantic

Ernest Langenbach, licensed Nov 9, 1975, Chippewa Valley, Illinois Wisconsin

Terrell Mallow, licensed Oct. 10, 1975, Hyndman, Western Pennsylvania

Tom Powers, licensed Nov. 16, 1975, Mt. Morris, Illinois Wisconsin

W Harold Ringler, licensed Oct. 19, 1975, Meyersdale, Western Pennsylvania

Joe Roy, ordained Nov. 30, 1975, Wenatchee, Oregon Washington

Frank Selga, licensed Nov. 16, 1975, Long Beach, Pacific Southwest

Jane Small, licensed Nov. 30, 1975, Elgin, Illinois Wisconsin

Bruce Eugene Strine, licensed Nov. 9, 1975, Edgewood, Mid-Atlantic

Carol Wreath, licensed Oct. 19, 1975, Boulder Hill, Illinois Wisconsin

Pastoral Placements

Ralph Berg, from student, to Old Furnace, West Marva

Harold L. Bowser, from Union Bridge, Mid-Atlantic, to Gettysburg, Southern Pennsylvania

Tom Clark, to Howard, part-time, South-Central Indiana

James O. Eikenberry, from student, to Bethel, Nebr., Western Plains

Glen Jones, from Maple Grove, Northern Indiana, to Goshen College, Northern Indiana

James Linton, from Columbia City, Northern Indiana, to Grace Seminary, Northern Indiana

Robert Lowther, from other denomination, to Gladys, W. Va., West Marva

Allan L. Patterson, from Council Bluffs, Northern Plains, to South St. Joseph, Missouri

C. Reynolds Simmons, from Mt. Pleasant, Shenandoah, to Crab Run-Damascus, Shenandoah

Donald E. Wentz, from Nanty Glo, Western Pennsylvania, to Rockton-Greenville-Bethel, Western Pennsylvania

C. Edward West, from Flora, South Central Indiana, to Tire Hill, Western Pennsylvania

M. Guy West, from retirement, to Mt. Pleasant, Shenandoah

Wedding Anniversaries

Mr. and Mrs. James Baughman, Brodbecks, Pa., 60

Mr. and Mrs. Harry Black, Chambersburg, Pa., 50

Mr. and Mrs Price Dunahoo, Cloverdale,Va., 61

Mr. and Mrs. Clarence L. Eaton, Baltimore, Md., 50

Mr. and Mrs. Irvin Fifer, Hardin, Mo., 60

Mr. and Mrs John Hogan, Hardin, Mo., 60

Mr. and Mrs. Royal Johnson, Waterloo, Iowa, 50

Mr. and Mrs. Roy Kreitzer, Dayton, Ohio, 58

Mr. and Mrs. John Leyda, Hardin, Mo., 59

Mr. and Mrs. James Logsdon, Kansas City, Kans., 50

Mr. and Mrs. William Loucks, Ashley, Ind., 50

Mr. and Mrs. George McCoy, Modesto, Calif., 63

Mr. and Mrs. Joseph Minnick, Hardin, Mo., 50

Mr and Mrs Landon Myers, Cloverdale, Va., 50

Mr. and Mrs. Ray Shively, Modesto, Calif., 64

Mr. and Mrs. John Stump, Waynesboro, Va., 50

Mr. and Mrs Willie Wagner, Cerro Gordo, Ill., 65

Mr. and Mrs. Elmer Wampole, Hagerstown, Ind., 50

Mr. and Mrs. Lawrence White, Nappanee, Ind., 50

Deaths

Lucinda Anderson, 81, Marion, Ohio, Oct. 25, 1975

Pearl Anderson, 81, Glendora, Calif., Oct. 5, 1975

Martha E. Anthony, 75, East Berlin, Pa., Feb. 12, 1975

Blanche Auman, 71, Chambersburg, Pa., Nov. 14, 1975

Delilah Baker, 76, Bedford, Pa., Aug. 26, 1975

Stephen Bernard, 20, Beltsville, Md., Oct. 22, 1975

Galen G. Bollinger, Payette, Idaho, Oct. 20, 1975

Robert Boyer, 51, Bourbon, Ind., Dec. 2, 1975

Kevin Bradshaw, 9, Waterloo, Iowa, Nov. 20, 1975

Merritt D. Bristow, 72, Wilmington, Del., Nov. 18, 1975

Walter E. Carey, 81, Whittier, Calif., Oct. 23, 1975

Hugh Cloppert, 90, Dayton, Ohio, Oct. 26, 1975

Everette C Crawford, 81, Cloverdale, Va., Nov. 12, 1975

Hattie Deardorff, 89, Modesto, Calif., Oct. 5, 1975

Lon Denlinger, 71, Trotwood, Ohio, Nov. 2, 1975

Nina Dyer, 86, York, Pa., Nov. 5, 1975

Ethel Mae Ebey, 56, Pontiac, Mich., June 2, 1975

Edith Egolf, 67, Akron, Ohio, Oct 28, 1975

Lynn Elliot, 81, Mt. Morris, Ill., Nov. 30, 1975

Gernie Ferguson, 86, Silver Spring, Md., Oct. 24, 1975

Harold Fry, 69, Ashland, Ohio, Oct. 23, 1975

Mabel Furlong, 85, West Milton, Ohio, Oct. 17, 1975

Lily E. Gonder, 77, Lititz, Pa., Nov. 3, 1975

Pearl Grove, 78, Astoria, Ill., Nov 11, 1975

Dorothy E. Grumbine, 60, York, Pa., Nov. 4, 1975

Elizabeth Hamer, 86, Waterloo, Iowa, Oct. 19, 1975

Mollie E. Harshbarger, 86, De Graff, Ohio, Nov 6, 1975

Josie Heaston, 86, North Manchester, Ind., Nov 22, 1975

Harley H. Helman, 88, New Carlisle, Ohio, Nov. 15, 1975

Mary Hoskins, 92, Marcum, Ky., July 31, 1975

Francis Kaff, Haugen, Wis., Sept. 25, 1975

C. Ray Keim, 81, North Manchester, Ind., Oct 26, 1975

Hazel Lahman, 78, Franklin Grove, Ill., Dec. 6, 1975

Velma Fager Lapp, 78, La Verne, Calif., Dec 12, 1975

Albert Lawson, 58, Eden, N C., Dec. 8, 1975

Veda Liskey, 59, Harrisonburg, Va., Dec. 17, 1975

John Funk Locke, 72, Maurertown, Va , Dec. 18, 1975

Rufus Longenecker, 62, Talmage, Pa., Nov. 8, 1975

Treva Loughman, 79, Covington, Ohio, Nov 12, 1975

Frank Lucore, 68, Lakeside, Mont., Nov. 22, 1975

Edith Malone, 94, Roaring Spring, Pa., Nov. 14, 1975

Nellie B. Mathews, 85, N. Manchester, Ind., Dec. 31, 1975

Nina Messamer, 92, Modesto, Calif., Dec. 8, 1975

Mary Middlekauf, 80, Mt. Morris, Ill., Dec. 9, 1975

Glaydon Miller, 67, Mt. Morris, Ill., Dec. 16, 1975

Alice C. Mohr, 82, Quakertown, Pa., Nov. 23, 1975

Clarence Montz, 86, South Whitley, Ind., Dec. 14, 1975

Blair Musselman, 75, Claysburg, Pa., Dec. 16, 1975

Gladys Paige, 60, Loganville, Pa., Nov. 27, 1975

William Phillippi, 81, Surrey, N Dak., Nov. 9, 1975

Raymond Pollock, 74, Adel, Iowa, Nov. 23, 1975

Minnie White Range, 96, Jonesboro, Tenn., Dec. 4, 1975

Elsie Renninger, 53, Lewistown, Pa., Dec. 1, 1975

Arthur Rice, 69, Johnstown, Pa., Dec. 1, 1975

Harry Schellhammer, 69, Johnstown, Pa., Dec. 13, 1975

Hattie C. Slagle, 82, York, Pa , Dec. 17, 1975

Helen Petcher Stanford, Mobile, Ala., Oct. 25, 1975

Robert W Stump, 54, York, Pa , Dec. 6, 1975

Ruth Terry, 66, Roanoke, Va , Nov 25, 1975

Pauline Thompson, 63, Marion, Ohio, Dec. 18, 1975

Hazel M Zwanziger, 80, Omaha, Neb., Oct. 20, 1975

LEADERSHIP GROWTH & RENEWAL

A questionnaire returned from the congregations of the Church of the Brethren has indicated that there are many "small groups" in existence. They are intergenerational, short-term, long-term, issue-centered, book-centered, worship-centered, or combinations of a number of these.

The small groups may issue out of Lay Witness weekends, Serendipity Workshops, consciousness-raising weekends for men and women, human relations labs and marriage enrichment seminars. Some groups focus on prayer, meditation, or Bible study. Some are designated as training or action groups for the purpose of outreach in the community.

Key to the success of any small group are the resources and the leadership. Unskilled leadership, inadequate resources, or good resources inappropriately used will cut the life expectancy or usefulness of any small group, no matter how good its intentions. Persons wishing to give significant human and spiritual leadership to small groups need to have occasional renewal through new resources and through training experiences.

Let's look at selected resources and training opportunities. Personally, I recommend very highly all or any of the following materials and events. The persons involved in producing these resources come from a sound biblical perspective, one that takes seriously the church and the world.

Faith/At/Work

Located at Columbia, Md., *Faith/At/Work* is an organization of men and women who believe that they can deal with contemporary issues in very real and concrete terms. They dodge neither the human relations side of questions nor the centrality of the gospel in the lives of persons and communities.

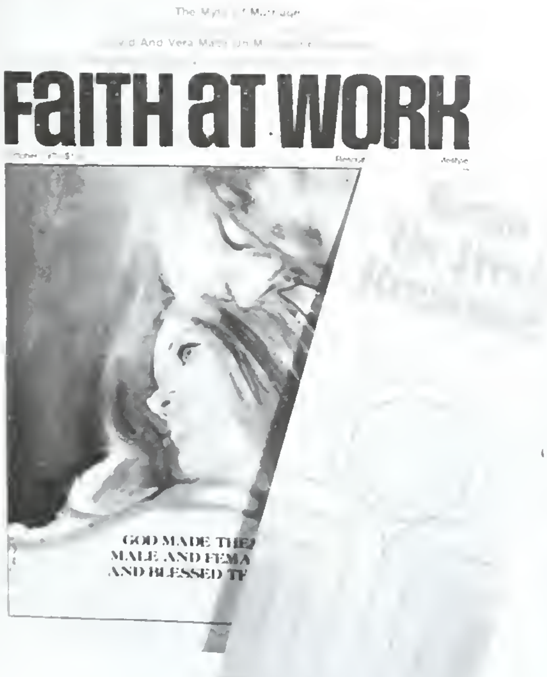
Faith/At/Work also is a magazine published by the people in Columbia in conjunction with Word, Inc. Small group leaders will find help in such regular features as "Emergings," listing resources and events, and "Ideas for Groups," giving activities and suggestions for small group life.

The magazine *Faith/At/Work* will inform you and involve you in the most exciting and significant Christian movement in years. Contributing editors include Lyman Coleman, Esther Howard, Bruce Larson, David and Vera Mace, Keith Miller, Bill Milliken, Karl Olsson, Robert Raines, Wes Seeliger, and many others.

To subscribe, write *Faith/At/Work* Magazine, Box 1790, Waco, Texas 76703. 8 times a year, $8.00.

Further, *Faith/At/Work* is Leadership Development. In its leadership training institutes you are invited to spend six days with sixty others in a live-in experience of group process, personal growth, sharing, caring, teaming, handling conflict, and celebration.

Persons wishing to give significant human and spiritual leadership to small groups need to have occasional renewal experiences. Here are some materials that show resources and training opportunities. They are the products of persons with a sound biblical perspective.


FAITH AT WORK
GOD MADE THE
MALE AND FEMA
AND BLESSED T

SKILLS: AWAKE!
SKILLS AWAKE
Side 1 Leader's Introdu
Side 2 Training Sessions 1 & 2
Lay Renewal Atlanta
The step beyond the small group movement
The Base Church
Creating Community through Multiple Forms
by Charles M. Olsen
HOUSE CHURCHES
SHARING GROUPS
KOINONIA GROUPS
PRAYER GROUPS
CELL GROUPS
MISSION ACTION CADRES
BASE ROUPS
BASE COMMUNITIES
COMMUNAUTE DE BASE
TASK FORCES

You will be encouraged to develop awareness of strategies, skills, and resources of ministry available in scriptural faith and in interpersonal disciplines. Location of 1976 Institutes include California, Kansas, Illinois, Pennsylvania, Colorado, and the New England area.

For more information, please check the box in the lower right hand corner of this article. Scholarship aid may be available in some cases.

Skills Awake! series

"Skills Awake" is a ten-session series of tapes and workbook material developed for the training of leaders of small groups. The narrator and editor of the material is Charles M. Olsen of the Institute of Church Renewal in Atlanta.

The objectives of this series are: 1. To develop an understanding of the small group life and process. 2. To develop skills to initiate, enable, and terminate such groups. 3. To develop self and group awareness. 4. To make biblical and theological connections and reflection. 5. To relate the small group to the larger church system.

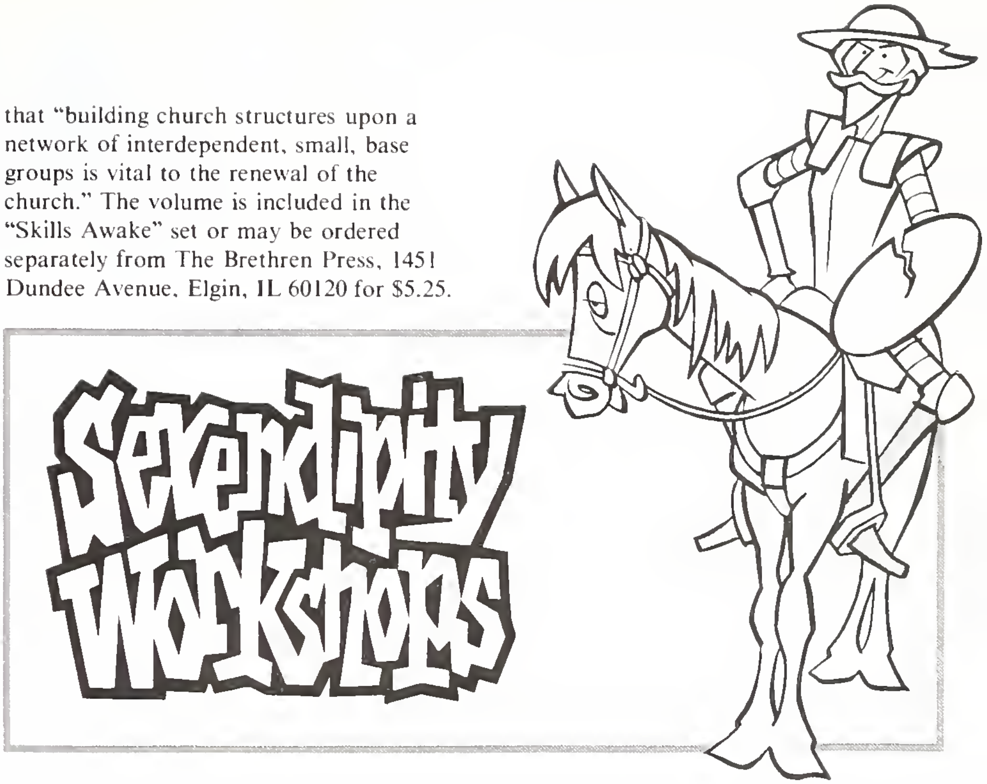
Olsen insists that small groups are not simply those groups that may be brought into existence for a special purpose such as Bible study, but are also existing groups such as church boards, committees, choirs, and church school classes. Therefore the tape series is for the training of all leaders, with special emphasis on small group leadership.

"Skills Awake" was tested in several congregations of the Church of the Brethren. Evaluations revealed a few weak points, but generally it was rated as strong resource commended for use on your own.

A set of three tapes, 10 workbooks and a copy of Olsen's *The Base Church* is available from Lay Renewal Publications, 1610 LaVista Road, N.E., Atlanta, Georgia 30329 for approximately $25. Or you may rent or borrow a set for use or review from Hiram Frysinger, Church of the Brethren-District Film Library, 5505 Union Deposit Road, Harrisburg, PA 17111, or by forwarding the form attached.

The Base Church by Charles M. Olsen is an excellent book, which suggests that community can be created through multiple forms. He calls these forms "Base groups."

The Base Church is the step beyond the small group movement. Olsen's thesis is that "building church structures upon a network of interdependent, small, base groups is vital to the renewal of the church." The volume is included in the "Skills Awake" set or may be ordered separately from The Brethren Press, 1451 Dundee Avenue, Elgin, IL 60120 for $5.25.



Serendipity experiences

Many Brethren have been involved in Serendipity Workshops or have heard of such workshops. Now Lyman Coleman is offering "advanced" workshops and "graduate" labs.

The advanced workshops will be offered during the school year on Saturdays—a nine-hour experience. The purpose will be to go into greater depth in group skills, techniques, church and classroom models, leadership, theory and practice, and approaches to Scripture.

The graduate labs will be two-and-a-half days during the summer and will have the purpose of equipping others to lead serendipity events with practice teaching, case histories, systems, curriculum design, and philosophy. Dates and places have not yet been set.

For further information about these workshops and labs write to Serendipity House, Box 461, Scottdale, Pa. 15683.

KY-RO newsletter

A quarterly newsletter, *KY-RO*, focuses on the development of human growth and faith awareness for persons and small groups. Written and developed by Parish Ministries leadership development staff, *KY-RO* is available through AGENDA and was mailed for the first time in the February issue. If you do not receive AGENDA you may ask your pastor to share the *KY-RO* newsheet. Or perhaps you would like to be put on the mailing list (check the corner box). *KY-RO* will carry editorials, news on training events, critiques on resources and many other features centering on the small group" and the local church.—RALPH G. MCFADDEN

I am interested in the following:
( ) Information on Leadership Training Institutes, Faith-At/Work
( ) Reviewing "Skills Awake!"
( ) Receiving KY-RO regularly
( ) Purchasing *The Base Church* ($5.25)

Name ____________________

Street ____________________

City ____________________

State ____________________

Zip Code ____________________

Clip and return to Ralph McFadden, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, Ill. 60120.

A spirituality for combat

In the middle of the night two years ago, a Brethren family en route to Annual Conference awoke to the sounds of a prowler removing the screens from their motel window. Intuitively, the woman shouted across the darkened room, "God loves you." Her husband followed with the question, "Can we help you?" The intruder fled.

The sharing of the unexpected word and the imparting of Christian grace occurred in a quite different kind of confrontation in Portland, Maine, last September. The Episcopal House of Bishops after intense debate was about to vote on the censure of the bishops who had officiated at the unauthorized ordination of eleven women to the priesthood.

Shortly before the vote one of the men named in the censure resolution, Bishop Robert L. DeWitt, said with fervor, "I urge you not to be fearful. Be apostles of truth. Do what you think is right and God will bless you."

Immediately after the roll call vote, 119 to 18 with 7 abstentions, Bishop Edward R. Welles, who was censured with Bishop DeWitt, rose to exclaim, "I am wonderfully conscious of your love for me and I reciprocate it fully."

In central Indiana last November a memorial advertisement appeared in the *Lebanon Reporter*, a message from the parents of a youth shot and killed by a local policeman. The 17-year-old was slain in a grocery store robbery, when he pointed a gun at the policeman. Through the advertisement the youth's father, a contractor and part-time minister of the Green Street Wesleyan Church, responded to a letter in the *Reporter* that was critical of the police officer. Addressed to the citizens of the community, the advertisement stated in part:

"I trust some way, somehow, you'll have God-felt mercy and forgiveness toward my son Stan, to forgive his deed, and have sympathy for Officer Slagle for the badge of sorrow he feels and will wear silently and unseen. . . .

"A few more words to all the young people, friends, and acquaintances of Stanley's. Please do not allow a root of bitterness to spring up in your hearts, but rather look before and after and remember Stan and life in its more beautiful moment. . . ."

Surprising responses, these, surely issuing out of lives under God's leading. Serenity in the face of adversity. Directness in the place of evasiveness. Affirmation in the midst of anguish.

Such incidents give dimension to a theme currently being accented in global Christian circles — "spirituality for combat." By this is meant putting holiness into action, combining contemplation with service, approaching one's struggles in a way that they become part of one's worship. It is opening ourselves to God, who in turn opens us to others.

To attain spirituality of this level is to train for it through the practice and discipline of prayer. It is to turn to prayer not only in the crises of life but in the everydayness of life. It is to pray for others as for oneself.

A spirituality for combat, or engagement, is not to withdraw into a private realm. It is not to use one's religion for personal escape. "Two things happen when we pray," Thomas Kelly wrote. "We become detached from the world and we become committed to the world."

Spirituality for combat is to enter into Gethsemane and emerge refreshed and resourceful. It is to find cause for celebration in the midst of struggle. It is to allow the power of God to shape our lives and our responses to persons and needs around us.

Go, in peace, but also in engagement, in spiritual combat, in the name and spirit of Christ. — H.E.R.

SET FREE TO SERVE

1976 ANNUAL CONFERENCE

July 27—August 1, Wichita, Kansas

The 190th Annual Conference will reap its blessings in the wheatlands of America. Business considerations, worship experiences, Bible study, and fellowship will bless an estimated 5,000 Brethren who will gather there. The wide, open spaces of the Plains and a growing consciousness of the world's real needs may add depth of meaning to the conference theme, which catches up through scriptural allusions values and qualities dear to the Brethren—the genius of service and the need for freedom in the world.

You can join the many persons already involved in conference preparations by volunteering to help during conference week and by returning the appropriate forms below.

VOLUNTEER HELPERS

I am volunteering my help with conference tasks I have marked below. I have numbered them in order of preference. I plan to arrive at Conference on July _____.

- _____ Registration (type badges, collect fees, sort cards)
- _____ Ushers (business and general sessions)
- _____ Child care services
- _____ Messengers (Standing Committee and conference business sessions)
- _____ Tellers (Standing Committee and conference business sessions)
- _____ Information desk
- _____ Ticket sales
- _____ Mail distribution

Please circle	16-22	22-30	30-40
approximate age:	40-50	50-60	60-70

Name _______________________

St./RFD _______________________

City ___________ State ________ Zip _____

Additional volunteers may indicate on a separate sheet their interest in serving.

CHILDREN'S ACTIVITIES

For school age children, 6-11 years
Please enroll my child (children) for the following days at Annual Conference.

_____ Wednesday _____ Friday

_____ Thursday _____ Saturday

Parent _______________________

St./RFD _______________________

City ___________ State ________ Zip _____

Children	Grade completed
_______________	_____
_______________	_____
_______________	_____

Fee: $3 per day per child. Forenoon and afternoon sessions. Total fee to be paid when child attends first session. Only children preregistered will be accepted. Six-year-olds must have completed first grade. Preregistration deadline: July 1.

PROGRAM BOOKLET

Please send _____ copies at $2.50 each of the 1976 Annual Conference Booklet (Available early in May.)

Name _______________________

St./RFD _______________________

City ___________ State ________ Zip _____

Amount remitted $ __________
(Delegates sending the delegate authorization form and registration fee will automatically receive one program booklet without further cost.)

For lodging information contact your pastor or write:

Annual Conference Manager
1451 Dundee Avenue
Elgin, Illinois 60120

MARCH • EXTRA • 1976

HUNGER HURTS... HELP HEAL!

ONE GREAT HOUR OF SHARING

Send your contribution today in support of hunger and development ministries to:

Church of the Brethren General Board
1451 Dundee Avenue
Elgin, Illinois 60120

Confirm your caring with a generous gift.

CHURCH OF THE BRETHREN

messenger 1851 1976
CHURCH OF THE BRETHREN APRIL 1976

For the same God who said, "Out of darkness let light shine," has caused his light to shine within us, to give the light of revelation—the revelation of the glory of God in the face of Jesus Christ. 2 Cor. 4:5-6

contents

12 **Standing Tall: The Life and Witness of Henry Kurtz.** The founder of Messenger was "short in physical stature and had his share of human frailty," says historian Donald F. Durnbaugh. But in the ranks of Brethren leaders of the past century, Henry Kurtz stands very tall.

18 **The Table of the Lord.** Whenever we worship or pray, says John Killinger, we are table guests of the Lord. And when we truly enter into the spirit of the table something is unleashed in us, an energy we did not know we had.

21 **Light for all the World.** In a special presentation of color photos of the chapel windows at the General Offices, Kenneth I. Morse and Kermon Thomason share a meditation for the Easter season.

26 **Harmony Homestead.** Simple living, Terrie Miller discovers as she visits Julie and Jason Bauserman, is more than having the time and freedom to stargaze at night. It also entails a lot of hard work. But even more significant to the Bausermans than the concept of simple living are the Christian beliefs that have become the backbone of their existence.

In Touch profiles Dick and Marlene Benner of Everett, Pa.; Robert D. Cain Jr. of Tucson, Ariz.; and William and Dora Miller of Dayton, Ohio (2) . . . Outlook reports on Macedonian Call, evangelism activities, 1975 giving, 1975 book sales, women's theology happening, nuclear debate, Brethren artists audio-visual (start on 4) . . . Underlines (7) . . . Update, on General Board (8) . . . Special Report, "After a Year in Honduras," by Chet Thomas (8) . . . Resources, "Set Free—to Serve," by Beth Glick-Rieman (30) . . . Here I Stand, statements by Sarah Alexander-Mack, Mildred Williams Baker, Alvin K. Funderburg, Wilbur R. Hoover, Ruth Martin, Chauncey Shamberger, and J. Gilbert Ware (start on 32) . . . Turning Points (37) . . . People & Parish, stories from Springfield (Ill. and Ohio), Marilla and Lakeview, Westminster, Dallas Center, and Middletown, by Terrie Miller (38) . . . Media, "Religion and Reality Enjoined," by Frederic A. Brussat (40) . . . Book Review, "Why Diplomacy Failed to Bring Peace," by Richard Dudman (42) . . . Editorial (44)

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letters

CONFUSION OVER SARAH AND MATTIE

Among some of us who consider ourselves Brethren historians there is confusion concerning the "first" woman minister among the Brethren. Some of us feel that Sarah Righter Major should rightly be called the first woman minister. We know she was the first woman *preacher* (April 1975 Messenger, page 18) but she is also listed as an elder on the records of the Germantown congregation found in Roland L. Howe's *The History of a Church (Dunker)*. However, the January Messenger article on Mattie Cunningham Dolby called her "the first woman minister" in the Church of the Brethren.

Could you please clarify this confusion? An explanation of your use of the terms "preacher" and "minister" would certainly be helpful.

Jack Lowe

Chambersburg, Pa.

[*Sarah Major was our first woman preacher, but was never installed in the ministry. Yearly Meeting Minutes 1834 state: "Concerning a sister's preaching: Not approved of . . . ." By the time of Mattie Dolby the Brethren were more open; Mattie not only preached, but on December 30, 1911, was "installed into the ministry" by Elders Jonas Horning and Sylvan Bookwalter in the Frankford, Ohio, church* (Gospel Messenger, *January 13, 1912*).

Howe (page 53) lists Sarah Major as a minister in the Philadelphia (not Germantown) congregation with the note, "preached by permission." On page 55 he states, " . . . she was never formally commissioned; her preaching was by 'permission' in those far-off days when the Brethren did not look with favor upon activities of the women in either councils or the ministry."

So the distinction we made was based on the act of installation; Sarah Major was our first woman preacher and Mattie Dolby was our first woman installed in the ministry.—Ed.]

A PRAYER FOR THE CHURCH

I always enjoyed reading the letters in the Letters section in the Gospel Messenger. Now that I am retired, after living on the farm for 35 years, I have time to write.

I must thank my God for the blessings I received during my lifetime. I have now the privilege of attending a church where the doctrine of the Church of the Brethren of years ago is upheld and practiced.

My prayer is that my church (Church of the Brethren) would revert to some of its former principles.

Catherine Wagner

Gettysburg, Pa.

MESSENGER SPEAKS MEANINGFULLY

Tonight, as I reflect on this day's activities and things which have passed my way, I am mindful, with appreciation, of your editorial in the January Messenger. "Arise, Your Light has Come" spoke meaningfully to me and I plan to incorporate it into this coming Sunday's sermon. Thank you for sharing the faith.

Ronald K. Wine

Anderson, Ind.

page one

PHYSICIAN, HEAL THYSELF

I was disturbed by the slur against the American Civil Liberties Union in the Outlook report "Behind sexploitation, the crime syndicate" (February MESSENGER).

To infer that the Mafia controls the pornography business and the pornography business controls the Minnesota Civil Liberties Union is to infer that the Mafia controls MCLU which does the Civil Liberties Union a gross injustice. I find this kind of "yellow journalism" inappropriate in any publication, let alone MESSENGER.

No doubt MCLU has defended the right of publishers to publish what they want whether it be porno or religious material, as guaranteed by the first amendment (no one is forcing people to buy the trash).

The church and concerned citizens could make more of a witness by helping people gain the skills and values to judge the reading material they buy and the movies they see, rather than censoring the material. If there isn't a profit in it, it won't be produced.

By publishing this report is MESSENGER supporting censorship, condemning ACLU, or what? I would hope that the Church of the Brethren would edit its own material a little more carefully in the future.

SANDRA KUSSART ZINN
Elkhart, Ind.

SHARING CHRISTIAN DEPTH

In response to James Q. Buffenmyer's letter (January), my "hope" for James Buffenmyer is that he will avail himself of a delightful surprise by seeing Sister Mary Corita's art in the permanent collection at the Art Institute in Chicago, or, if in New York, at the Metropolitan Museum and the Museum of Modern Art, or, if in Washington, D.C., the Library of Congress. Sister Corita, professor of art, Immaculate Heart College, Los Angeles, has been exhibiting since 1952 and her art is in many collections.

But the most delightful surprise I would like Mr. and Mrs. Buffenmyer and others to experience is the depth of Sister Corita's Christianity, and the wisdom she brings to so many people through the use of words and sayings as a part of her art, wisdom that so many of us take so much longer to learn.

The MESSENGER staff is to be complimented for its sensitivity to this artist.

VELMA MILLER SHEARER
Englewood, Ohio

TURNING STONES INTO BREAD

In the *Guide for Biblical Studies* lesson of December 28, it seemed to me the explanation of Jesus' temptation to turn stones into bread fell short of the mark.

I am sure Jesus' saying no to a "pork barrel program of welfare and public works" would sound good to those opposed to welfare and relief for the needy. Certainly Vice-President Rockefeller, who blames some of America's problems on her following the Judeo-Christian ethic of helping others, would love it.

Isn't there another meaning which speaks quite bluntly to each of us as we follow the Christian way? Wasn't this a temptation to feed—not others—but oneself? A temptation to use power to save oneself?

Jesus refused to demonstrate his power to gain a following, refused to use evil means to attain a good end, and refused to use his power for himself.

He was hungry. He could have reasoned that since he had such an important mission he should use some of this power to look after number one. But he chose to commit himself fully to God's will, no matter the cost to himself, and to trust God for his welfare and the outcome.

Thus, later on in the January 11 lesson, he could honestly say to us, "... do not be anxious about your life, what you shall eat ... " for he had met that temptation and mastered it.

Today we are so obsessed with self, with doing our own thing. As one young minister said, "Everyone is so busy doing his or her own thing, who is doing God's work?"

Perhaps we need to look more closely at this temptation to turn stones into bread. Are we using what God has entrusted to us to serve ourselves, or to serve God and others as Jesus did?

PEARL WEAVER
Marion, Ohio

ANOTHER SIDE TO PLUTONIUM

I was intrigued by the special report in the January MESSENGER on plutonium production as an energy source.

Then, coincidentally, I had the good fortune to hear Dixie Ray Lee, former commissioner of the Atomic Energy Commission, speak here in Springfield, and perhaps the latter 45 minutes of her two-hour address was given over to the issue of plutonium as an energy source.

One by one she dealt with the objections your special report raised, the social, political, technical issues, and of course it is no surprise that she heavily favored nuclear power as an alternative source of energy (while also putting stress on the further use of coal).

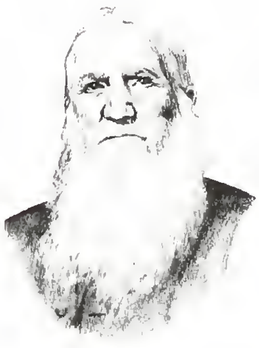
That there are two points of view to the issue that doesn't surprise me. The troubling point for me was that MESSENGER ran only one side of the issue. If it is truly a debate, then it seems necessary to give some attention to the other "official" views being expressed.

Two writers responded to the attention given the report in *Christian Century*, and their letter (December 31 issue) seems at least one expression of the "other" side that would give readers a larger understanding of the issues at stake. Frankly, I don't think they receive the "official" view from the public prints.

A magazine can't be edited with a "yes, but on the other hand ... " approach, but it seemed that on this particular issue, where debate was welcomed, some attention to the "other side" would have been welcomed.

RONALD E. KEENER
Springfield, Ill.

In April, 1851, exactly 125 years ago this month, Henry Kurtz, working in the loft of his Poland, Ohio, springhouse, printed and published the first issue of THE MONTHLY GOSPEL-VISITER. Today's MESSENGER traces its lineage back through several name changes and couplings (see page 17) to that little paper. Brother Kurtz's paper was born in an atmosphere of Brethren suspicion and opposition to the printed word, but, in the words of a Brethren historian, "The paper that was strange in 1851 is today an arm of the church. What began as a visitor has become an influential member of the family."



Henry Kurtz

Marking our 125th anniversary is a fresh appraisal of editor Kurtz by Bethany Seminary professor of church history Donald F. Durnbaugh.

Two other major stories in this issue are by John Killinger, author of *Bread for the Wilderness—Wine for the Journey*, and BVSer Terrie Miller, our communications intern.

Special Report writer Chet Thomas is a Brethren disaster relief worker in Honduras and Guatemala. In Touch writer Elaine Sollenberger is a columnist for the *Bedford County Press*, Everett, Pa., and Donald E. Miller is Bethany Seminary professor of Christian education and ethics. Beth Glick-Rieman is person awareness coordinator in the Parish Ministries Commission.

Here I Stand statements are by Mildred Williams Baker, a retiree at Hillcrest Homes, La Verne, Calif., math teacher Alvin K. Funderburg, Kettering, Ohio; Wilbur R. Hoover, district executive, Western Plains, McPherson, Kans.; Ruth Martin, Upland, Calif.; Chauncey Shamberger, business leader, Fruitland, Idaho; J. Gilbert Ware, assistant professor of education, Wittenberg University, Springfield, Ohio; and Sarah Alexander-Mack, non de plume for a Brethren writer who has asked for anonymity.

Book reviewer Richard Dudman writes for the *St. Louis Post-Dispatch*. Media previewer Frederic A. Brussat is director of Cultural Information Service of New York.—THE EDITORS

Dick & Marlene Benner: Publishers with a purpose

As a communicator, Richard Benner has always favored the newspaper, which he feels "has the most impact in the decision-making and opinion-making of our society." He prefers the "instant feedback" he gets from the local newspaper over what he terms the "starchy and impractical academic viewpoint" which often reflects little relationship to what most people in the community are concerning themselves about.

After graduating from Eastern Mennonite College in Harrisonburg, Virginia, in 1969, Dick began an adventure in the field of communications, holding, in the next few years several editorships and positions in college fund-raising and public relations. But newspaper work still called him.

So in 1973 Dick quit his job as director of development at Eastern Mennonite College and he and his wife Marlene (also an EMC alumnus) left for Everett, Pennsylvania, to assume the three-pronged position of owner, publisher, and editor of the weekly *Bedford County Press.*

A small newspaper like the *Bedford County Press* gives the editor a platform for direct contact with the people. Dick's editorials commend, criticize, irritate, aggravate, anger, and applaud. Always they are to the point, at times even blunt. His editorial scrutiny has included the teachers' union, the school board, town council, water authority, tv cable company, and the business community.

Marlene is directly involved with the newspaper. She has guided the paper layout and often initiates ideas for features and various emphases. She writes a weekly consumer column designed to offer practical ideas and suggestions.

Dick and Marlene see their task as helping "to raise the level, dream the dreams, and instill the morals." Small communities like Everett need "voices with conviction to speak out and lead the way." In attempting to do this the Benners have learned to expect some resentment and criticism, even misunderstanding. Not everyone is ready to accept their views. Through it all the big temptation is to become cynical and impatient with the resistance toward change and to the provincialism. However, they are convinced theirs is a task that must be done and the struggle is making them bigger, more tolerant persons.—ELAINE SOLLENBERGER

intouch

Robert D. Cain Jr.: Acce

Robert D. Cain Jr. would like to do away with terms like "crime prevention" and "delinquency" in talking about ways to help children and youth in trouble. As director of Associates for Youth Development in Tucson, Arizona, he is in an excellent position not only to seek less negative words but also to help agencies all across the country find positive ways to serve children and youth.

A graduate of McPherson College, a former BVSer, and director of the Baltimore Pilot House project from 1962-64, Robert Cain had several years of experience in youth counseling and in directing juvenile correction programs in Delaware before he was called in 1973 to head the staff of the newly organized National Youth Development Center, established by the National Council on Crime and Delinquency.

Recently Robert joined with other experienced youth workers to form a new agency, Associates for Youth Development, which will be working nationally with community groups needing leadership and expertise in delinquency prevention (those words again) and working to provide better opportunities for youth.

Robert and his wife Dorothy (they have one son, Michael) have been in close touch with "Handi-Camp," the BVS project that uses the church facilities of the Tucson Church of the Brethren.

Robert expresses concern for "status offenders"—the hundreds of thousands of children and youth who

the positive

re processed each year by the
ıvenile justice system, yet they have
ommitted no act that would be con-
idered criminal if they were adults.
Ie believes that services to such
ffenders (often arrested for such acts
s truancy, waywardness, running
way from home, smoking, and
rinking) and their families should be
rovided not by juvenile courts but
y agencies capable of working with
uman and social issues. "Services
ıould be voluntary, non-coercive,
nd at the local community level."

Can churches help? Robert believes
ıey can, but they must undertake
ıstained efforts that go beyond their
wn membership.

Much of Robert Cain's work in-
olves "struggling with issues that
on't have answers." But he is not
iscouraged. Many communities now
ave youth service bureaus and fami-
 service agencies that emphasize
roviding opportunities for children
nd youth rather than resorting to
venile courts. Negative words and
egative programs are still far too
revalent, but we can be thankful for
eople like Robert Cain who are
etermined to shift our attention
ward *positive* programs for
ildren and youth.—K.I.M.

William & Dora Miller: A vital Dunker faith

When my wife and I met the mayor of Schwarzenau, Germany, he soon asked us whether we knew William and Dora Miller. He explained that they had been there twice recently leading tour groups to visit the village where the first eight Brethren were baptized in 1708. He described them as wearing the simple, plain clothing of the Old Order Brethren, William with the broad brimmed hat, and Dora with the prayer covering.

When we arrived at the Schwarzenau Inn to ask about overnight lodging, we again found that William and Dora had already been there, and the innkeeper wanted very much to talk about them. People do not quickly forget meeting the Millers. The obvious witness of the plain-cut clothing is soon supplemented in conversation by a graciousness and cordiality that sticks in one's memory. They are clearly enthusiastic about their faith in Jesus Christ.

William is the elder of the Bear Creek Old Order congregation just west of Dayton, Ohio. With his gentle manner of speaking and his wealth of experience he is able to preach in a manner that is very interesting to most people. Dora is also a fascinating conversationalist. From her father, who was a highly respected Old Order preacher, she has learned the knack of telling a story so that everyone listens.

They have been to Israel, Denmark, Germany, France, Italy, Holland, England, as well as many places in America. From the trip to Israel they brought home the idea of a stone house built on the Palestinian model. The resulting home is a striking structure, built of native stone, one story high, flat roofed, and large enough to accommodate their many guests. They have kept in touch with a Christian group in Denmark that traces its beginning to Alexander Mack and Schwarzenau. They have visited the site of the Waldensian communities in Italy. In Germany they have visited the places where the first Brethren congregations were located.

The Millers are enthusiastic about the common heritage of the Old Order Brethren and the Church of the Brethren. William has a valuable collection of rare books and manuscripts related to church history. William and Dora are also linguists. Together they have translated a seventeenth century study of the Christian faith that very likely influenced the early Brethren.

William and Dora have made their living by farming and more recently they have begun to manage a general store in New Lebanon, Ohio.

William and Dora Miller have a vital Dunker faith that not only sustains them, but reaches out with enthusiasm, graciousness, and generosity to all they meet.—
Donald E. Miller

The Macedonian call: 'Come over and help'

Curtis and Anna Mary Dubble from the First Church of the Brethren, York, Pa., are currently serving in the Southeastern District as the first active participants in the new Macedonian Mission program of the Brotherhood.

Through this program, churches rich in pastoral leadership can share their ministers with smaller congregations that are often without professional ministerial guidance. It is hoped that the experienced couple will be able to share their talents in ways that will help the congregations grow in faith and enrich their worship and program experiences.

The biblical and conceptual foundation for the Macedonian Mission is based on Paul's experience in Acts 16:9, a Macedonian calling out to him in a vision, "Come over to Macedonia and help us." Paul and his followers set about at once to make the crossing, "concluding that God had called us to preach the gospel to them."

Following Paul's example, the pastoral couple enter a short-term ministry in a district other than their own, usually while on sabbatical from the home church. Using a mobile home as their living quarters, they travel from church to church working with a two-phased program developed by the Parish Ministries Commission.

Curtis and Anna Mary Dubble, the first couple to go "over to Macedonia and help."

Phase I involves getting acquainted with the church, studying its ministry, brainstorming for new ideas, and setting goals and plans for specific action.

After the completion of Phase I the couple moves on to other congregations, eventually returning to review the growth of the church and to help make modifications in the goals and new plans.

Besides the Dubbles, three other couples have recently trained to become part of the Mission. Harold and Kay Bowman, Staunton, Va., and Herbert and Helen Fisher, Newport News, Va., intend to enter the program this summer. Earl and Vera Mitchell, Port Republic, Va., will begin next September and are planning to devote an entire year to the mission.

Base for evangelism is the congregation

"The congregation is the strategic base for the evangelism of the world."

This was the stance of Bolivian Bishop Mortimer Arias in addressing the Fifth Assembly of the World Council of Churches in Africa. It is counsel which is being heeded denominationwide by Church of the Brethren evangelism workers in planning and training.

As a means of examining and broadening local engagement in communicating the gospel, a series of district evangelism events are under way. Upcoming activities in the next several months include

- Districtwide rallies in Southern Plains, Oklahoma City, April 9-10, and West Marva, Petersburg High School, May 2.
- Burkhart Institute and Pastors Evangelism Conference, Pacific Southwest Conference, La Verne, Calif., April 26-29.
- Evangelism workshops in Middle Pennsylvania, March 26-27, April 23-24, and May 21-22, followed by a mass Pentecost Day rally June 6 at Central High School, Martinsburg.
- Evangelism seminars in Southern Missouri-Arkansas, Aug. 19-20; Western Pennsylvania, Oct. 8-9; and Northern Plains, Oct. 14-15.

Already this year five districts have conducted evangelism seminars for pastors, the first being led by Anna Mow and Matthew M. Meyer in Illinois-Wisconsin in January. Subsequent seminars have occurred in the Southeastern, Northern Indiana, Oregon-Washington, and Virlina districts.

An examination of bus ministry as a valid approach to evangelism was the theme of a workshop in February at Neffsville, Pa., where James S. Flora, pastor of the First Church of the Brethren, Long Beach, Calif., was the resource person.

Among communitywide events is a Family Life Crusade at Battle Creek, Mich., June 4-5, presented by the Farr Family, a Brethren singing and evangelism team from Palmyra, Pa. Hosted by the Battle Creek Church of the Brethren and planned ecumenically, the crusade will center on Christian commitment and family unity. Some 10,000 persons are expected for the four services.

Regional conferences on evangelism will occur in five areas next year, as a result of plans initiated by the evangelism counselors related to the Parish Ministries consultant on evangelism, Matthew M. Meyer. In a sense the conferences will be a follow-up to the Congress on Evangelism in Dayton in 1974.

Two of the regional events already projected are for the northeast area, Elizabethtown College, May 24-26, 1977; and north central area, Manchester College, July 27-31, 1977.

Churches urged to use 'weapons of peace'

"Strong prophetic leadership" by religious leaders and groups in condemning the arms race has been called for by an international panel of spiritual and political leaders.

Convened in New York for a "peace day celebration" under Roman Catholic auspices, the panel meeting agreed that before Pope Paul's recent call for the use of "weapons of peace" can be fully implemented the world must discard the weapons of war through global disarmament.

United Nations Secretary-General Kurt Waldheim, Cardinal Terence Cooke of New York, pacifist editor Dorothy Day, and Homer Jack, secretary general of the World Conference on Religion and Peace, participated in the forum.

"We must all become apostles of peace," Cardinal Cooke declared. Miss Day said "armed peace" is a fallacy and as long as there are weapons there will be violence. She called for "greater faith" in the Spirit of God and for greater recognition of the power that can be derived from "complete nonviolence."

God's power can be used only through such "spiritual weapons" as prayer, helping the poor, voluntary poverty, deep faith, and a sense of hope, said Miss Day, editor of the *Catholic Worker*. She said the keys to peace are "voluntary poverty and the consideration of Christ in the poor."

Dr. Jack appealed to religious groups to speak out on disarmament and to condemn both the United States and the Soviet Union "for leading us to greater butchery" through the arms race.

A spiritual leader of the Jains in India, Munishree Chitrabhanu, urged religious leaders particularly "to get out into the streets, as Gandhi did in India, to awaken people from their slumber." He said all religions must work together—"like flowers in the garden"—to practice nonviolence, "the greatest weapon for peace."

Robert Muller, United Nations Under-Secretary for Coordination and Inter-Agency Affairs, stated the machinery for disarmament and world order is in the UN charter and that world peace would come about if member states would implement it and halt unilateral actions.

In the final presentation Mr. Waldheim described the arms race as a "constant and growing menace." Not only is it a threat to world peace, he said, but the $300 billion spent annually on arms could feed the world's hungry.

Brethren artists' works subject of audio-visual

A slide-cassette presentation of the works of Brethren artists and composers is being prepared by the Parish Ministries Commission as a part of its worship resources. The Association for the Arts in the Church of the Brethren is co-operating with PMC in collecting the works to be included.

Brethren artists and composers who are interested in participating are invited to send colored slides of art work and cassettes of musical compositions to Wilbur Brumbaugh, consultant for worship/heritage resources, 1451 Dundee Avenue, Elgin, IL 60120.

The Association for the Arts notes that slides should be accompanied by notations on media, size, and inspiration for each piece. Music should be on good quality tape cassettes. A brief autobiography should accompany the works.

The entries will be juried and the slide-cassette presentation will be available to churches and other interested groups at postage costs.

Brethren book sales show 25 percent gain

Bookselling in the Church of the Brethren was good in 1975—in terms of titles sold, up 25 percent over the previous year. A larger growth still was registered with pamphlets—almost doubling of the 1974 distribution.

Best-sellers on the Brethren book beat were two paperbacks reprinted and marketed jointly by The Brethren Press and Pillar Books. Distributed by The Brethren Press were 5,300 copies of Lucile Long Brandt's *Anna Elizabeth*, and 3,845 copies of the *Inglenook Doctor Book*.

Other top-sellers were *The Brethren Hymnal*, which this year marks its 25th anniversary; Edward K. Ziegler's *Simple Living;* and the reprint of the 1911 *Inglenook Cookbook*.

Other books attaining sales of between 1,000 and 2,000 copies were, in descending order, Dorris Blough's *The Brass Ring*, *Granddaughter's Inglenook Cookbook*, Matthew M. Meyer's *Speaking in Tongues*, Esther Pence Garber's *Button Shoes*, Donald F. Durnbaugh and others' *To Serve the Present Age*, Warren F. Groff's *Story Time*, and Emmert F. Bittinger's *Heritage and Promise*.

According to Clyde E. Weaver, marketing director, the increase in pamphlet distribution from 39,000 in 1974 to 75,000 in 1975 stems from several factors. One is the availability of two new tracts series and the use given them in many congregations. Another is demand for the hymn, "Mine Are the Hungry," available as a song sheet. The hymn was published in the March MESSENGER.

Also, 85 churches are using the display unit of The Brethren Press to make books and tracts readily available in the parish.

New book titles recently issued this year by The Brethren Press include *Brother Harvey* by P. Roy Brammell and *Texts in Transit* by Graydon F. Snyder and Kenneth Shaffer.

In June the third in a series of source books on Brethren history will be published, *Brethren in the New Nation*, by Roger Sappington. Other volumes in process include Vernard Eller's *Cleaning Up the Christian Vocabulary*, James Lehman's *The Older Brethren*, and Patricia Helman's *In Touch With the Stones*, all expected to be published by midsummer.

Brotherhood receipts at new high in 1975

Increased support for the ministries of the General Board was reflected in the 1975 giving record of the Brotherhood. The dollar gain over the previous banner year of 1974 was nearly six percent, with increases noted in 19 of the 24 districts.

"While the actual increase was less than we had projected, in light of the economic uncertainties that developed during the year the churches once again demonstrated strong support," commented Ronald D. Petry of the Stewardship Enlistment Team.

Contributions of $2,352,785 were received in 1975, of which $2,147,089 was for the Brotherhood Fund, $102,519 for the Lafiya medical program in Nigeria, and $103,177 for SHARE.

Additional sources of income for the year were $243,738 from bequests and lapsed annuities, $244,354 from investments, and $53,017 from printing and marketing operations. The combined income from all sources was $2,991,281, against expenditures of $2,888,294.

For 1976 the General Board seeks to enlist $2,526,300 in Brotherhood Fund and current giving, up $173,515 over the 1975 giving level.

Disasters are chaotic, but the better prepared you are, the less chaotic they become.

Disaster workshop goal Brethren preparedness

Preparedness—for meeting disasters across the US—was the key word heard at the February Brethren Disaster Service workshop held at New Windsor, Md. Coordinated by Kenneth E. McDowell, director of the Brotherhood's disaster program, and Mac Coffman and Miller Davis of the New Windsor staff, the workshop marked the first training session of the district disaster coordinators since the service was created.

The Brethren Disaster Service program is based on the admonitions of Matthew 25 and the Annual Conference Priority for 1974-75 that reads: "Disaster, relief and rehabilitation response both at home and abroad which can respond with a flexibility that utilizes both a Brethren and interdenominational approach depending upon situational needs."

The prime guideline for the program is to develop an organization capable of responding to human need which is the result of natural and/or man-made disasters with initiative first from local congregations and districts but with General Board support when a specific disaster is beyond local and district capability.

The disaster coordinators at New Windsor learned how Brethren relate to other agencies by hearing presentations from representatives of the Federal Disaster Assistance Administration, Mennonite Disaster Service, and the American National Red Cross. Other workshop exercises included strategy for making stronger the developing disaster network, reviewing the responsibilities of disaster coordinators, and designing a training event for use in districts.

Throughout the workshop preparedness to meet disasters was stressed as the essential feature of the network. Miller Davis, who coordinated recent Brethren response to disasters in Puerto Rico and Mississippi, gave an apt rationale for the workshop when he pointed out that "All disasters are chaotic. But the better prepared you are and the more routine you establish, the less chaotic disasters become."

Theological happening planned for women

A "theological happening" for Church of the Brethren women is planned June 16-20 at Manchester College, North Manchester, Ind. Becky Chopp, associated with The Women's Center for Theologizing, Kansas City, Mo., and Beth Glick-Rieman, Dayton, Ohio, person awareness coordinator for Church of the Brethren Parish Ministries, will be the leaders.

The focus will be on experiencing one's faith in the community of faith, on bringing to life the resources of biblical tradition, and on discovering "who we are as women and as Church of the Brethren women," according to the planners of the event.

Scheduled from 7 p.m. Wednesday to 1 p.m. Sunday, the event is seen as a live-in situation requiring total participation.

Registration forms and detailed information may be obtained by writing Terrie Knechel, 718 Bond St., North Manchester, IN 46962. Registrations are due May 20.

'More nuclear power: The tail of a tiger'

After six months of serious debate, the Governing Board of the National Council of Churches in March voted overwhelmingly to urge a moratorium on the commercial development of plutonium for energy generation.

At the same time, delegates meeting at a church in Atlanta voted against a proposed policy statement that would have criticized the use of plutonium fuel as being "morally indefensible and technically objectionable."

In calling for a moratorium on plutonium development, the Governing Board emphasized that it was not opposed to nuclear fuel in itself, but sought rather to raise questions about the use of an experimental breeder reactor being planned by government and industry.

Thus ended the first stage of a debate that involved many Nobel prize-winning proponents and opponents of the council's original "Committee of Inquiry" headed by Dr. Margaret Mead and Dr. Renee Dubos. The proposed policy statement (Special Report, January MESSENGER) identified plutonium, which is an artificial by-product of nuclear power plants maintained by uranium, as having a radioactivity that lasts hundreds and perhaps thousands of years.

Australian biologist Charles Birch highlighted the nuclear energy debate by offering a global view of human and environmental problems.

"There is a grave division amongst experts as to the wisdom of proceeding with building more nuclear power stations before we have solved the problems of protection against sabotage and theft and how to store lethal radioactive wastes for thousands of years," Dr. Birch said.

The Methodist layman reported that "many of us believe that to embark on more nuclear power projects before these problems are solved is to grab the tail of an immortal tiger. Sooner or later humanity's grip will weaken, with lethal results."

At the same time the NCC Governing Board was in session, Atlanta was also host to a meeting of the Atomic Industrial Forum, a nonprofit international association of groups interested in the peaceful uses of nuclear power. Some of its members attended the Governing Board meeting to urge that no action be taken opposing the development of nuclear reactors.

Dave Rossin of Commonwealth Edison, Chicago, told a press conference that the call for a moratorium "seriously over-states the hazards connected with the use of plutonium and understates its importance in solving world energy problems."

Also part of the debate was the personal testimony of Gregory Minor, one of the three nuclear safety engineers who recently quit General Electric Corporation over this issue, various Christian ethicists, representatives of persons in California largely responsible for putting nuclear energy use up to the voters there this June, and scores of laity and clergy from the NCC's 30 member churches.

While the delegate action was decisive, there was a sense of unease over the responsibility Christians need exercise on pressures and problems of increasing complexity.

In addition to calling for the moratorium on plutonium reactors, the Governing Board also directed the NCC staff to undertake a study of "the theological, economic, socio-political and technical" mplications of energy development, and prepare a comprehensive policy statement by 1978.

In other actions the Governing Board enacted a policy statement on evangelism, urged US recognition of the government of Angola, and heard a plea by Coretta Scott King for a federal policy of full employment.

underlines

THE HISTORIC PEACE CHURCHES ... will meet April 10 at Bethel College, North Newton, Kansas, to commemorate the 40th anniversary of the Peace Church Conference and to examine future peacemaking tasks. . . . The third annual Washington Seminar of the peace churches May 9-12 will focus on alternatives to the arms race. . . . A consultative group of the Historic Peace Churches met at the Church of the Brethren General Offices Feb. 26 to detail responses to the peace concerns voiced by the Fifth Assembly of the World Council of Churches in Nairobi, Kenya, last December.

BICENTENNIAL BRIEFS ... "A Musical Portrait of America" was presented by the Elizabethtown College Concert Band and Concert Choir on the White House Ellipse and in Kennedy Center in Washington, D.C., on March 23.

A cluster of Harrisburg, Pa., area congregations gathered for an afternoon and evening of bicentennial and Brethren celebration on Feb. 29. The highlight was a play, "Winds of Change," written by *Evelyn Frantz* about Brethren in the Harrisburg area during the Revolutionary War era.

To represent the Church of the Brethren at the Bicentennial Conference on Religious Liberty April 25-30 in Philadelphia will be *Donald F. Durnbaugh* of Bethany Seminary.

IN THE NEWS ... Eighty Brethren from Southern Ohio churches are presenting the Easter portion of Handel's Messiah March 28 at the Mack Memorial church and April 4 at the Pleasant Hill church.

Armen Sarafian, inaugurated March 5 as president of La Verne College in California, is the recipient of the Arthur Noble Award bestowed by the City of Pasadena for having given the most outstanding public service in 1975.

Joe Campbell, pastor, Santa Ana, Calif., was named Chaplain of the Year for his work at a local hospital. . . . *James S. Flora*, pastor, Long Beach, Calif., was named Clergyman of the Year by the Long Beach Area Council of Churches.

IN MEMORIAM ... *Galen Bollinger*, 82, Payette, Idaho, a district treasurer for over 30 years, died Oct. 20. . . . *B. F. Click*, 73, former part-time pastor of the Constance church in Kentucky, died Jan. 9. . . . *Forest Eisenbise*, 80, once a pastor, worker with refugees in China and the Holy Land, and district executive in Northern California, died Jan. 25. . . . *Floyd C. Emrick*, 65, Lewisburg, Ohio, former pastor in Ohio and Indiana, died Nov. 5. . . . *D. Kenneth Hollinger*, 62, Harrisburg, Pa., formerly on the Elizabethtown College staff, died Jan. 25. . . . *Al Hutton*, 42, worker in youth ministry programs at Glendale and Empire, Calif., died Jan. 9 following open heart surgery. . . . *Dow A. Ridgely*, 96, Parkersburg, Ill., elder and minister, died Dec. 31.

A CHURCHWIDE HYMN SING ... in worship services on Sunday, April 4, has been suggested to congregations as a way of honoring *Alvin F. Brightbill*, 73, church musician and seminary teacher who died Feb. 28. Memorial services were held March 14 at Bethany Theological Seminary.

update

THE USUAL IS NOT ENOUGH ... stressed *S. Loren Bowman*, general secretary, in addressing the Feb. 18-21 meeting of the General Board. To open the 21st century to the kind of world God wants for people, he called for a concerted approach by churches to examine lifestyles and value systems in light of global interdependence and in light of such spiritual insights as offered by the prologue to John's Gospel, John 3: 16, and "the creation awaits" passage of Romans 8.

PROGRAM DEVELOPMENTS ... reported in the General Board sessions revealed an ongoing need for funds from churches and individuals for Guatemala disaster aid, plans for renaming the Lybrook Navajo Mission to reflect the new image of community ministry, and the granting of training scholarships to 17 Hispanic pastors in California.

Capital loan funds were approved to aid in building new facilities at the Olympic View Community Church, Seattle, Wash., Hempfield Church, East Petersburg, Pa., First Church, Harrisonburg, Va., and Glade Valley Fellowship, Walkersville, Md. A first-hand report from the Oakland Mills Uniting Church, Columbia, Md., was given by pastor *Howard Miller*.

LAW OF THE SEAS ... is the theme of a new statement by the General Board urging that an international forum rather than unilateral action be used by Congress in resolving questions of territorial and environmental concerns.

TELEVISION VIOLENCE ... was the focus of a presentation by *Robert M. Liebert*, research director of the Media Action Research Center. He is narrator of a new film on "TV: The Anonymous Teacher" which documents the impact of tv on antisocial behavior, and which points to the use of tv for communicating positive social values. MARC is an integral part of the media education and advocacy program of the General Board.

NEW EMPLOYMENT CONTRACTS ... were offered to treasurer *Robert G. Greiner* and associate general secretaries *Earle W. Fike Jr.* and *Joel K. Thompson*, each for three years, and to associate general secretary *Galen B. Ogden* who plans to take early retirement by April 1977.

In other personnel matters service awards were presented to 14 employees for the completion of five-year intervals of service. Among them were three long-term workers, *Mildred Hachtel*, purchaser, 45 years, and *Robert G. Greiner*, treasurer, and *C. Everton Vaughn*, printing plant superintendent, each 30 years.

IN OTHER ACTIONS ... The General Board heard the general secretary appeal for heightened involvement in World Council affairs, rejoiced in a nearly 6% increase in giving last year, approved purchase of small acreage next to the Brethren Service Center, New Windsor, Md., and conferred with the Review and Evaluation Committee of Annual Conference.

A new addition to the General Offices lobby, the recently restored 280-year-old Henry Kurtz organ, provided accompaniment for a hymn sing at the outset of the sessions.

special report

by Chet Thomas

After almost 5,000 miles of road, a two-day period of "setting up household," and a year of serving as Church World Service representative and CEDEN's program advisors, Maria and I look back on one of the most meaningful years of our life together. We have found that the challenge of helping a young, growing organization become strong has in turn made us much stronger as well.

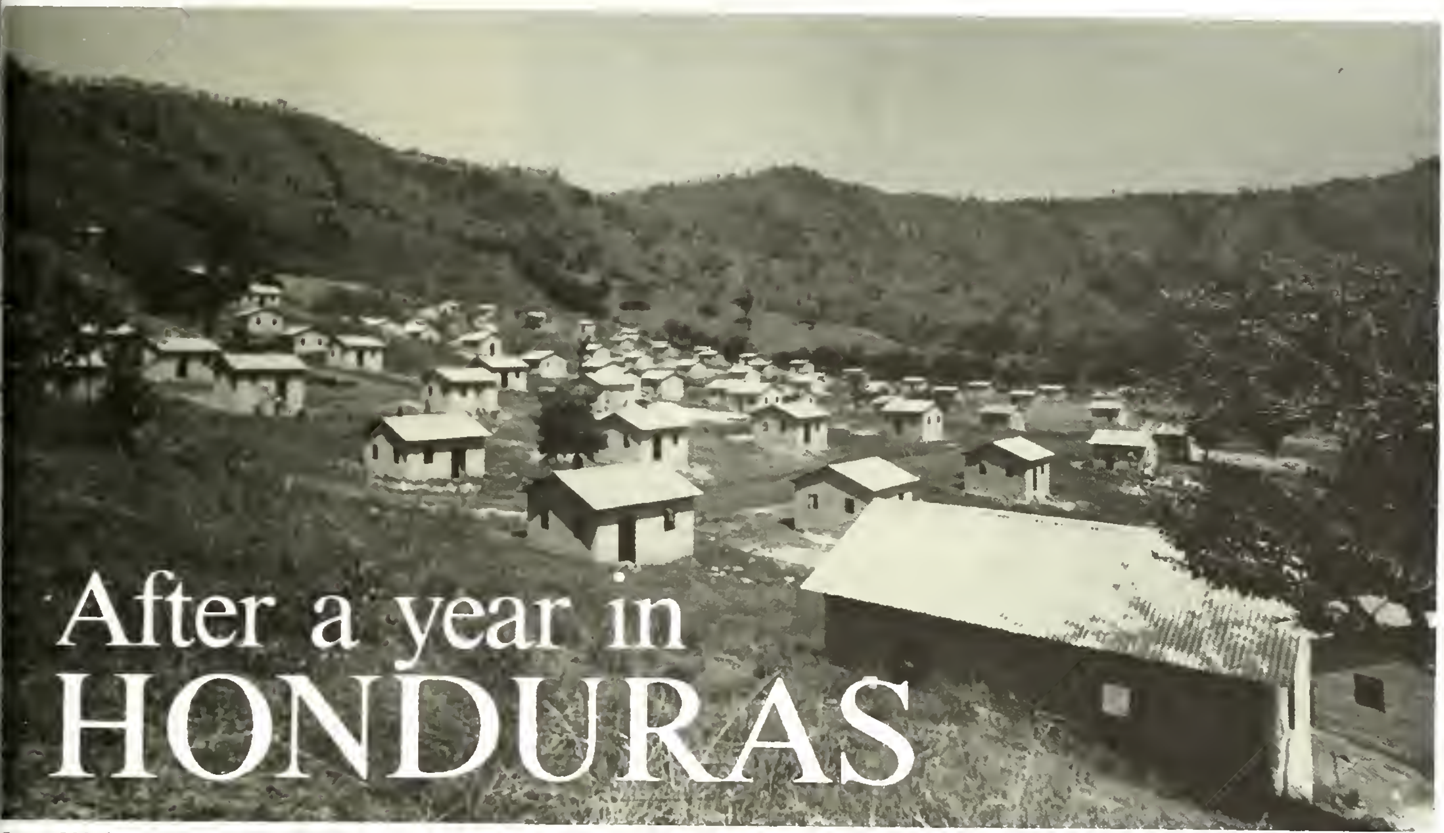
For as we have taught, advised, and participated actively in the building of programs and the institution, we also have learned to listen to and learn from the people around us. Feeling and sensing the needs of the people is extremely important if one is to be effective in our kind of work.

CEDEN (The Evangelical Committee for Development and National Emergency) is the organization with which we have worked this past year in Honduras, Central America. CEDEN (pronounced say-DEN) has been created as an attempt to unify the efforts of the Protestant churches working at the serious social problems facing the people here.

After Hurricane Fifi struck the north coast of Honduras in September, 1974, CEDEN was created as an indigenous relief agency, initially used to channel emergency supplies and monies to the areas of greatest need. After three months of hectic relief activity, the character of CEDEN changed to that of a developmental agency working through the 26 religious denominations and institutions which make up the organization.

The principal activities for Maria and me at the beginning were organizing the different offices and beginning the slow process of developing programs, acquiring staff, training extension workers, and getting the programs into the field. Considerable time was spent co-ordinating the relief teams which had volunteered for various services. Teams of nurses, doctors, and dentists came from the United States and neighboring Central American countries with medicines and services for the sick and homeless. Construction crews from Pennsylvania, Illinois, Washington, and other areas helped those first months to build houses desperately needed in many areas on the north coast.

At all times the objective was to get the people up and moving again. Many had



After a year in HONDURAS

Over 500 houses were built for Hurricane Fifi's victims. Brethren helped begin the project (MESSENGER, *June 1975, Special Report).*

ost their homes, food supplies, and, even worse, members of their families. Over 5,000 in the town of Choloma alone were victims of the hurricane or the later flooding. Crops had to be planted, houses repaired or built, schools and roads put nto operation, and people psychologically spurred into action.

CEDEN mobilized itself quickly and with the help of international organizations such as Church World Service began the vigorous reconstruction and development programs which continue today.

At present CEDEN operates a large agricultural program, working with 6,000 farm families. It also is engaged in feeding over 5,000 children a day, well-drilling, housing (over 500 houses were constructed n 1975), and rural health, enlisting locally rained people. While initial efforts were with victims of the hurricane, current acivity is with the poorest in Honduras—hose who receive no help from other agencies. As over 75 percent of Hondurans are ural—and directly related with agriculture—CEDEN has as a priority the ural farm family.

A typical farm family has less than ten cres, a yearly income of less than 300 dolars, and an average size family of seven. Normally planting, harvesting, and storing re done largely by the methods used by the Mayan ancestors of the Hondurans.

The house has mud-covered walls and a thatched roof supported with wood poles. The nearest drinking supply is a stream or perhaps a spring. In most cases, the water the family drinks is unfit and is the major cause of the serious gastro-intestinal disease that kills so many young babies, 117 per thousand in their first year.

The size of most farms is so small that financial agencies will not lend the farmers money for increasing their agricultural output. Most technical assistance is given to the larger farmers as they can obtain monies for new projects.

The small farmers may not own land to plant. Many are forced to rent land from large landowners or farm in a sharecropper fashion. At best the individual farmer might make a profit of $100 per hectare if the rains are not too heavy or the drought too long. Normally the entire family is involved with the agricultural activity. The sons and daughters are required to help prepare the soil, plant the seed, and later harvest the crops.

With all the hard labor required in any agricultural activity, the farm family needs to eat well for the long hours it works. Unbelievably, the normal meal of most Honduran farmers is a plate of red beans, some rice, and plenty of tortillas, hardly a well-balanced meal.

Aside from the demands of food and shelter, which are the realities faced each day by the rural farm family, very little money is ever available for clothing, shoes, home improvements, trips to the beach, or a Sunday pot roast. Most clothing is made by hand, with people having two sets of clothing—one for work and one for Sunday.

Sunday is respected as a day of rest and, for some, a day of worship. While about 50 percent of Hondurans attend church regularly, most go to church by habit or obligation. The Evangelical or Protestant Church is growing very steadily, but only represents about five to seven percent of the total population. Honduras, however, has a very open climate for Protestants as the church's activities are respected by the public and government.

Most of this respect has been newly acquired as a result of the help and support sent to Honduras immediately following Fifi. CEDEN is the officially recognized Protestant agency that has planned and developed its programs with those of the government. CEDEN's agricultural, health, family orientation, well-drilling, and food distribution (food for work) projects and programs are in accordance with objectives and goals of the government. In some areas CEDEN is the only agency working in developmental programs.

CEDEN has adopted an approach to rural development aimed at small-farm, labor-intensive, high-participation agriculture, which we feel leads to the greatest production, with low capital inputs

Above: Over 5,000 children receive nourishing meals in CEDEN's child-feeding centers. Center right: This storage tank will supply water to over 3,000 people in the mountain village of San Isidrio. Contaminated water is one of the leading health hazards, killing 117 out of every thousand babies. Bottom left: Over 4,500 farmers have been helped by CEDEN extension workers to increase production of basic grains, vegetables, and livestock. Extension workers find that for best results in helping farmers, the whole family must be reached. Bottom right: A village pump installed by CEDEN makes life easier for women and safer for their families. Potable water is one of the basic needs of each community.

Chet Thomas has been working with CEDEN in Honduras since 1974, giving aid to victims of Fifi.

yet utilizing the greatest number of workers.

Egypt, Taiwan, South Korea, Yugoslavia, and China are examples of the above system. In almost every case they have proved that it is quite possible to have a strong agricultural sector with many small farms. What is lacking in Honduras at present is sufficient political stability in the agrarian sector to give security to small and middle-sized farmers in their efforts to increase production.

CEDEN has attacked this problem by extending farm credit to farmers with less than ten acres. This credit is not given in money but rather in seeds, insecticides, hand tools, and fertilizers. Responsibility for land preparation and harvest is that of the farmers while farm credit will familiarize them with the costs and other inputs needed to bring a cash crop to harvest. CEDEN extension workers prepare an investment plan with each farmer to give some understanding of the economics of production. Once the land is prepared, technical assistance is given in the preparation of seed beds, transplanting or planting, and then disease control. Continuous evaluations give the regional offices information on extension workers' effectiveness with farmers, acceptance of new planting methods, community acceptance of the program, and farmer responsibility in loan repayment. Much needs to be learned about working with small farmers and helping them solve their development problems. One conclusion reached from such evaluations is that the whole family must be reached.

The health, family orientation, potable water programs have attempted to better the overall situation of the rural farmer. In many villages there now is established a village health volunteer, trained by CEDEN in the basics of health care. Training includes the delivery of babies as well. This person generally has only a sixth grade education and very little outside experience, but has been selected by the community to attend to its health needs. After a four-month intensive training period in one of the satellite rural training centers that CEDEN has built, the volunteer returns home to attend to local health needs. Serious cases need to be referred to one of the mountain satellite centers or to a local government health post. However, most health needs can be met by the local health volunteer.

As the agricultural extension worker and health volunteer have contact, so does the family orientation extension worker. Classes are given to homemaker clubs on nutrition, cooking, family health care, sewing, and the many areas dealing with the housewife's activities. The need for potable water is one of the basic needs in the community. The extension worker notifies the regional office and the well-drilling crew is sent to drill wells for the village.

Perhaps housing is a serious problem as well. CEDEN provides the technical assistance and home credit for housing improvements. In many areas a program of latrines has been carried out to reduce disease problems in the rural village. It is very possible that this community may have a child-feeding center where extremely poor farm families can send their children once a day for a nourishing meal. Mothers, under the supervision of an extension worker, have the responsibility of preparing the food for their own children at the feeding center. CEDEN has attempted to make its programs concern themselves with the total person. Normally, activities are begun in a community through a local pastor.

The real strength of the programs comes from the involvement with the local community leader. Usually the strongest leader is the Protestant church pastor. CEDEN has made special effort to work as closely as possible with this leader in attending to the whole needs of persons. While our concern is with the social and economic factors affecting the development of the community, the pastor also receives special help from CEDEN's pastor and community leader training programs. These workshops, held over almost all of Honduras, enable the pastor and community leader to acquire skills in community organization, community development, personal development, and religious training. As much as possible, these leaders are given the responsibility for representing CEDEN within the local community. CEDEN's strength lies in its ability in developing the rural village to become a productive unit within the Honduran economy. The goals and objectives for 1976 demand that nothing less than determined effort be given by all the staff involved in CEDEN's programs. With God's help and blessing we can carry it out. ☐

Brethren blankets are unloaded at the latest disaster site:

GUATEMALA

PAN AM
PAN AM
WORLD'S LARGEST AIR CARGO CARRIER

Disasters call for long-term response as well as immediate aid and Brethren often find themselves involved in a new relief project before the old one is completed. Thus when on February 4 the earthquake hit Guatemala (which borders Honduras), Chet Thomas was the first Brethren to go into the disaster area. His reports helped to guide the response of the Brethren Disaster Program.

An initial grant of $25,000 from the Disaster Fund was used partially to buy 2,000 blankets and to help cover costs of a cargo plane chartered by Church World Service to carry relief goods—food, medicine, blankets, clothing—to stricken Guatemala.

Nurse Gerry Martin of Ronceverte, West Virginia, on overnight notice, traveled on that February 11 flight as a vanguard for Brethren volunteers who would follow as program was projected. With her on the flight to Guatemala was Kermon Thomason of the MESSENGER staff, who took these photographs.

According to Kenneth E. McDowell, World Ministries director of the Disaster Program, Brethren financial grants for Guatemala relief are expected to reach a minimum of $100,000. Following nurse Martin would be other Brethren volunteers committed to the same service to suffering humanity that has made Brethren Service known around the world.

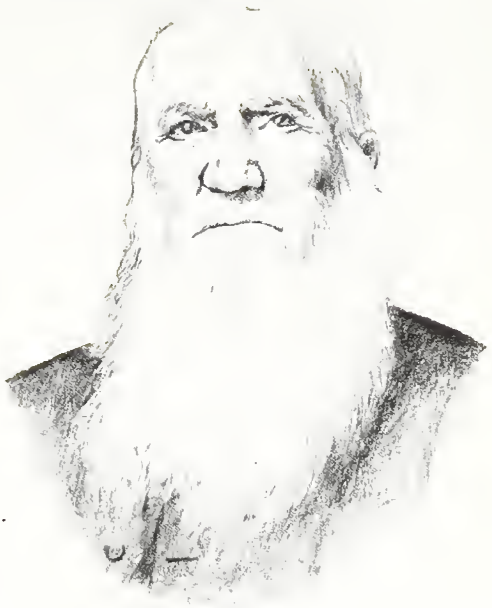
With handbag over shoulder, sleeping bag under arm, Gerry Martin epitomizes Brethren Service readiness as she boards a cargo plane bound for earthquake-stricken Guatemala.

STANDING TALL

The life & witness of Henry Kurtz

by Donald F. Durnbaugh

THE PRINTER-PREACHER WAS SHORT IN PHYSICAL STATURE AND HAD HIS SHARE OF HUMAN FRAILTY OF BODY AND PERSONALITY, BUT HE BLAZED A TRAIL OF REFORM AND CHANGE WHICH MOST—NOT ALL—OF HIS BELOVED BRETHREN FOLLOWED.



Alexander Campbell, co-founder of the Disciples of Christ and a leading American churchman of the 19th century, in 1827 introduced the readers of his periodical *The Christian Baptist* to a contemporary editor and church leader in these words: "I receive a German paper, edited by Henry Kurtz, a teacher of Christianity, in Canton, Ohio, denominated *The Messenger of Concord,* devoted to primitive Christianity . . . . The writer is an admirer and advocate of the ancient order of things, and of a social or co-operative system. An infant association of some pious and intelligent Germans already exists, whose constitution contemplates a community perfectly social, and devoted to the religion of the first congregation in Jerusalem."

Kurtz went on to become the most influential figure in 19th century Brethrenism. Yet Campbell's reference came at a time when the preacher-printer was floundering in his search for a communal way of life which matched his biblically-based expectations. He had come through turbulent times already and was to be at the center of controversy in the future.

Before seeking to establish his community of German immigrants in the United States, Kurtz had been a successful schoolteacher and Lutheran pastor in Northampton County, Pennsylvania, from 1817 to 1823. Born in 1796 in the duchy of Württemberg, Germany, the son of a schoolteacher, he had joined the tide of migration to the New World in the wake of the Napoleonic wars and the rise of reaction on the continent spurred by Count Metternich. In Northampton he met and married Anna Catherine Loehr in 1821. Their union was blessed with four sons. His first parishioners attested to his diligence and piety, energy, and acumen. In one year he baptized 116, confirmed 55, and had 252 communicants.

In 1823 the able young cleric was called to the pulpit of one of the largest churches in Pittsburgh, the German United Evangelical Church, which combined Lutheran and Reformed in its membership. Here too, Kurtz initiated his work with vigor. He eliminated a large debt, attempted to conciliate factions within the congregation, and obtained approval for a church discipline to bring order into the troubled body. However, his efforts to enforce the discipline met with stubborn resistance from a group of church officials and laity. They brought pressure to bear by withholding salary. A bitter church conflict broke out and became a public scandal.

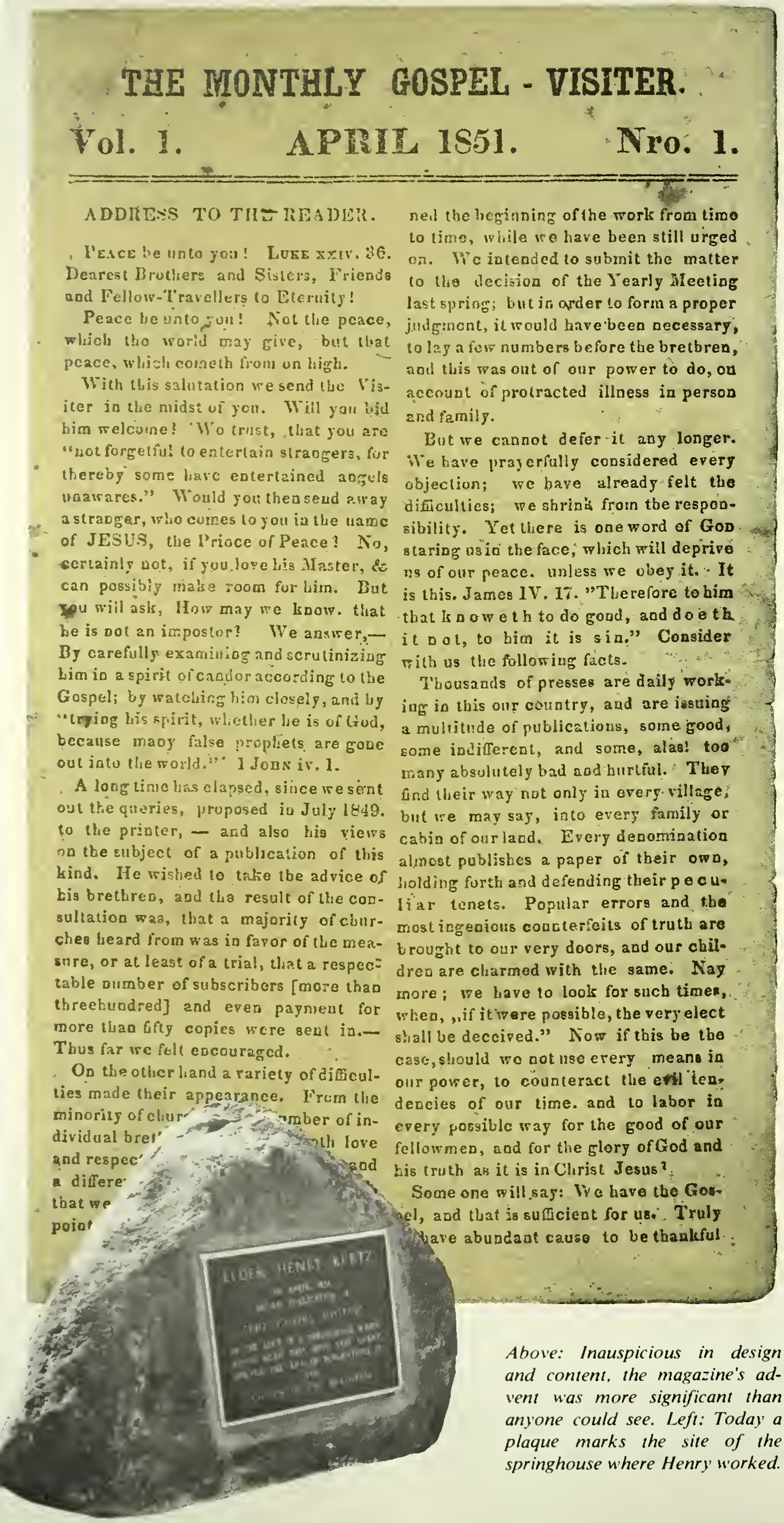
Matters came to a head when Kurtz began to teach the necessity of more complete sharing of means. He encouraged the parish to reorganize as a Christian community. The reason? He had come into contact with the communitarian views of Robert Owen, the famous Scottish reformer who was the head of the New Harmony colony in Southern Indiana. Kurtz was impressed with the arguments of the Scot, but opposed the liberal Owenite views on religion and marriage.

To recruit candidates and support for a Christian community to be called Concordia, Kurtz began publishing a journal in German with the programmatic title *Paradise Regained*; the second volume of the journal was retitled *The Peace Messenger of Concordia* (mentioned by Campbell). His editorial emphasis was the need to restore primitive Christianity. He attracted a number of supporters, largely recent arrivals from Germany and Switzerland. Meetings were held in western Pennsylvania and northeastern Ohio to draft final plans for the venture; leaders were authorized to search out land for a settlement. Detailed blueprints for the working of the community were discussed in the journal, which appeared monthly and was widely circulated.

For all his zeal, Henry Kurtz found the path to Utopia to be rocky. The tumult in his parish forced him to resign in 1827. Then he met accusations that the Concordia enterprise was really designed to solve his personal financial worries. He pledged that he would never take a leadership role in the community, thus ensuring that his own financial status (which was precarious) would not be a factor in its success or failure. For a time he considered joining the Rappite community at Economy in western Pennsylvania as a teacher. At this time a Swiss associated with the communal planning described Kurtz: the "new prophet" was a "little man with a prodigious nose and green glasses"; despite his energy and intelligence, "poverty and need followed on the heels of the good man."

As it turned out Concordia never became a reality. Many of the planners and prospective colonists joined a comparable group organized in the Canton, Ohio, area. Kurtz turned over the assets gathered for Concordia to the new colony, named Teutonia. In the meantime Kurtz had moved with his family to Ohio, first to Columbiana County, then to Stark County; for a time they were dependent for food upon kindhearted neighbors. It was here that Kurtz met and joined the Brethren, under the guidance of Elder George Hoke, who remained a dear friend for life.

The Brethren offered Kurtz what he had been vainly seeking within Lutheranism and the communal movement—a simple, disciplined life based on New Testament preachings and the example of the early church. Their Germanic heritage appealed to him, although they were already well along in the shift from German to English



THE MONTHLY GOSPEL - VISITER.

Vol. 1. APRIL 1851. Nro. 1.

ADDRESS TO THE READER.

PEACE be unto you! LUKE XXIV. 36. Dearest Brothers and Sisters, Friends and Fellow-Travellers to Eternity!

Peace be unto you! Not the peace, which the world may give, but that peace, which cometh from on high.

With this salutation we send the Visiter in the midst of you. Will you bid him welcome! We trust, that you are "not forgetful to entertain strangers, for thereby some have entertained angels unawares." Would you then send away a stranger, who comes to you in the name of JESUS, the Prince of Peace? No, certainly not, if you love his Master, & can possibly make room for him. But you will ask, How may we know. that he is not an impostor? We answer,— By carefully examining and scrutinizing him in a spirit of candor according to the Gospel; by watching him closely, and by "trying his spirit, whether he is of God, because many false prophets are gone out into the world." 1 JOHN iv. 1.

A long time has elapsed, since we sent out the queries, proposed in July 1849. to the printer, — and also his views on the subject of a publication of this kind. He wished to take the advice of his brethren, and the result of the consultation was, that a majority of churches heard from was in favor of the measure, or at least of a trial, that a respectable number of subscribers [more than threehundred] and even payment for more than fifty copies were sent in.— Thus far we felt encouraged.

On the other hand a variety of difficulties made their appearance. From the minority of chur mber of individual bret th love and respec and a differe that we point

ned the beginning of the work from time to time, while we have been still urged on. We intended to submit the matter to the decision of the Yearly Meeting last spring; but in order to form a proper judgment, it would have been necessary, to lay a few numbers before the brethren, and this was out of our power to do, on account of protracted illness in person and family.

But we cannot defer it any longer. We have prayerfully considered every objection; we have already felt the difficulties; we shrink from the responsibility. Yet there is one word of GOD staring us in the face, which will deprive us of our peace. unless we obey it. It is this. James IV. 17. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Consider with us the following facts.

Thousands of presses are daily working in this our country, and are issuing a multitude of publications, some good, some indifferent, and some, alas! too many absolutely bad and hurtful. They find their way not only in every village, but we may say, into every family or cabin of our land. Every denomination almost publishes a paper of their own, holding forth and defending their peculiar tenets. Popular errors and the most ingenious counterfeits of truth are brought to our very doors, and our children are charmed with the same. Nay more; we have to look for such times, when, „if it were possible, the very elect shall be deceived." Now if this be the case, should we not use every means in our power, to counteract the evil tendencies of our time. and to labor in every possible way for the good of our fellowmen, and for the glory of God and his truth as it is in Christ Jesus?

Some one will say: We have the Gospel, and that is sufficient for us. Truly have abundant cause to be thankful

Above: Inauspicious in design and content, the magazine's advent was more significant than anyone could see. Left: Today a plaque marks the site of the springhouse where Henry worked.

speech. He would be hampered in later endeavors by his self-consciousness in the use of English in written and spoken communications; he would also regret deeply that the German tradition was fading among the Brethren. Yet, his bilingual facility and superior education made him the obvious choice for the office of clerk at nearly twenty Annual Meetings of the Brethren. The German-English hymnals he published met Brethren needs for much of the 19th century. Even the *Gospel Visitor*—the monthly that earned him the most fame in Brethren annals—had its parallel in his *Evangelische Besuch* issued from 1852 to 1861.

Family tradition described the circumstances of the baptism of Henry Kurtz. It took place under a maple tree on the Royer farm in Stark County; the date was April 6, 1828. Kurtz was baptized wearing his Lutheran pastor's gown. When he arose from the waters of baptism he allowed the gown to slip from his shoulders and float downstream, thus symbolizing the rejection of the past office and dignity.

But Kurtz was too able a person to remain without office among the Brethren. Within two years of his baptism, he was called to the "free ministry." Eleven years later he was placed in charge of the Mill Creek Church in neighboring Mahoning County. He moved near Poland in that county in the spring of 1842, farming with his sons to provide a livelihood. He was a farmer with a difference. He had never given up the idea of publishing. As early as 1826 he had a hymnal printed in Canton. In the early 1830s he secured a printing press, probably from the Sala family of Canton. He attempted two periodicals, *Das Wochenblatt* (1833-1834) and the German-English *Testimonies of Truth* or *Zeugnisse der Wahrheit* (1836). Both died quickly for lack of patronage.

He was more successful with his printing of the minutes of the Brethren Annual Meetings, with German and English editions emerging from his press after 1837. They were powerful weapons in the war to preserve Brethren unity, despite the strains of distant settlement, religious disagreement, and denominational partisanship of the period.

It was the same concern for unity of spirit and doctrine which was behind his perseverance in finding a vehicle of print to serve the Brotherhood. He finally had success with the launching of the *Gospel*

Visitor (originally spelled *Visiter*) in late spring, 1851. The main object, Kurtz announced in the first issue was "to exhibit and defend the pure and unadulterated gospel of our Lord Jesus Christ, . . . in the simplicity, with which it was taught and practiced by the apostles and the primitive church . . . ." Kurtz was confident that the Brethren had that gospel, but needed some way in which to communicate it to each other: " . . . we live too far apart. If one in his seeking after a more perfect knowledge becomes involved in difficulty, which he is unable to overcome, this paper opens unto him a channel of stating his difficulty, and we have not the least doubt, but among the many readers there will be some one, who has passed the same difficult place, and can give such advice, as will satisfy the other."

Kurtz was determined to proceed in a "conciliatory spirit" and "to advocate such sentiments, as may be conducive to that union and brotherly love, which is the distinguishing mark of the children of God."

Despite the Ohioan's care and circumspection the innovation met resistance from those who thought it smacked of worldliness and might result in a merchandising of the gospel. Kurtz had to endure some anxious moments as several Annual Meetings deliberated whether he should be allowed to continue the publication of the *Visitor*. The meeting of 1853 concluded that it was harmless and moreover a private venture, which should be permitted to exist. This it did, continuing through many mergers and change of ownership and editors until it became the *Gospel Messenger*, controlled directly by the church.

The drive for Brethren unity was seriously strained during the Civil War and Kurtz was partly to blame. After the outbreak of the war in 1861, Kurtz volunteered the suggestion in the *Gospel Visitor* that Brethren, North and South, might better stay at home because of the perilous times. He asked if any congregation in the North was willing to substitute for the scheduled Annual Meeting in Rockingham County, Virginia, which, Kurtz feared, was too close to the field of battle. The meeting was held as planned, although with sparse representation of Brethren from the northern and western states. A group of southern Brethren elders, including John Kline, admonished the editor for taking an action which could create a "sectional feeling among the Brotherhood." The fear was not idle for most American denominations did divide at this time over the slavery issue.

Kurtz learned his lesson and was active through the hostilities in keeping lines of communication open. After the war he was vocal in soliciting aid across the Brotherhood for the support of those in the South hit doubly hard—by taxes in lieu of military service and by destruction of buildings and crops by invading Union armies.

It was the same concern for oneness among the brothers and sisters that motivated Kurtz' longstanding passion to gather materials on Brethren history, many of which he published in his paper. He spent the later years of his life compiling an encyclopedia of the Brethren, collating, interpreting, and preserving the actions of the church at Annual Meeting. This was published in 1867, often bound with the earlier printed dual-language edition of Alexander Mack's writings, newly translated and with a memoir of Mack written by James Quinter, an associate.

An important part of Kurtz' character was his eagerness to encourage the Brethren to develop new enterprises which, he thought, could strengthen their witness. Sunday schools, academies, and missions were promoted in the *Visitor*. Kurtz and Quinter themselves began an academy at New Vienna, Ohio, which flourished between 1861 and 1864, until wartime conditions forced suspension. Although these initiatives often caused tension with the more conservative Brethren, the two editors tactfully persisted in helping the Brethren move with the times.

Henry Kurtz could rightfully be called the first Brethren missionary in foreign lands, although his activity was private and without church sanction. In 1838 he returned to Germany not only to visit his parents but also to seek out new religious groups and to "preach the word where there was an open door." He found the opening in Switzerland where he preached to the followers of Samuel Froelich, the so-called New Baptists (or Apostolic Christians). He convinced some of them of the necessity of water baptism; he converted nine, whom he baptized. Most of them followed Kurtz back to America where they joined the Brethren.

The Ohio leader was convinced that the

Left: An artist's conception of the Kurtz Springhouse, aided by old descriptions. Center: Today an ingenious if unorthodox reservoir replaces the old springhouse. Below: Traditional site of Kurtz' baptism, by a maple in Stark County, Ohio.

Brethren held the true faith. Therefore it is not surprising that in the columns of the *Visitor* and in separate publications he presented vigorous defenses of the Brethren and occasional polemics against rival religious groups. Some of this was aimed at the Mennonites, who were upset about Brethren proselyting. Kurtz was involved in a long, printed dispute between John Kline and the Virginia Mennonites over immersion baptism and other special teachings. Kurtz could also cooperate with the sister denomination, as is shown in his printing for them several items, including a part of Menno Simon's complete works and the essay on schools by Christopher Dock. During the Civil War a Mennonite elder suggested that "Friend Kurtz" be chosen to take a Mennonite petition to President Lincoln to secure exemption from military service.

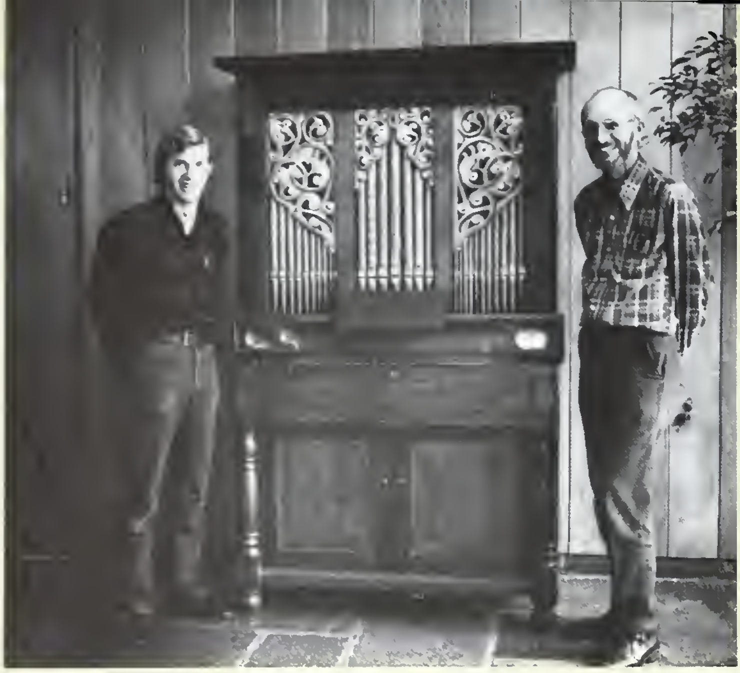
This very active and productive man was not without faults. He contended throughout his life, especially in his younger years, with a quick temper and aggressive spirit. He never overcame an addiction to smoking, despite his best efforts to break the habit. A sometime resident of the Kurtz home described the struggles as both sad and amusing. The printer would give his pipe to his wife, telling her to hide it in such a way that he could not get at it. He would struggle resolutely for several days, then begin making unnecessary trips to the kitchen until he had sheepishly to beg his wife to reveal the hiding place.

There is no known photograph of Kurtz or any portrait made in his lifetime. He is described by a grandchild as a "small man with a hump on his back" who "always used a cane when he walked," taking short, quick steps. "He had rather long white hair, but the top of his head was bald and in cold weather he always wore a little silk cap to cover that bald spot. He had long white whiskers." He is known for his fondness of children.

Henry Kurtz was respected among the leadership of the church because of his talents, but was never called to the office of moderator. In 1844 he was made a member of the inner circle, the Standing Committee, which prepared business for the total conference. He did some traveling to preach at other congregations, but said that his physical infirmities necessitated his major contribution to the church being through the medium of the printed page.

Henry Kurtz was found dead in his favorite rocking chair on January 12, 1874. He had a book on his lap. The news of his death spread rapidly across the Brotherhood through obituary notices in the church papers. By then there were many periodicals alongside the continuation of his *Gospel Visitor.* He had faced much criticism for his venture, but he was increasingly acclaimed as a pioneer publisher.

The German word "kurtz" means "short." The printer-preacher was short in physical stature and had his share of human frailty of body and personality. We can see now that he blazed a trail of reform and change which most—not all—of his beloved Brethren followed. From this perspective it can be seen that in the ranks of Brethren leaders of the past century Henry Kurtz stands tall. ☐



Restorers Andy Dupres and John Brombaugh with the Kurtz organ

A link with Henry Kurtz

Henry Kurtz has been dead more than a hundred years, yet the Brethren have retained two virtually living links with him. One is, of course, MESSENGER, 125 years old and still performing the function that Kurtz proposed for his original GOSPEL-VISITER. The other is a 278-year-old organ that has recently been restored.

Unique among Brethren of his day, Brother Henry was a musician. He had brought with him from Germany in 1817 a handsome organ, handmade by Johan Christoph Harttman, organ maker of Nürttingen. After joining the Brethren, former Lutheran Kurtz played his organ discreetly to avoid disfavor, and little mention of it was recorded. In the mid-1950s the organ was rediscovered, in the barn of L. P. Good, a great-grandson of Henry Kurtz, who placed the badly deteriorated instrument in the care of the Historical Committee. The organ came to Elgin in 1957.

Yet 19 more years would pass before the old organ could once again be played. Ill-health forced the first restorer to give up the project after several years of sporadic work. Other years were spent finding funds for restoration. Finally last November the organ was placed in the capable hands of John Brombaugh of Middletown, Ohio, a restorer trained in Europe (and coincidentally of Brethren background). Brombaugh's work required only two months time, thanks to the earlier work, done in the 1960s.

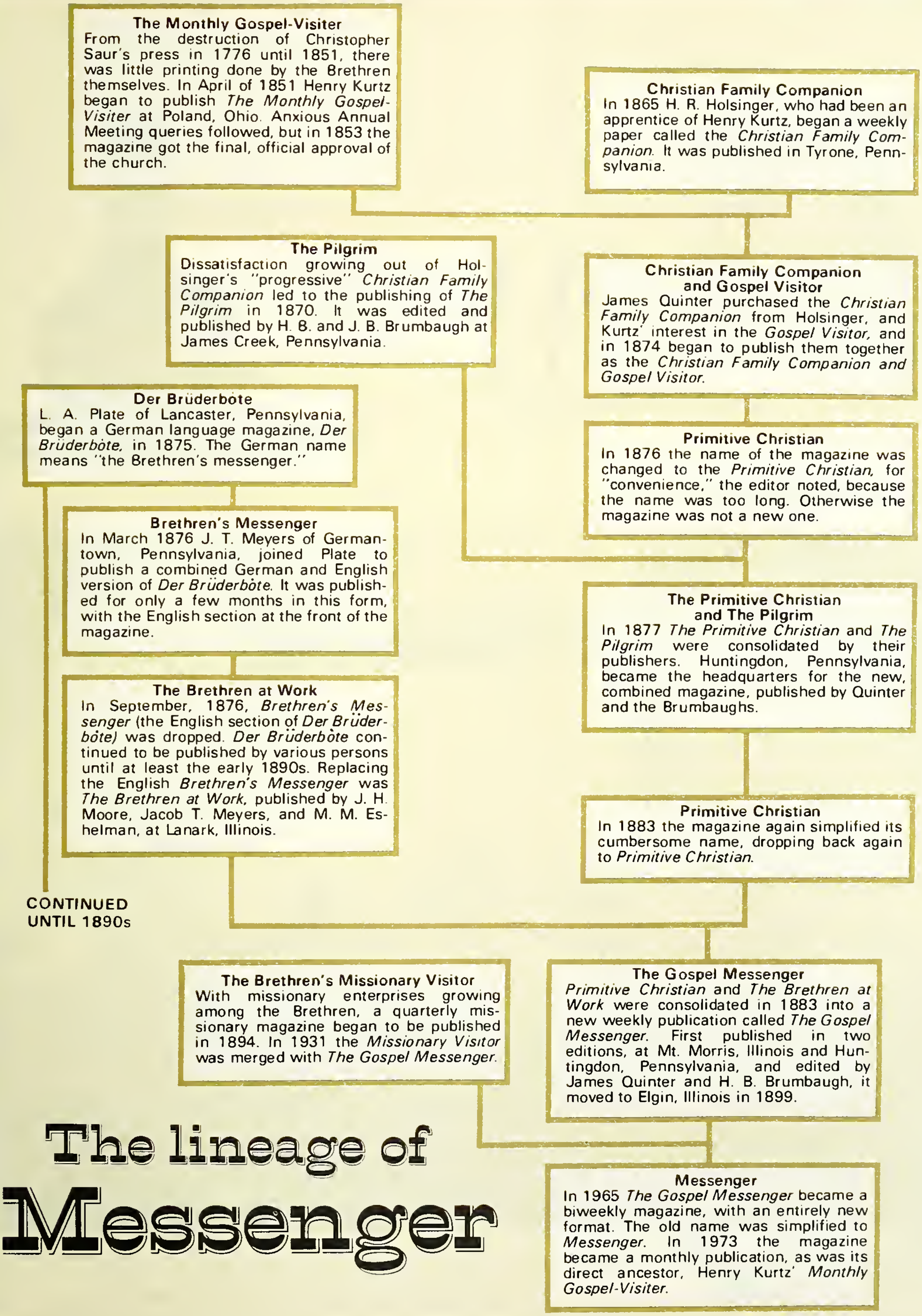
In January this year the organ returned to Elgin and was placed on display in the lobby of the General Offices. On February 18 it was introduced to the General Board and staff in an informal demonstration and hymn sing. In July the ancient organ will travel to Annual Conference as a display and will be heard there in an evening program.

It is doubtful if any oratory there will best the now barely legible inscription found inside the organ when it was dismantled:

"On . . . September 23, 1698, I, Johan Christoph Harttman, organ maker of Nürttingen, firmly closed this small wind chest. May God grant that many beautiful and spiritual psalms and songs may be played and struck on this work to His name's honor."

Interested Brethren who would like to feel a closer tie to the restoration of Brother Henry's organ may send checks to: General Board Treasurer, 1451 Dundee Ave., Elgin, IL 60120. Mark them for "Kurtz organ." Anyone with additional knowledge of the organ's history should contact Gwendolyn F. Bobb at the same address.

The lineage of Messenger



The Monthly Gospel-Visiter
From the destruction of Christopher Saur's press in 1776 until 1851, there was little printing done by the Brethren themselves. In April of 1851 Henry Kurtz began to publish *The Monthly Gospel-Visiter* at Poland, Ohio. Anxious Annual Meeting queries followed, but in 1853 the magazine got the final, official approval of the church.

Christian Family Companion
In 1865 H. R. Holsinger, who had been an apprentice of Henry Kurtz, began a weekly paper called the *Christian Family Companion*. It was published in Tyrone, Pennsylvania.

The Pilgrim
Dissatisfaction growing out of Holsinger's "progressive" *Christian Family Companion* led to the publishing of *The Pilgrim* in 1870. It was edited and published by H. B. and J. B. Brumbaugh at James Creek, Pennsylvania.

Christian Family Companion and Gospel Visitor
James Quinter purchased the *Christian Family Companion* from Holsinger, and Kurtz' interest in the *Gospel Visitor*, and in 1874 began to publish them together as the *Christian Family Companion and Gospel Visitor*.

Der Brüderbòte
L. A. Plate of Lancaster, Pennsylvania, began a German language magazine, *Der Brüderbòte*, in 1875. The German name means "the Brethren's messenger."

Primitive Christian
In 1876 the name of the magazine was changed to the *Primitive Christian*, for "convenience," the editor noted, because the name was too long. Otherwise the magazine was not a new one.

Brethren's Messenger
In March 1876 J. T. Meyers of Germantown, Pennsylvania, joined Plate to publish a combined German and English version of *Der Brüderbòte*. It was published for only a few months in this form, with the English section at the front of the magazine.

The Primitive Christian and The Pilgrim
In 1877 *The Primitive Christian* and *The Pilgrim* were consolidated by their publishers. Huntingdon, Pennsylvania, became the headquarters for the new, combined magazine, published by Quinter and the Brumbaughs.

The Brethren at Work
In September, 1876, *Brethren's Messenger* (the English section of *Der Brüderbòte)* was dropped. *Der Brüderbòte* continued to be published by various persons until at least the early 1890s. Replacing the English *Brethren's Messenger* was *The Brethren at Work*, published by J. H. Moore, Jacob T. Meyers, and M. M. Eshelman, at Lanark, Illinois.

Primitive Christian
In 1883 the magazine again simplified its cumbersome name, dropping back again to *Primitive Christian*.

CONTINUED UNTIL 1890s

The Brethren's Missionary Visitor
With missionary enterprises growing among the Brethren, a quarterly missionary magazine began to be published in 1894. In 1931 the *Missionary Visitor* was merged with *The Gospel Messenger*.

The Gospel Messenger
Primitive Christian and *The Brethren at Work* were consolidated in 1883 into a new weekly publication called *The Gospel Messenger*. First published in two editions, at Mt. Morris, Illinois and Huntingdon, Pennsylvania, and edited by James Quinter and H. B. Brumbaugh, it moved to Elgin, Illinois in 1899.

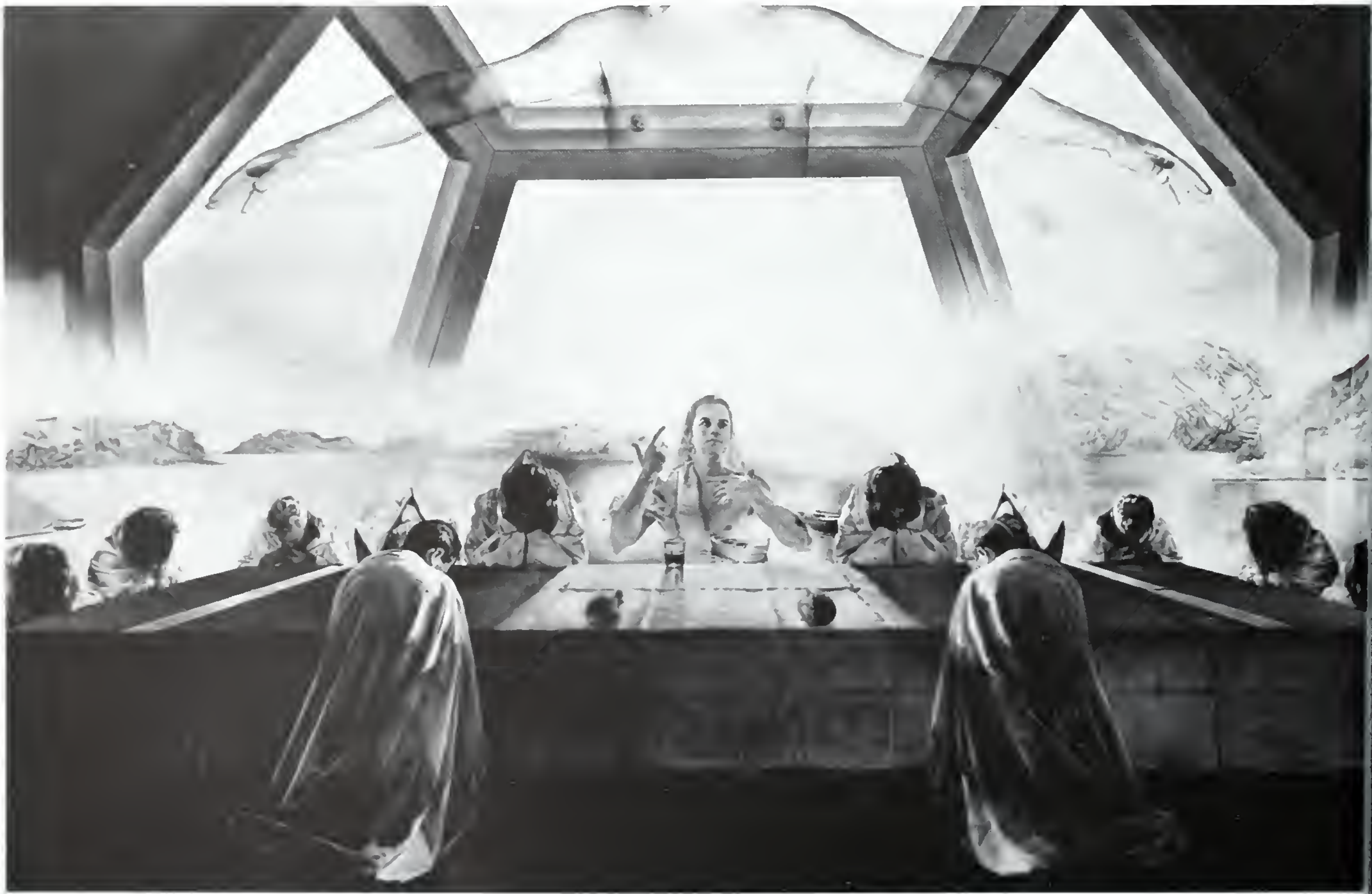
Messenger
In 1965 *The Gospel Messenger* became a biweekly magazine, with an entirely new format. The old name was simplified to *Messenger*. In 1973 the magazine became a monthly publication, as was its direct ancestor, Henry Kurtz' *Monthly Gospel-Visiter*.

COMPILED BY KERMON THOMASON

THE TABLE OF THE LORD

by John Killinger

"The Sacrament of The Last Supper," by Salvador Dali



When we truly enter into the spirit of the table, and become eucharistic men and women ourselves, something is unleashed in us, an energy we did not know we had.

Almost every book about prayer written in the last hundred years has been addressed to the individual, as if prayer were an essentially private part of religion. Yet the records of the early church seem to indicate that corporate prayer—praying together—occupied fully as much time as individual prayer.

The Lord's Prayer, which served as a catechetical device to teach new converts how to pray, is pointedly communal: "*Our* Father ... give *us* this day *our* daily bread ... forgive *us* ... as *we* forgive ... lead *us* not into temptation but deliver *us* from evil."

And we know that the disciples continued for many years to join in prayer at the Jewish canonical hours for praying, morning, noon, and evening.

It is hard to imagine what Christianity might have become—or failed to become—if it had not been for this liturgical discipline which the earliest Christians continued to share.

Jesus himself provided the example of a kind of rhythm between prayer alone and prayer with the group. He often withdrew to pray in secret, and we suppose that these were times when he prayed listening, letting the Spirit play over him like some master player tuning an instrument.

But Jesus obviously prayed too with the disciples. Despite their faulty performance the night of the Last Supper, we are told it was *their* custom, not Jesus' alone, to repair to Gethsemane for prayer.

What the disciples learned from him is evident in the Book of Acts; alone or in groups, they were constantly at prayer.

After more than three thousand people were added to the church at Pentecost, they met daily "to hear the apostles teach, and to share the common life, to break bread, and to pray." (Acts 2:42) They prayed together whenever they laid hands on deacons to ordain them or appointed elders in each locality. They prayed for the sick and imprisoned. They prayed for the new churches, and for the missionaries who were working to establish the gospel. And, mostly, they simply prayed in praise and adoration.

Prayer, for the first Christians, was an experience of joy and ecstasy. It was where they felt the unique Spirit of God and became acquainted with resources of power in themselves and their world which they had not known before. It was a time of dreams and visions, all associated with the discovery of the Kingdom in their midst.

It is little wonder that such prayer was for them a communal event even more than it was a private one. The psychology of the Hebrew people had always inclined toward the corporate. In the Old Testament, they were the people of God, and he dealt with them at a corporate or national level. In the New Testament, the nation was transcended by the kingdom of God, and individualism was still submerged in the corporate entity.

Ours, by contrast, is a time of anti-community. Something has happened to life in our age. It seems fragmented, multiple, divided. We are more transient and rootless than the ancient nomads. Technology and urbanization have all but destroyed old concepts of neighborliness and friendship. Even churches and synagogues suffer from the disappearance of the old parish concept, for their clienteles usually come from miles around and the people see little of each other from one weekend to the next. Everywhere the talk is of alienation, loneliness, lack of community.

Everywhere, that is, except where people pray together.

Nothing creates community the way prayer does. Prayer's vision is of the kingdom, unity, and love. It is of the lion lying down with the lamb, and the infant child playing safely at the hole of the adder. It is of the nations bowing around the throne of God, and dancing and singing praises until there are no more strangers and there is no more loneliness.

Our rhythm of prayer, like that of Jesus and the disciples, ought to reflect this by being both private and communal. There should be time for quiet reflection, for meditation, for listening to God; and there should be time for group prayers, for communal praise and worship. The two belong together, and necessarily complement one another. Private prayer without corporate prayer tends to degenerate into subjectivism, romanticism, and magicalism; corporate prayer without private prayer usually becomes cold, mechanical, and merely repetitive.

The two are mutually dependent. One stokes the fires of the other. We neglect either at the peril of the other. The early Christians found it so natural to move from one to the other and back again that they did not even think to offer succeeding generations any rules for relating or bal-

ancing them. The one thing important to them was always to pray "in the Spirit." That way they were invariably sure of the passion and significance of prayer regardless of the method employed.

The goal of God's grace is the community—the Kingdom. Christian prayer, whether individual or common, should be directed toward this end. If it is, its spirit will be the same whether it is private or public. The one who prays will not feel a disruption when moving from one to the other.

In my sophisticated days after graduation from seminary, I thought the conservative and fundamentalist churches silly or hypocritical for placing so much emphasis on prayer for their revival meetings and services. Their praying is only the mouthing of cliches, I thought; they cannot or do not mean it. They ask for it only because it is a traditional part of their ecclesiastical idiom and the people expect it. It is as routine as singing a hymn before the offering or standing for the benediction at the conclusion of the service. Therefore it would be better to discontinue it altogether, and not oblige entire congregations of folk to the expression of sentiments they cannot mean or support.

But I realize more and more that such prayer is what is missing from the staidly formal services of the culturally refined churches, and that it is why even many preachers in these churches appear bored half out of their minds with the neat, clocklike precision of their orders of worship.

I would not for a moment deny the importance of good preaching. It is the proclamation of the gospel in our midst that stimulates true Christian praying and keeps it on target in the first place.

But it is through prayer that the power comes to preach well, and it is through prayer that we are able to hear the preaching.

Without prayer, the best sermons sound like mere sophistry, academic voices prating of esoteric pieces of information not worth a pinch of salt to anybody, and the Christian community is not formed. Nothing galvanizes the people. Nothing comes over them like a rain of fire, and their isolation is not cured. They go out a hundred individual selves, five hundred, a thousand, and understand nothing of the meaning of "the communion of the saints."

For only God can give communion. It is not something we can work up from below. It is not something we can engineer and preach and polish into existence.

He has already given it. But we cannot appropriate it, cannot make it our own, without prayer.

Something happens to us in a sharing, empathetic congregation. The hidden reserves of our lives are tapped. Deep flows into deep, and we experience an empowering communion.

It is no longer we who live, but Christ lives in us. We become his body, in a strange, inexplainable way.

The early Christians laid hands on the sick and prayed for them. Was it mere superstition that compelled them to do so? Or were they wiser than us moderns who have been innoculated with just enough knowledge of the way things work to prevent our really finding out?

Early Christians laid hands on the sick and prayed for them. Was it superstition that compelled them to do so? Or were they wiser than moderns?

The Spirit convicts, cleanses, and heals. Our selves are transcended in a new mystical self, coextensive with all the people of God. We know a sense of community we never know any other way.

Somehow, in a mystery, the risen Christ is present in the worship, and makes himself known in ways so certain that none can doubt they have broken bread with the Master himself.

"Did not our hearts burn within us?" we echo with the disciples who travelled with him to Emmaus.

It is the risen Christ, more than anything else, that the New Testament community is all about. The church gathers around the proclamation of the Kingdom and the news that the Kingdom's Lord has been raised from the grave, so that he is no longer confined to a single place but can present himself to worshipers everywhere at once.

The mood of the Christian fellowship is a Resurrection mood. It energizes us to care for others, to hope for the redemption of the world.

And prayer which proceeds from this center, this mood, this energy, forms a community in a way nothing else can. Forms it and *re*forms it, for the community is constantly renewed by the preaching of the Resurrection and the people's response in prayer and self-surrender.

Obviously the forms of prayer will differ from congregation to congregation. Worship should have a kind of group intimacy, as belonging peculiarly to the history of that group. That is not to deny the need for universality in the symbols and expressions of faith, so that the local community is aware as it worships of the communion of saints in all the world and all the ages. It is to say, though, that the universal symbols and expressions should have rootedness in the local situation. They should be immediately recognizable as having relation to the particularities of daily existence.

Within the variety of forms, however, ranging all the way from Quaker silence to high Anglicanism to multidecibel hard-rock liturgy, two things would seem to be given.

First, the service of worship should embody enough reference to or rehearsal of the constitutive *event* of Christianity—the ministry, death, and resurrection of Jesus—to reestablish in our minds the original basis of our cult and service.

And, second, it should do so in a manner of expression and imagination sufficiently contemporary and appealing to the sensibilities to draw us into genuine prayer, into that openness of spirit in which we are again enabled to hear the voice of God speaking to us and to submit ourselves afresh to his will for our lives. If this does not happen, then we can hardly say we have worshiped.

Much has been written in recent years about the importance of human communication in worship, and how the insights of group counseling can be profitably applied within the liturgical framework. I thoroughly agree with our need to know one another in the church, to share intimacies of belief and doubt, hope and fear,

(Continued on page 25)

Light for all the world

Like a flaming candle on a candlestick or like
a lamp set on a stand where it gives light
to all who are in the house, the light of
Jesus Christ, who embodies truth and
knowledge, understanding and wisdom,
is intended as light for all the world.
"For though you were once all darkness, now
as Christians you are light. Live like men
who are at home in daylight, for where
light is, there all goodness springs up,
all justice and truth." Eph. 5:8-9

By Kenneth I. Morse and Kermon Thomason / Illustrations: Chapel windows at the Church of the Brethren General Offices, Elgin, Illinois / Texts: New English Bible

It is in the breaking of bread that its life-giving and sustaining power is set free. So Jesus, the bread of life, assured the multiplication of loaves for the feeding of thousands. So on the evening of his last supper "he took bread, and having said the blessing he broke it and gave it to them, with the words: 'Take this; this is my body.'" So also, on the day of his resurrection he identified himself: "When he had sat down with them at table, he took bread and said the blessing; he broke the bread, and offered it to them. Then their eyes were opened, and they recognized him."
Mark 14:22; Luke 24:30-31

"No branch can bear fruit by itself, but only if it remains united with the vine; no more can you bear fruit, unless you remain united with me. I am the vine, and you are the branches." John 15:4-5

"For the tradition which I handed on to you came to me from the Lord himself . . . . He took the cup after supper, and said: 'This cup is the new covenant sealed by my blood. Whenever you drink it, do this as a memorial of me.'" 1 Cor. 11:23-25

"Jesus . . . rose from table, laid aside his garments, and taking a towel, tied it round him. Then he poured water into a basin, and began to wash his disciples' feet . . . . [Jesus said,] 'I have set you an example.'" John 13:3-5, 14

The light that shines in the face of Jesus Christ is no less brilliant because it takes on the dark colors of the cross. He who can illuminate our human likeness is also first and last for all the world. "Bearing the human likeness, revealed in human shape, he humbled himself, and in obedience accepted even death—death on a cross. Therefore God raised him to the heights and bestowed on him the name above all names . . . . 'I am the Alpha and the Omega,' says the Lord God, who is and was and who is to come, the sovereign Lord of all."
Phil. 2:8-10; Rev. 1:8

THE TABLE OF THE LORD, continued from page 20

care and frustration which we too seldom reveal in sacred precincts.

But it is also important to say that no amount of human interchange will ever substitute for communication with God in worship.

There is something finally depressing and demoralizing about the accumulation of human intimacy unless it is transcended by our personal will to know God and give ourselves to him. There is truth for all of us in Augustine's remark, "Our hearts are restless until they find rest in Thee." However much we feel okay, to use Thomas Harris' language, and accept others as okay, we still experience a hunger for the source of okayness, for the One who swallows up all morality and all figures of speech in an imageless mystery. We still yearn for God, for the Holy, for the Beyond and Not-yet.

Our sense of community is inseparably united to the idea of the Parenthood of God, not just the brotherhood of Christ. Imagine the difference in the parable of the prodigal son if there had been no father in the story, only a brother.

It is the same with the human potential movement and the church. We need the human potential movement. We need to learn to relate to one another more freely, more honestly, more openly, more lovingly. But the church is about the divine potential movement which preceded the very notion of a human potential movement, and which laid the basis for it in the life and teachings of Jesus, who was "obedient unto the Father."

Prayer is more than self-discovery. It is self-discovery *before God.* And it is for that reason that worship is essentially prayer. It may involve visiting with a neighbor, but it is visiting with the neighbor before God. It may include the lustiness of good singing, and perhaps even dancing, but it is singing and dancing before the Lord. It may entail the delivery of an informative or entertaining sermon, but it is a sermon heard in the presence of God.

As Kierkegaard had it in his famous image, the minister or liturgist in worship is only a prompter, a holder of cue-cards, while the congregation on stage does its act before the Almighty who sits in the audience.

Or, better yet, the congregation does its act and then pauses, waiting for a word from its most important critic. It speaks and then listens, and speaks and listens again, for its transaction is finally beyond words, of the heart.

There is nothing symbolically more central to prayer or to community than the table of our Lord.

This fact may elude us, for in the hustle and bustle of modern life, and in our penchant for frozen dinners, packaged snacks, and quick-serve hamburgers, many of us have all but lost the memory of big family dinners and intimate dining occasions. But the early church never lost sight of the centrality of the meal. Its literature was full of this.

When the story of Jesus' feeding the multitudes in the wilderness was read in the congregations, they understood the eucharistic significance of it. He still fed them in the wilderness, still gave himself to them, still formed them into a special community.

There is nothing symbolically more central to prayer or to community than the table of our Lord.

When the story of the disciples from Emmaus was recounted, they saw the table symbolism of it. Jesus still revealed himself to them in the breaking of bread, and afterwards they still marveled at how their emotions kindled within them. The early church was the Church of the Burning Heart.

When Paul wrote to the Corinthians about the supper, he said, "I have only passed on to you what I have received, that on the night when the Lord Jesus was betrayed, he took bread and, when he had given thanks, he broke it. . . . "

Bread for the wilderness and wine for the journey.

Whenever we worship or pray, we are table guests. We receive what has been set before us.

Our model, in Jesus himself, is the Eucharistic Man—the one who gives thanks and distributes what he has.

And the miracle of it is that when we do that there is no limit to what we have. Resurrection power feeds multitudes. It heals the sick. It rejoices the brokenhearted. It claims the lonely. It shelters the homeless. It comforts the bereaved. It is, after all, the power of God, not man, and the only thing restricting it is our unbelief, our lack of faith.

When we truly enter into the spirit of the table, and become eucharistic men and women ourselves, something is unleashed in us, an energy we did not know we had. Suddenly we see all life as gift, as multi-splendored opportunity. We see it, in Matthew Fox's words, as "too short to meet all the people, taste all the pleasures, love all the lovable people, witness all the world's cultures, waterfalls, and sunsets."

The mood of the table is not dolorous and mournful, as some by their practice would represent it, but joyous and triumphal. It is not really the *Last* Supper, as we have learned to call it, but, as a friend put it in a sermon, the *First* Supper. It forever opens new doors of gratitude and perception, if we receive it prayerfully, and leads us forward into more and more fullness.

To the sensitive worshiper, there is finally nothing left but to utter the brief, orgiastic cry *Marana tha*—"Our Lord, come."

That—and to go.

For the community into which we are born as eucharistic men and women is a servant community, not a community of lords and ladies. Its life is in giving life, not keeping it. It perpetuates itself by refusing to close its membership, by never being satisfied until every other man and woman has become a eucharistic person too.

It follows a Lord who said, "Except a grain of corn fall into the ground and die, it abides alone."

Therefore it lives by dying, and rises by falling.

It experiences resurrection and then takes up a cross—all to teach the world to say, "*Our* Father." ☐

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Harmony Homestead

Simple living is having the time and the freedom to stargaze at night, but it is also raising food, baking bread, building a home, abiding by a different value system, borrowing or bartering instead of buying, and sharing instead of keeping.

by Terrie Miller

Somewhere in the maze of mountains, valleys, villages, farms, forests, caves, and cliffs that make up West Virginia, an unusual dwelling hides in a hollow. Beyond the village of Bartow, near the top of a hill, a dirt road turns off the main highway and delivers visitors to the doorstep of Harmony Homestead.

In the dim of night the house seems a lost mansion, forgotten in a sweet-smelling forest under a crowded canopy of stars and planets. The air moves only slightly; the earth has calmed itself in deference to the almost chaotic display of light above. The West Virginia night sky is a child's tube of glitter spilled liberally across a soft, dark blanket.

In the daylight hours the compound awakes to the activities of a young Brethren couple, Jason and Julie Bauserman, their baby son Jeremy, 19 chickens, one calf named Heidi and two cats, Tommy and Ginny. With 135 acres of West Virginia in the midst of the Monongahela National Forest as their homestead, Jason and Julie are committed to Christianity and simple living as the two primary and inseparable ingredients in their lives.

Simple living is having the time and the freedom to stargaze at night, but it is also raising food, baking bread, building a home, abiding by a different value system, borrowing or bartering instead of buying, and sharing instead of keeping. More than being a deprived life, the simple life is a planned life, an efficient life in which everything is used and nothing is exploited.

While simple living may mean using alternative forms of power, eating lower on the food chain or wearing slightly dated clothing, it also emphasizes the basic human needs of shelter, fuel for warmth and food, and ways to acquire these without destroying resources or taking from other people.

The idea of leading the simple life crept up on the Bausermans even before they were married. After graduating from Bridgewater College, Jason wanted to become a stockbroker. Then he entered BVS and was in south Texas for one year. "There my eyes were opened," Jason admits. "I saw the white people owned banks, businesses, and large fruit and vegetable farms. The Mexican-American hardly owned anything and they were kept at the mercy of the wealthy white people. I could not believe the exploitation and unequal distribution of wealth. After I saw this I knew that I didn't want to be a part of the business world."

Jason suffered through a period of con-

Simple living is synonymous with natural living for the Bausermans; they consider a diet of natural foods important in their life-style.

fusion while trying to find his niche in the world. He finally latched onto the idea of the simple life, and with the help of Dave Rittenhouse, a Brethren minister in Pocahontas County, found the land he wanted, in the right spot and for the right price. "It seemed like a direct message from God that I had made the right decision for my life when I found the land so easily," Jason says.

Julie, meanwhile, was all set to attend Manchester College, but turned her back on those plans and married Jason after the land was found.

Like the terrain they live on, Jason and Julie have had their ups and downs. Digging the footings for the house out of solid bedrock required a major portion of their first summer of work. Winters were spent in Bridgewater, Virginia, working to earn more money for the house. Summers were spent living out of their car or in a makeshift shed on the hill. The house crept slowly out of the ground. Julie was worried and anxious. Life was hard enough, and then she contracted a painful case of colitis. And to top it off, her search for a meaningful religious experience was frustrating and unfruitful.

But between the lows came the highs. A house almost completed, a new baby boy, good health, freedom, a strong religious life, and community involvement have heightened their appreciation of life. As each year goes on they are able to live more fully according to their beliefs.

Simple living is synonymous with natural living for the Bausermans and it follows that they consider a diet of natural foods important in their life-style. What they eat is not only sustenance but medicine and a preventive measure against sickness. Since they do not wish to patronize the orthodox medical profession, Julie and Jason expend a great deal of energy thinking and planning what they will eat, recognizing diet as their primary means of maintaining good health.

As vegetarians, they are perhaps the gourmets of the organic food set, whipping up special drinks, desserts, and breads that not only taste both healthy and heavenly but secretly supply vitamins, minerals, and protein as an added bonus. Mealtime at Julie and Jason's is highlighted with crunchy seeds and nuts, elderberry juice, fresh milk and honey, lentils, millet, oatburgers, and carob brownies.

A speciality of the house is Cornell bread, made from a scientific recipe developed at Cornell University. Prepared properly, the bread is a complete protein, meaning it supplies and complements the amino acids already present in the body with those a body needs but cannot manufacture. Powdered kelp (seaweed) and tamari sauce (similar to soy sauce) are always on the table for added flavor and nutrition.

Growing the food is just as important as eating it. "By growing your own," explains Jason, "you cut out the truck pollution to transport food, it is eaten fresh, it is healthier, and you have the spiritual enjoyment when you sow, nurture, and reap from nature's wonder. I definitely believe that we have gotten too far away from the soil and now must come back to it."

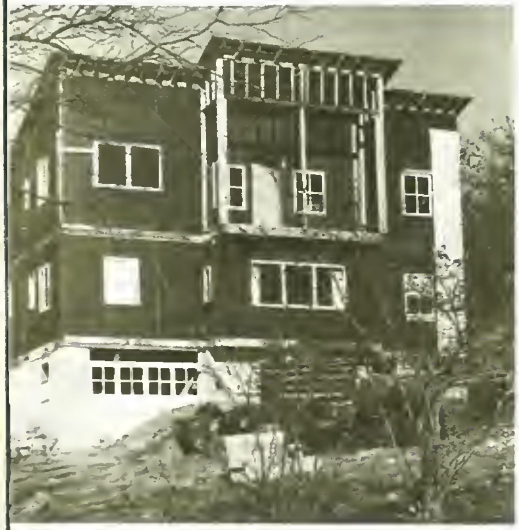
Life at Harmony Homestead revolves around the house, a structure built for both comfort and efficient use of available resources. Four summers of digging, pouring, hammering, revising, sawing, imagining, hoping, and praying have culminated in a three-level house that reflects the personality of the couple who built it.

A tour through the house reveals much of what simple living means to this twosome. A pit greenhouse, a root cellar, fireplace, and cooling trough are all on the first level. "A cooling trough is an old-fashioned way to keep things cold," Jason explains, "but it works!"

The pit greenhouse maintains a stable

CHURCH OF THE BRETHREN

Above: Jason and Julie are active members in the Durbin Church of the Brethren. Upper right: A gravity-flow system brings fresh spring water to the house. Right: Honey provides a bartering commodity.



Above left: Still a-building, the Bauserman house is designed for both comfort and efficient use of available resources. A pit greenhouse, root cellar, fireplace, and cooling trough are all on the first level. The upper two levels contain living quarters. A native stone chimney extends through all levels. Above right: A wood-burning stove requires both love and skill.

temperature by being below ground level except for the roof, drawing extra warmth from surrounding rooms. Because of the short growing season in their area, the pit greenhouse is an asset, allowing the Bausermans to start vegetables early and set them out well on their way in spring.

By far the most spectacular element of the house is the fireplace—Jason's pride and joy. Built with stones mostly from the Shenandoah Valley, Jason's conservative estimate is that the fireplace and chimney contain about twelve tons of stone and three tons of sand and mortar! The chimney extends through all three floors, emerging an aesthetic, as well as practical, element of the house.

Both Jason and Julie can pick out specific stones and remember the day they were found and when they were laid. There are the biggest ones, the smallest ones, and the ones with the most sentimental attachment. "Many of the stones came from a riverbed on my uncle's farm," Jason explains, "and I'm kind of sentimental about them since I walked there with my father 20 years ago."

The house has also been equipped with a gravity-flow water system, providing the luxury of cold, clear spring water right out of the tap. The other main attraction in the kitchen, at least for city slickers, is the wood-burning cookstove. After some months of trial and error, Julie has achieved a certain degree of expertise with the contraption, stoking the fire, propping doors, and adjusting drafts to achieve the required temperature.

Other aspects of the house that might pass unnoticed by the uninitiated include its north-south orientation, which lets the sun in during the winter and keeps it out in the summer. The sloped roof, slanting to the north drives the cold winter winds up and over the house. By building the house to take advantage of seasonal weather changes, energy is saved. Wood heats the house and the ashes are used to sweeten the acid mountain soil.

The future holds the promise of additions to the house and surrounding acres of land. By the end of summer Jason hopes to have installed a Swedish dry toilet, a facility requiring no water, using natural bacteria and organisms to decompose wastes into a potent fertilizer. The addition of a heating coil and tank to their stove will provide a constant source of pressurized hot water, and one or two windmills on the hill above the house will produce enough electricity for a refrigerator, freezer, and electric lights. "We will have all this without paying any utility bills," says Jason proudly, "and we won't be using badly needed resources."

There are plans for the acres of land around the house too. Jason is methodically working several plots of ground, composting and fertilizing the weak soil in contemplation of a bumper crop of summer vegetables. A low area near the entrance is envisioned as a lake for swimming and recreation, fed by the springs that dot the land. Terracing of the hillsides near the house will make them suitable for blueberry bushes.

Also up Jason's sleeve is a plan for a patio area complete with a fountain, compliments of the gravity-flow water system! The plans for the homestead go on forever, not yet reality, but promising to be more than dreams.

Jason and Julie try to steer away from money. They are working toward a self-sufficient life-style, believing that, along with bills, mortgages, and taxes, money is a primary block to freedom. Rarely allowing themselves to be in debt, the Bausermans own every inch of their house and land (with a little help from the family coffers!). As Julie says, "We really are rich, we just don't have any money!"

Keeping their earnings below the taxable level is difficult at times, but the Bausermans find they can do it by trading and bartering instead of buying and selling. Their primary commodity for barter is raw honey, produced in their own beehives. Jason will confide eagerly that he has traded honey for everything from gasoline to a calf.

The Bausermans also take advantage of the maple trees scattered across their land, tapping them for their valuable syrup in the spring. The six-week operation involves hours of tapping, hanging, and collecting buckets, and the simple, but prolonged, boiling-down process. Jason hopes to equip his maple syrup shed with another gravity-flow water system to expedite the operation. Used as another item for barter or sale, syrup is an economic boon for the Bausermans. And it is also a psychologically uplifting experience, the first chance to work outdoors after the hard mountain winter.

Not everything can be obtained by barter, so some money does become essential. Jason does masonry, painting, and carpentry around the community and Julie gives piano lessons. "I always feel funny getting paid for it," she admits. "It seems more like fun than work."

In striving toward a more self-sufficient life-style, the Bausermans find most of their work centers around the home. "I enjoy doing a little bit of everything," says Jason. "Instead of working at one job to take money and have somebody else build my house, somebody else to grow my food, somebody else to supply my fuel, I will not work at one job, but I will be that somebody else to supply my essential needs, God willing."

Even more significant to their lives than the concept of simple living, Christian beliefs have become the backbone of their existence. Active members of the Durbin Church of the Brethren, they serve as deacon and deaconess. Julie sings, plays the piano and organ, and teaches Sunday school. Jason takes his turn at preaching, worship leading, and having the Wednesday night prayer meeting. So far his favorite topic is about simple living and the support it receives as a life-style through the Bible. The love of God and the gifts he has given is always cause for prayer and thanks in the Bauserman household.

A simple living bonus for the Bausermans is living in Monongahela National Forest.

They identify strongly with the community's religious orientation. "Most people around here," Julie explains, "lead a simple life. They haven't lost the idea of salvation, they still pray and believe the Scriptures are the inspired word of God."

Since moving to Pocahontas County, Julie especially has undergone several religious experiences that have transformed her life. She remembers going to prayer meeting one evening and sensing that several people there had a dimension to their lives that hers was lacking. "What is it that you have that I don't?" she asked. Friends there explained it to her as the baptism of the Holy Spirit, a deep immersion into God's Spirit of love and joy. "Well, I want it too!" was her response.

That night Pastor Dave Rittenhouse laid hands on Julie and prayed with her. Since then, Julie claims that her religious growth has been constant. Her colitis was cured through a faith-healing experience, and she often prays in tongues.

Both Jason and Julie feel that the words of the Bible in speaking about the last days and the second coming of Christ apply to the present. They fully expect to see the world transformed by the coming of Christ within their lifetimes, and they strive to prepare for that day.

The Bausermans' admittedly conservative beliefs also crop up in their personal relationship. Based on the words in Ephesians, "Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the church . . . ," Julie feels it is right for her to be submissive to Jason.

Recognizing the controversy surrounding her position, Julie defends her beliefs. "I speak from experience. I was getting to be an angry person, but now the more I submit, the freer I am. It's amazing but I'm free, I really am free. Praise God I'm free!"

"It has helped our relationship too," Jason says. "A lot of times I do dishes when she goes to choir. I do it out of love. I used to do it grudgingly. It really is true what she says."

Life on the homestead can begin to sound idyllic, almost waldenish in nature. There are hollows to wander filled with deer trails, mountain springs, and enough flora to keep John Bauserman, Jason's botanist/computer programmer brother returning to the homestead many weekends. There are cool, shaded areas for summer picnics and time for canoeing on nearby lakes.

For Julie and Jason it promises to be a beautiful and productive life. But there is not enough room in the world for everyone to find 135 acres with tillable soil, six springs and enough wood to keep a house heated and a cook stove hot.

What can a city dweller do to make life more aesthetic and less wasteful? Julie and Jason have a list of recommendations. Bring plants into your house or apartment; take advantage of community garden areas in vacant lots; grow your own vegetables. Try some of the new organic gardening methods for indoor gardeners. Buy sensible clothing and only when the old is really worn out. Plan a more nutritious diet. Try to use less electricity and gasoline. Always decide before buying if it is something you need or just want.

And if you really are interested in the simple life, read some books, test their ideas, and take advantage of a blanket invitation from Jason and Julie to hasten on out to their neck of the woods for a visit at Harmony Homestead! ☐

SET FREE— TO SERVE

"Set Free—To Serve" is the Annual Conference theme for 1976. It is in keeping with the unyielding thrust of the peoples of our world toward liberation from oppression, the condition of *not being free*.

Yet, freedom is a "given,"—a birth-right of every human being. In the words of the Shaker hymn, "'Tis a gift to be simple. 'Tis a gift to be free." This is a part of what it means to have been created "in the image of God" with creativity, energy, power, possibility, hope, and the capacity for transcendence.

For countless millions of people in our world today, that inalienable right has been denied—that birthright has been taken away. Oppression is the reality of their daily lives.

The roots of oppression are very deep and difficult to trace. Very often those who are the victims suffer from the fear of freedom. They have been "taught" to see themselves in certain images. To break out of those images and to create new images of a fuller humanity for themselves is a fearful and risky undertaking. Many have so bought into the systems of oppression that they cannot even perceive their own victimization. It is far easier to live vicariously through the oppressor than to transform their worlds.

The Annual Conference theme invites you to explore your life and the systems in which you live in the fullness of freedom. Some of the areas which you might explore and some of the resources for that exploration are suggested on these pages.

Biblical resources

The Bible is the story of God's righteous covenant with oppressed peoples and the mighty acts of that same God as those people were led out of bondage and into full freedom. Out of gratitude for that freedom, the people of God continue the works of liberation even in our day.

Bible passages that focus on this theme are suggested for study in preparation for participation in the Annual Conference activities:

- Freedom Within the Covenant—Deut. 8-11
- Set Free From Sin—Rom. 6:1-23
- Free to Seek the Lost—Luke 15:3-10
- Freedom From Degradation—Mark 5:24-34
- Freedom for Ministry—John 4:1-30
- Freedom Through Truth—John 8:1-32
- Free From the Hold of Death—John 20
- Set Free—to Serve—Is. 61:1-7

Set free—to free others

You can help to stop the B-1 bomber, to expose and challenge the military-industrial complex, and to create public support for peace conversion in the US economy. Write your legislators.

Speak out for amnesty for our own exiled "political prisoners!"

Join the farm workers in their long struggle for self governance and justice.

Celebrate with music

1976 is the 25th Anniversary of the publication of *The Brethren Hymnal*. We will celebrate this anniversary during Annual Conference at Wichita, Kansas. Each evening there will be a time for sharing our faith through song. Put your name and address in your personal copy of *The Brethren Hymnal* and bring it along.

THE BRETHREN SONGBOOK

If you don't own a hymnal, borrow one from your church (put name and address in it) or buy a new one from book sales at Conference.

The Brethren Songbook will also be used as a resource. This is a loose-leaf notebook containing 36 songs by Brethren and other composers. Additions are made as new songs and hymns are written. Many of these songs and hymns reflect the current trend toward inclusiveness of language and thought that calls us *all* to new freedom and joy as children of God.

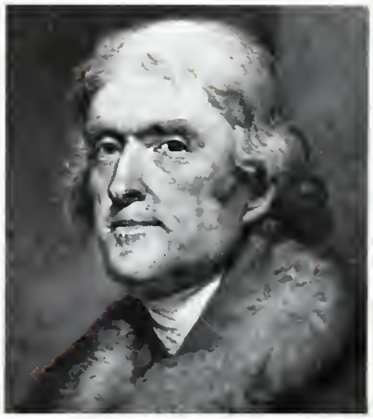
Your enjoyment of these new hymns will be enhanced by your learning them prior to your coming to Conference. We suggest the following ones in particular:

"Joy of Our Faith," p. 8; "Mine Are the Hungry," p. 33; "Peace I Give to You," p. 25; "There Is Love All Around," p. 31; "Lord, Bless the Hands," p. 34; "'Tis a Gift to Be Simple," p. 23.

A children's record album which celebrates freedom is "Free to Be You and Me," by Marlo Thomas. Bell Records, 1776 Broadway, NY 10019.

America: land of freedom

The story of one of America's great leaders is told in the February 1976 *National Geographic* under the title, "Thomas Jefferson, Architect of Freedom."



Blacks and freedom

The Spirituals and the Blues and *Black Theology of Liberation*, by James H. Cone, are valuable study resources. They speak of the harsh struggle toward self-identity and freedom from oppression, racial hatred, and servitude of the American "black folk." Seabury Press, 815 Second Avenue, New York, NY 10017. $2.95.

Women and freedom

Fantastic Womanhood tells the story of women's struggles for freedom and equality from biblical times to the present. It pictures the status of women in the Old Testament, Jesus' attitudes toward women, Paul's teachings, the suppression of women in the Middle Ages and the women's movement in America. Winone Publishing Guild, Plano, TX 75074.

Women in a Strange Land tells the story of several women of our day and their struggles toward equality and dignity within and outside the church. Fortress Press, Philadelphia, PA 19129. $3.50.

Fantastic Womanhood!
By Winnie Davis
Jesus According To A Woman
RACHEL CONRAD WAHLBERG
Women in a Strange Land
Search for a New Image
Clare Benedicks Fischer
Betsy Brenneman • Anne McGrew Bennett
editors
TO BE FREE

Jesus According to a Woman is a fine little book which paints new images of women as Jesus saw them, images which were quite out of keeping for his day. Paulist Press, 1865 Broadway, New York, NY 10023. $1.50.

To Be Free is an Open Book for Youth which portrays the forces that have limited women and then calls them to self-awareness and openness in shaping a new destiny for women in our time. Fortress Press, Philadelphia, PA 19129. $2.95.

The Emerging Woman, a black and white film (16 mm; 40 minutes) is a documentary on the history of women in the US from the colonial period to the present. For rent at $45.00 per showing from Film Images, 1034 Lake Street, Oak Park, IL 60301.

Liberation for men

Warren Farrell's book, *The Liberated Man,* is one of many books now available as a resource for men to gain new ways of viewing themselves and their masculinity. This is a valuable resource as a study focus for men's consciousness-raising groups. Available in paperback for $1.95 from Bantam Books, Inc., 666 Fifth Avenue, New York, NY 10019. Giving another man's pilgrimage to male awareness, is *The Male Machine,* McGraw-Hill, 1221 Ave. of the Americas, New York, NY 10036.

Children's liberation

Julie Loesch's book, *Children's Liberation: The Politics of Childhood,* is available as part of a KNOW packet on child care from KNOW, Inc., P.O. Box 86031, Pittsburgh, PA 15221 at a cost of ten cents. Other articles in this packet include "Changes in the Modern Family," "Prejudice of Parents," and "A Parent's Wish for Her Daughter." The thesis is that children have been treated as non-people, set in oppressive relationships. They have a right to have some control over their lives in terms of choices in education, etc.

SET FREE TO SERVE

1976 Annual Conference Symbol

Grownups Cry Too, by Nancy Hazen, is a child's book that legitimizes in story form the expression of various kinds of emotions. *Jo, Flo and Yolanda* tells of the search for their own identity as triplets. Written by Carol de Poix. Lollipop Power, Inc., P.O. Box 1171, Chapel Hill, NC 27514. $1.50 each.

The American Indian

Public Law 280, enacted by Congress in 1953 is an effort on the government's part to reduce its responsibility to Indian tribes. The Indian people are united in their desire for repeal of amendment of PL-280. A bill S.2010 drafted in 1975 would allow for tribal self-determination and empowerment. If the Indian people are to gain their right to choose the areas that they wish to retrocede to the federal government, they must have support from many of us through their struggle. Write your legislators in support of S. 2010.

Set free—from hunger

Hungry people cannot serve—they spend all of their energies on survival needs. You can help the hungry—by a CROP walk, a CROP fast, or a Community Canvass for hungry people. A CROP Program Resource Packet containing things to do and learn for groups of all sizes and ages is available from National CROP Office, P.O. Box 968, Elkhart, IN 46514.

Write Shantilal Bhagat, 1451 Dundee Ave., Elgin, IL 60120, for information on current Brethren hunger programs and resources for use in your congregation. See also the article, "Three Outlets for Hunger Response," March MESSENGER, page 8.—BETH GLICK-RIEMAN

On new directions, name power, name

Wilbur R. Hoover

Indigenization is the correct way

Since the fall of 1973, when the Navajo Brethren petitioned to be recognized as a congregation, the Western Plains District has related to the Lybrook Navajo Church Fellowship in a consultative, supportive way. As the staff member of the district relating to this congregation, I would like to respond to the concerns expressed in the Here I Stand article, "Self-support, but slow the pace" (January) and share some of my own observations regarding Lybrook.

The term "babes in Christ" is not applicable to the majority of the members in the Lybrook Church Fellowship at the present time. My meetings with the congregation, which have involved goal and decision-making in the selection, interview, and call of both a summer pastor and a full-time pastor, as well as my observation of their current life-style and their conduct of their community affairs through the tribal chapter organizations have convinced me that the Lybrook Navajo Brethren are ready for a more mature theology and church program.

I do not want to misinterpret anyone's position but I note in several places in the letter phrases such as "I do not feel that the Navajo people are ready or want to take over the role of leadership entirely." Such phrases have a paternalistic tone. It is as though we non-Navajos are indispensable. When will the Navajos be ready to take over responsibility if someone does not trust them to do so, gives them the opportunity to do so, and finds out if they can manage their own church? The strength of their congregational life should arise internally and come from their own leadership experience.

At several places in the statement reference was made to the promise of and the need for a church building. The district and its consultants have thus far resisted a hasty move into a building program. We believe that the development of a vital congregational life with more experience in decision-making on the part of the Navajos themselves, should come first, and the building and its plans should be a project of the congregation itself, with consultant help and counsel from the district and the brotherhood.

I am convinced that the Church of the Brethren should provide a more mature indigenous option for the Navajo Christians than that provided by the majority of the missions in that area. To our knowledge, no others are willing to turn over major church responsibilities and decision-making to the Navajo Christians. Yet, we believe that our brothers and sisters at Lybrook are ready for this. For example, the Lybrook congregation was represented by two delegates at the Western Plains District Conference, held at McPherson, Kansas, last August, and these delegates provided leadership in some of the program areas of the conference.

We are aware that the congregation has at times felt it was being pressed into too much responsibility. We have tried to be sensitive to this, yet we feel that our expectations of them for the assumption of this responsibility have been Spirit-led and reasonable. None of us who are currently working with the Lybrook program claims to have all the answers. All of us pray that we are guided by the Holy Spirit.

The district and its staff appreciate the assistance and support provided by the WMC SHARE staff based at Lybrook in our work with the church program. We believe the decision to move into an indigenous mission model was correct. The Lybrook members themselves need to be challenged, led, and loved into a concern for their fellow Navajos' spiritual and material welfare. We believe the best evangelism will be done by Navajo Christians sharing their faith with fellow Navajos and even with uncommitted non-Navajo persons.

We welcome suggestions and statements of concern. We assume that all interested persons will freely share their counsel with the appropriate Brotherhood commissions involved with the work at Lybrook. ☐

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Chauncey Shamberger

Study, action due on Sunday school

It was a jolting experience to read in MESSENGER that someone had dubbed the Sunday school a relic of an earlier era. It seemed a brash accusation—something like slurring motherhood or the flag. It was an overstatement but that sort of thing sets one thinking. How much truth is back of such an accusation?

A good many church bulletin boards still carry "Sunday school 10 a.m." Thousands of teachers prepare their lessons each week and teach a good many thousands in their classes. It would have softened the blow if the author would have said the Sunday school had lost a great deal of its effectiveness and appeal.

The decline of the Sunday school has been so gradual that it has not been too noticeable. Its attendance, which had been greater than that at the church service, became less but that was regarded more as a statistic than something requiring study and action. It was not looked upon as something which would relegate it to the museum.

We have smugly assumed that anything as good as the Sunday school was destined to continue indefinitely but we don't have to look too far back to see how definitely it has declined.

Those of the now generation are unaware of the Sunday school conventions held not so many years ago. They were local, county, regional, state, national, and an international convention every four years in some far-off country. When did they adjourn never to reconvene? Books and magazines were published on the organized class and other phases of the Sunday school. The church looked upon the Sunday school as the recruiting ground for church membership.

Erosion of the Sunday school has happened concurrently with technological expansion, especially in the areas of transportation, communication and entertainment. These and others have affected both secular and religious education. The biggest difference is that public education is compulsory and tax supported.

emembered

After we recover from being upset by being connected with something that is antiquated, we do well to face up to what will meet our changed conditions as well as the introduction of the Sunday school by Robert Raikes did for his day.

We are certainly not going to throw the Sunday school out because someone has aimed an upsetting phrase about it. But we do well to remember that the Sunday school is something of a newcomer in the life of the Christian Church and that something quite different must now be instituted for this present age. ☐

Ruth Martin

The privilege of submission

I find myself repelled by the attitudes expressed in Beth Glick-Rieman's refutation of "The Total Woman" (February MESSENGER, page 32) as much as by the artificial "submissiveness" which she is attacking. *Neither* point of view is in harmony with Scripture, or with the spirit of the gospel. The Lord's pattern, for both the home and the larger brotherhood, is much more beautiful than either.

May I suggest that the whole controversy, not only regarding male-female roles, but within the brotherhood of the church as well, could be resolved, happily and scripturally, simply by beginning to read one verse earlier in the Ephesians 5 passage. I refer to verse 21. The Modern Language New Testament renders it, "Be submissive *to one another*, out of reverence for Christ." In fourteen years, my husband and I have learned that it is only as *both* of us eagerly work at submitting our own individuality to the Lord's beautiful plans—and so to each other—that we begin to enjoy all the richness he intended when he planned marriage in the first place. Read the rest of the chapter! It is a joyful privilege to "submit" to such leadership and care!

"Individual identity," whether male or female, is not a New Testament concept. It is neither more nor less than a new, modern label for old-fashioned selfishness, which can also be spelled "s-i-n." It robs its

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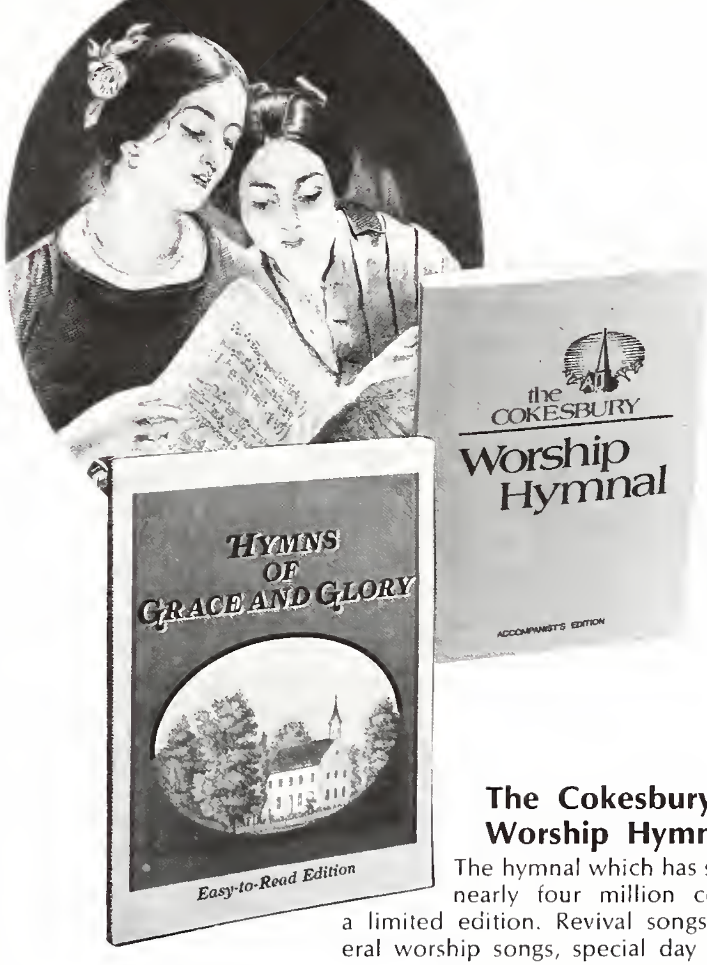

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proponents of the privilege of finding the place in the body of Christ designed for them by his infinite love. People were intended from the beginning to find the meaning of their lives in relationship—with the Lord and with each other. That's what the church—and the family—is all about!

Even in Jesus' own day, his talk of finding one's true self by losing it in loving service was not exactly received with wild enthusiasm. In fact, it helped to get him killed! But those of us who choose to follow him choose service as a way of life; a privilege, not a bondage—whether it be to family, to church brotherhood, or to the unbelieving. It makes little difference. There is a time for each.

When our children were small, they did consume by far the greater part of my time and energy. But they grow up so fast! We've been blessed with four boys, who are seven to thirteen, and they are still the major task the Lord has assigned to us. But even now, we're occasionally enjoying the beautiful privilege of ministering to others—all six of us together reaching out beyond the circle of our family. And already, the Lord has begun to give us a glimpse of other possibilities that there will be to serve him and his people when the boys are grown and gone. Each phase is different, and each, despite its frustrations, is a precious privilege.

And so my heart aches for you, dear sisters—for those who, like Marabel, feel compelled to put on a "helpless humility" act to mask a scheme to dominate; and for those who, like Beth, react against this former position so vehemently that they rob themselves of the beauty of God's design. Independence is lonely. So I pray that in his word, by his Spirit, you may *both* discover the joy of *inter*-dependence; indeed, that we may *all* learn more fully to live and serve "submitted to one another out of reverence for Christ." □

Sarah Alexander-Mack

Balloting. It's all in the name?

The other day I saw my friend Ralph Hernandez coming out of the bank and I called to him. But he didn't seem to hear me. Running up to him, I caught his arm and sure enough it was Ralph.

"Ralph, didn't you hear me? How are you?"

"Oh, hello, Sarah. Yeah, I heard you calling, but I don't respond to that name anymore."

"Why, what name are you using?"

"Ziegler, Joe Ziegler. How do you like it?" he asked with a grin.

"Fine, but why the change?"

"Well, you know there was district conference last month and I was on the slate for an opening, and I got bombed in the balloting. Trouble is, that wasn't the first time. I can't seem to get elected."

You could tell my friend Ralph wasn't a birthright Brethren—using words like "bombed" in a peace and temperance church. Anyway, I could tell he was depressed.

"I figure it this way," he said. "Who's going to vote for a name like Hernandez in a church filled with Bowmans, Klines, Groffs, Weavers, Hornishes, Petersimes, and Royers? And to make it worse, I can't even claim part of eastern Pennsylvania in my upbringing."

I had to agree with Ralph, er, Joe, that the less than Germanic sound of Hernandez had a certain non-Brethren ring about it. With a name like that he couldn't even get on a study committee for using an antiseptic in the footwashing basin.

Poor Joe was very unhappy. "When people vote, say at district conference, they don't know the person," he said. "With a name like Miller or Hoover they feel they *ought* to know them. They feel more *comfortable* voting that way. It's not just a name then. He's one of the *family*."

Ralph, er, Joe had a point. *Ralph Hernandez* doesn't stand a chance, though there isn't an iota of malice intended in the selection. *Joe Ziegler* has a good all-American and all-Brethren sound to it.

"But you blew it, Ralph, . . . ah, sorry, Joe. You chose the wrong name."

"How's that?"

"Haven't you noticed the technique? Like twenty years ago to get somewhere in the church you used your first initial and your middle name as your given name. Look at S. Loren Bowman. He made it to the top with that name."

"Yeah, I see what you mean," Joe says, his spirits rising a bit.

I continued: "Then there's A. Stauffer Curry, and he used to work at the Brotherhood offices and was twice moderator of Annual Conference. Now there are younger persons—J. Bentley Peters and H. Lamar Gibble at the offices who use the same technique. And how about A. Blair Helman, C. Wayne Zunkel, M. Guy West, W. Hartman Rice, and R. Russell Bix. . . . "

"I get the picture now," Joe broke in. "How does J. Joseph Ziegler sound to you?"

"No, no," I tell Joe. "Like I said, that was the *old* technique to getting places in churchdom. There's another way today." "Yeah, you're right," Joe said with a wry smile. "And I think I know the way. You've got to use all *three* names. There's John David Bowman, Stephen Breck Reid . . . "

Joe was really getting excited now. I could hardly contain him. " . . . and look, the key is using your mother's maiden name and you have that Brethren identity really locked in," he said. "Look at Paul Minnich Robinson. He went on to become seminary president with that name."

I had to agree that was good, but still not the clincher. "Oh, what's the latest approach?" my friend Joe asks.

"You've got to become a woman."

"What, you're kidding," he responded.

"Well, okay, but you have to take a woman's name, a three-word name with the middle name your maiden name. Then you'll be solid Brethren."

"Oh, come on," Joe says, thinking I'm pulling his leg.

"It's true," I tell him. "Look at the past issues of MESSENGER. Look at the bylines. That's the key to who the 'comers' are in the church," I said.

"Yeah, yeah, I think I see now," Joe says. "There's Mary Cline Detrick, Louise Denham Bowman, and Lois Teach Paul—they all work for the church."

"Okay, now you're moving. You've got it."

Joe is really thinking now and there is an absolute radiance about him. "Then there's Doris Cline Egge and Esther Pence Garber and Mildred Hess Grimley and . . . "

"That's it Joe, that's the way to winning friends and influencing votes in the Church of the Brethren. It's all in the name. After you're voted in, what can they do when you turn out to be a man?

"Besides," I tell him, "you've heard the fuss about the sexist name of the denomination. You could be in the forefront of that movement. You'll be in the perfect centrist position. Why, it might even become a biennium goal."

Joe suddenly perked up. "Hey, I've been thinking. How does this strike you? 'Shirley Beahm Brumbaugh.'"

"Terrific, Shirley, terrific. The church will expect great things from you." ☐

Mildred Williams Baker

Brother Williams still remembered

The February editorial on "The Saints Are True Liberators," with its reflections on the visit to the grave of J. H. B. Williams in Mombasa, Kenya, was excellent.

In all the years since father's death, this is the first time we have known the official name of the cemetery where he is buried, and that is most gratifying information. Always we have heard that it was the "British" cemetery in Mombasa.

It is difficult to adequately express my sincere appreciation to the MESSENGER editor and to M. R. Zigler for taking the time and making the effort to locate the grave. I never cease being amazed that so many folks still remember father and the circumstances of his untimely death after almost 55 years!

My brother, Charles, was 12 years old at the time, I was ten, and our little sister, Bonnie, was four. Mother died four years later as the result of typhoid resulting from polluted water drank at our Annual Conference held at Winona Lake, Ind., in 1925. We three children made our home with our maternal grandparents in

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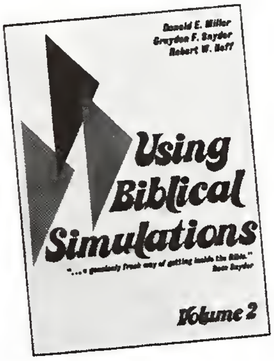

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Belleville, Kansas, following mother's death, and thus our lives were changed considerably.

Charles died about 15 years ago; his family lives in Kansas City, Kansas. Bonnie lives in Omak, Washington.

We enjoy life at Hillcrest Homes where I retired Jan. 1 after almost seven years as administrative assistant at Woods Memorial Convalescent Hospital—a part of Hillcrest. It has been a joy to work in this capacity and to still feel a part of one arm of the church as it serves the needs of some of our retired senior citizens.

Again my thanks for Messenger's excellent account of the visit to Mombasa and the effort that was made to find and visit father's grave. ☐

J. Gilbert Ware

The afterglow of Mattie Dolby

Few articles could have brought the surprise, pleasure, and desire to reconsecrate ourselves as did your January story about Mattie Dolby.

We all called her "Aunt Mattie." We knew her from the time we were little raggedy tots until her death, when most of us were in college. Although we talked to her daily, I find after reading your article how little we knew about her background or the trials or problems she had suffered. She never spoke of them. She never seemed to look back.

She encouraged us all to get an education, but she would have hooted at us for considering education a source of wisdom. Clearly, we all understood God to be her great source of poise and power.

I am reminded of a phenomenon seen every now and then if you watch very carefully. Occasionally, shortly after the blazing ball of the sun drops behind the horizon, the atmosphere becomes suffused with a translucent color, but gradually fades. And then an afterglow appears and lingers long after dark.

That is a perfect picture of the beautiful outreach of Aunt Mattie's life. She has left behind a light which reveals many things more clearly than they were seen when the sun was shining. It seems the eternal qualities of her soul were somewhat obscured by our humanity and our fallibility. In the sunshine, she was just "Aunt Mattie." But now that the sun has set, Aunt Mattie's unshakable faith in God and her uncompromising stand for right stand out with new meaning. We remember with quickening hearts her sacrificial and prayerful support. Long after the sun has set, her life shines on as a perfect afterglow to light the lives of those left behind.

Her congregation consisted mainly of dedicated, conscientious young people, who strongly influenced their community. Nothing like it has existed in Urbana since her death. Is it just a coincidence that from her small congregation of raggedy young men there have emerged teachers, ministers, talented musicians, a Peace Corps member, social psychologist, a civil engineer, and two university professors?

We heard her preach. We witnessed her love and concern. We felt her prayers. On her deathbed she asked to speak to each of us individually. It was her final act of love and concern for her little flock. To how many countless persons is the afterglow of her life still a blessing?

My life has not been without flaws or above reproach. I find I am prone to mistakes in judgment and faults in personality many times. I have been blundering, and sometimes downright stupid, but I too would seek the eternal qualities which shed the afterglow. I pray, "Oh God, my Father, help me to live so that the afterglow of my life will shine in revealing clarity in the lives of others as did our own "Aunt Mattie." ☐

Alvin K. Funderburg

Edith Dresher's endearing quality

Many of the readers of MESSENGER remember Edith Dresher whose long life of service for Christ ended with her death recently at the Brethren Home in Greenville, Ohio. Edith was the second daughter of Henry and Mary Dresher, active workers in the Donnels Creek Church of the Brethren their entire lives. She was a teacher par excellence in the elementary schools of North Manchester, Indiana, and was a loyal friend of Manchester College, serving as a trustee, to the very end.

Edith had many endearing qualities among which was the ability to make you feel you were the most important person in the world. No matter what you said she was genuinely interested and could hardly wait to hear more. She had a unique way of interjecting "My, my, what do you know about that" at just the right time and in just the right way to keep you talking for hours.

A few years ago I stopped in to see her. She had retired from teaching and was living alone in the historic home of her long departed family, just south of North Hampton, Ohio, *but lonely she was not.* Every wall of that sturdy brick house echoed the love of those who had lived there for over sixty years. And everything was in its usual place just as always. Uncle Henry's cane was right by his leather chair. Ruth's Bible was lying on a writing table. Dorothy's sewing equipment was ready for making more prayer coverings. And Aunt Mary's sunbonnet was still hanging on the same peg it had always hung on. All this was familiar to me because as a boy I liked to visit the Dreshers above all. Where else on earth could you get all the pickles you wanted, and then a few more to eat on the way home?

In the course of our conversation I asked Edith a question that I don't think she was expecting. I asked her if she could remember any instance in which God had definitely answered a personal prayer. She thought a moment and then her eyes lighted up and she told this delightful story:

"Many years ago I went to Chicago to visit a friend who was working at the Bethany Bible School. Saturday came along and my friend asked me if I cared to go with her to visit an elderly lady in some other part of Chicago. That seemed exciting, so the two of us and a third friend boarded the Elevated and headed toward our destination. After awhile my friend suddenly realized that she had left the address of the elderly lady at home, and she didn't even remember her name! The three of us held a short conference and decided to bow our heads and ask God for guidance. We did this and then sat silently for a long period of time as the train made its periodic starts and stops. At one particular stop we all got up and made our exit, still not saying a word. We walked a few blocks from the station, turned up a small side street, and then made one or two more turns. About this time we passed by a house where a lady was anxiously looking out the window. We knocked at the door and behold, *we had found the right place!* And do you know how many houses there are in Chicago?"

This time it was my turn to say, "My, my, what do you know about that!" ☐

turning points

116th BVS Training Unit

Teresa Bailey, Auburn, Ind., to Mother Goose Child Development Center, Elgin, Ill.

Steve Bell, St. Charles, Ill., to Teen Challenge, Rehrersburg, Pa.

Kurt Bieber, Akron, Pa., to Stone Church of the Brethren, Huntingdon, Pa.

Geoff Brumbaugh, Elgin, Ill., to Bethany Seminary and Church of the Brethren General Offices, Oak Brook and Elgin, Ill.

Jan Cassel, Hershey, Pa., to Gould Farm, Monterey, Mass.

Rebecca Church, Huntingdon, Pa., to Huckleberry House, Timberville, Va.

Neva Clayton, Burke, Va., to Poland

Dale Dowdy, Shickley, Neb., to Church of the Brethren General Offices, Elgin, Ill.

Ineke Drees, Netherlands, to Gould Farm, Monterey, Mass.

Steve Gall, Milford, Ind., to Prairie Opportunity, Starkville, Miss.

Bill Gearhart, Hagerstown, Md., to Lititz Community Center, Lititz, Pa.

Becky Geesaman, Grantville, Pa., to Full Year Full Day Head Start, Lancaster, Pa.

Calvin Greiner, Manheim, Pa., to Delta House Development Corp., Indianola, Miss.

Gayle Gross, York, Pa., to Norborne Day Care Center, Martinsburg, W. Va.

Glenn Huffman, Mt. Crawford, Va., to National Council on Crime and Delinquency, Washington, D.C.

Rhonda Johnson, Colorado Springs, Colo., to Bloomington Christian Center, Bloomington, Ind.

Pat Jordan, Avilla, Ind., to Boulder Hill Church of the Brethren, Aurora, Ill.

Ray King, Baltimore, Md., to Indo-China Resource Center, Washington, D.C.

Bonnie Kline, Baltimore, Md., to Church of the Brethren General Offices, Elgin, Ill.

Steve McCumsey, Harrisonburg, Va., to Bloomington Christian Center, Bloomington, Ind.

Terrie Miller, La Verne, Calif., to Church of the Brethren General Offices, Elgin, Ill.

Lorie Miner, Chambersburg, Pa., to Mother Goose Child Development Center, Elgin, Ill.

Lin Moyer, Lancaster, Pa., to Better Way, Inc., Elyria, Ohio

Loretta Negley, Newburg, Pa., to Bethel Church of the Brethren, Naperville, Ill.

Sharon Ross, Loganville, Pa., to Norborne Day Care Center, Martinsburg, W. Va.

Marci Smith, New Castle, Del., to Church of the Brethren Washington Office, Washington, D.C.

Tim Speicher, North Lima, Ohio, to Church of the Brethren Washington Office, Washington, D.C.

117th BVS Training Unit

Martin Bosch, of West Germany, to Voice of Calvary, Jackson, Miss.

Jo Ann Bowman, of New Carlisle, Ohio, to Neighborhood Uniting Program, Brentwood, Md.

Jane Buckwalter, of Lancaster, Pa., to Child Day Care Center, Plymouth, Ind.

Earl Dibert, of Bedford, Pa., to Bridgewater Home, Bridgewater, Va.

Deb Diehl, of York, Pa., to Vicksburg Childrens Clinic, Vicksburg, Miss.

Dave Dombach, of Lititz, Pa., to Community Church of the Brethren, Hutchinson, Kans.

Jess & Lavaun Dunning, of Eugene Ore., to Daniel Boone Development Corp., Manchester, Ky

Ron Frantz, of Harrisburg, Pa., to United Farm Workers' Office, Chicago, Ill.

Deb Good, of Baltimore, Md., to Northern Ireland

Bob and Bonnie Henderson, of Perrysburg, Ohio, to Church of the Brethren, Orlando, Fla

Barb Huyett, of Reading, Pa., to Day Care Center, Inc., Indianola, Miss.

Sharon Kelsey, of Columbia City, Ind., to Peter Becker Memorial Home, Harleysville, Pa.

Diane Metzger, of Claypool, Ind., to Boulder Hill Neighborhood Church of the Brethren, Aurora, Ill.

Marsha Miller, of Wenatchee, Wash., to Handi-Camp, Inc., Tucson, Ariz.

Steve Nowak, of Warren, Mich., to Poland

Ray Over, of New Enterprise, Pa., to Lend-A-Hand Center, Walker, Ky.

Dan Petry, of Tipp City, Ohio, to Maple Spring Church of the Brethren, Hollsopple, Pa.

Bill Pocklington, of South Standard, Ill., to Pathway House, Canton, Ohio

Karen Rowe, of North Webster, Ind., to Office of Rep. Robert Clark, Lexington, Miss.

Debbie Sargeant, of Whittier, Calif., to Full Year Full Day Head Start, Lancaster, Pa.

Jerry Shenk, of Elizabethtown, Pa., to Community Church of the Brethren, Hutchinson, Kans.

Brenda Steele, of Hopewell, Pa., to Cross Keys Brethren Home, New Oxford, Pa.

Sally Swavely, of Pottstown, Pa., to Bloomington Christian Center, Bloomington, Ind.

Jane Stansbury, of New Cumberland, Pa., to Camp Harmony, Hooversville, Pa

Chris Weichert, of West Germany, to SUNA, Saginaw, Mich.

Licensing/ Ordination

James Baker, licensed Dec. 14, 1975, Cerro Gordo, Illinois, Wisconsin

Fred D. Beam, ordained Dec. 21, 1975, Conemaugh, Western Pennsylvania

Earl Crissman, ordained Sept 14, 1975, Berkey, Western Pennsylvania

Verda Faw Gibble, licensed Nov. 30, 1975, Ambler, Atlantic Northeast

William Hayes, licensed Feb. 9, 1976, Center, Northern Ohio

Galen Hoover, ordained Dec. 14, 1975, Mount Joy, Western Pennsylvania

Glenn Hershberger Mitchell, licensed Dec. 28, 1975, Martinsburg, Middle Pennsylvania

Michael Sandusky Jr., licensed Dec. 14, 1975, Windber, Western Pennsylvania

Pastoral Placements

Bruce Bennett, to We Care Fellowship, Northern Indiana

Frederick J. Crawford, to Bethel, Western Plains

Ralph Ebersole, from Camp Blue Diamond, Manager, Middle Pennsylvania, to Tyrone Spring Mount, Middle Pennsylvania

Israel Gorden, from Bethany, Northern Indiana, to retirement

James Griffith, to Peterson's Chapel, Southeastern

Albert Haught, to retirement, Middle Pennsylvania

Kenneth W. Hollinger, from Cedar Creek, Northern Indiana, to Maple Grove, Northern Indiana

Elmer Leckrone, to interim, Easley, Southeastern

Willis Maugans, from Monticello, South/Central Indiana, to retirement

Mark Melton, to Bachelor Run, South/Central Indiana

Victor S. Norris, from Ardenheim, Middle Pennsylvania, to Cherry Lane, Snake Spring, Middle Pennsylvania

James W. Tyler, from Dayton, Emmanuel, Southern Ohio, to Annville, Atlantic Northeast

Wedding Anniversaries

Mr. and Mrs. Ray Adams, Marion, Ohio, 50

Mr. and Mrs. Walter Bloom, Boonsboro, Md., 67

Mr. and Mrs. John H. Eberly, Sebring, Fla., 50

Mr. and Mrs. William L. Fullmer, Modesto, Calif., 50

Mr. and Mrs. Jesse Graybill, Wenatchee, Wash., 50

Mr. and Mrs. Earl Grove, Keswick, Iowa, 60

Mr. and Mrs. Henry Marker, Wenatchee, Wash., 60

Mr. and Mrs. Roy Miller, Cando, N.D., 60

Mr. and Mrs. Medford Neher, Pompano Beach, Fla., 50

Mr. and Mrs. Cyrus Over, Roaring Spring, Pa., 50

Mr. and Mrs. Ray Rinehart, Richmond, Ind., 50

Mr. and Mrs. Ortense Rogers, Sebring, Fla., 50

Mr. and Mrs. Al Schrauger, Hatfield, Pa., 60

Mr. and Mrs. Calvin Sharrer, Coopersburg, Pa., 50

Mr. and Mrs. H. Edward Shull, Franklin Grove, Ill., 50

Mr. and Mrs. Lawrence White, Nappanee, Ind., 50

Mr. and Mrs. Earl Whitehead, Warsaw, Ind., 50

Deaths

Gary Acker, 25, Temple City, Calif., Dec. 31, 1975

Bruce Anderson, New Oxford, Pa., Dec. 22, 1975

Phyllis M. Ankeny, 61, New Enterprise, Pa., Dec. 2, 1975

Lottie C. Arnold, 75, Roanoke, Va., Jan. 2, 1976

Harry Atkinson, 66, Marion, Ohio, Nov. 18, 1975

Howard Bergey, 71, Palmyra, Pa., Dec. 4, 1975

Rose Blough, 71, Duncansville, Pa., Dec. 8, 1975

Charles A. Bonebrake, 80, Sebring, Fla., Jan. 10, 1976

Leta Bowers, 92, Elkhart, Ind., Jan. 5, 1976

Frances A. Bowser, 79, Kittanning, Pa., Dec. 23, 1975

Agatha Bradfield, 86, North Manchester, Ind., Nov. 2, 1975

Norma Brewer, 55, Gettysburg, Ohio, Nov. 26, 1975

J. Homer Bright, 96, Greenville, Ohio, Jan. 20, 1976

Ewell Brown, 86, Burnsville, N.C., Dec. 9, 1975

Daisy Brubaker, 48, Duncansville, Pa., Dec. 2, 1975

Charles Brumbaugh, Avilla, Ind., Jan. 7, 1976

Anna Buck, 91, Mt. Morris, Ill., Dec. 16, 1975

Rebecca Bunner, 19, Ft. Wayne, Ind., Sept. 1975

Mary Alice Burns, 53, New Carlisle, Ohio, Dec. 25, 1975

Marguerite Cahill, 74, Marion, Ohio, Dec. 22, 1975

Elsie Carey, 68, North Manchester, Ind., Nov. 1, 1975

Daniel J. Carper, 28, Quakertown, Pa., Oct. 27, 1975

Elliott Vern Chamberlain, 41, North Manchester, Ind., Dec. 12, 1975

Bertha M. Chilcoat, 91, Rockhill Furnace, Pa., Dec. 12, 1975

Sam Clark, 71, Johnson City, Tenn., Oct. 24, 1975

B. F. Click, 73, Florence, Ky., Jan. 9, 1976

Eva H. Click, 75, Weyers Cave, Va., Sept. 15, 1975

May L. Cline, 83, Weyers Cave, Va., Oct. 3, 1975

Leland Coffman, 37, South English, Iowa, Nov. 7, 1975

Margaret A. Coffman, 50, Huntingdon, Pa., Nov. 9, 1975

Catherine W. Cook, 62, Bridgewater, Va., Oct. 19, 1975

Mary Conner, 69, Cloverdale, Va., Dec. 12, 1975

Mary Crawford, 70, York, Pa., Nov. 22, 1975

Marvel Crowe, 79, La Verne, Calif., Dec. 24, 1975

Mary Rinehart Curry, 85, Richmond, Ind., Jan. 1, 1976

Harold Custer, 65, Hummelstown, Pa., Nov. 29, 1975

Philip Davis, 57, Glendale, Calif., Dec. 28, 1975

Verna R. De Hart, 95, Laton, Calif., Dec. 27, 1975

Ethel Brubaker Denlinger, 83, Sebring Fla., Dec. 10, 1975

Virgil Dilling, 68, Ft. Wayne, Ind., Nov. 9, 1975

Lewis Hobart Dishon, 68, Cloverdale, Va., Dec. 21, 1975

Elias Dohner, 81, Lebanon, Pa., Jan. 12, 1976

Lilly Dunlop, 88, Modesto, Calif., Dec. 24, 1975

Rose V. Ebersole, 89, La Verne, Calif., Jan. 4, 1976

Edith Eichenberger, 71, East Petersburg, Pa., Nov. 30, 1975

Catherine Wagonor Emmert, 68, Redfield, Iowa, Dec. 23, 1975

Floyd C. Emrick, 65, Lewisburg, Ohio, Nov. 5, 1975

Lewis Erb, 53, Elkhart, Ind., Nov. 18, 1975

Edna M. Ferguson, 67, Sebring, Fla., Nov. 27, 1975

John E. Fetter, 55, Woodbury, Pa., Nov. 9, 1975

Charles Figard, 51, Windber, Pa., Nov. 29, 1975

Bessie M. Fike, 84, Jasper, Mich., June 1, 1975

Florence Firestone, 88, Troutville, Va., Dec. 29, 1975

James W. Fleming, 86, Harrisburg, Pa., Nov. 3, 1975

Richard C. Fleming, 52, Glendora, Calif., Dec. 29, 1975

Lenora Flora, 94, Cloverdale, Va., Jan. 18, 1976

Iva Brubaker Flory, Great Bend, Kans., Nov. 18, 1975

Martha P. Fluke, 89, Altoona, Pa., Jan. 16, 1976

Leela Fornwalt, 77, Altoona, Pa., Nov. 4, 1975

Nettie C. Garber, 100, Staunton, Va., Jan. 1, 1976

Russell Garwick, 59, Dallas Center, Iowa, Dec. 23, 1975

Mary Glaze, 80, North Manchester, Ind., Dec. 25, 1975

David Glick, 54, Leola, Pa., Dec. 19, 1975

Minnie Root Grober, 83, La Verne, Calif., Jan. 14, 1976

Harry Goss, 99, Lewistown, Pa., Jan. 2, 1976

Anna Becker Gross, 86, Lititz, Pa., Dec. 20, 1975

people&parish

Tea at the fair—Brethren provide 'Cheapest drink on the grounds'

Remember the Kansas congregations that have made a tradition of offering free coffee over the long Labor Day weekend at Four Mile Corner? (See MESSENGER, September 1975, page 10.)

Well, in Illinois it's tea, and it's not free, but it *was* the cheapest thing to drink at the Illinois State Fair last August, thanks to ten Illinois Brethren congregations.

Some 700,000 visitors swarm over the grounds at Springfield during the ten-day extravaganza, advertised as the world's largest agricultural fair. Along with the people have come commercialism and the loss of the rural atmosphere. High prices and alcohol abuse are two widespread characteristics of the fair.

Springfield Brethren, bothered by the loss of the simple values of the fair and its increasing complexity, suggested that a booth on the fair grounds might sell iced tea at cost as the "cheapest drink on the grounds."

Inspired by the Nestea plunge commercial, Charles Holsheiser suggested the idea as a way of witnessing to concern about overindulgence in alcohol. "The good-sized cup at a 'no frills' price would give a witness against greed and for the simpler values we believe in. What's more, it would be a chance for us to show brotherly and sisterly love to the hot and thirsty passing by," he added.

The Springfield Brethren and volunteers from other churches staffed the booth for the ten-day fair in addition to purchasing needed supplies. The district witness commission provided some initial funding to help rent the booth, and the prices on the 14-ounce cups of iced tea and lemonade, selling at 15 and 20 cents, were kept at a minimum, intended only to recover cost of rent, sales tax, and materials. Most cold drinks at the fair sold for two or three times the Brethren price. Still, 7,000 cups of iced tea later, an unintentional profit of several hundred dollars had been accumulated. □

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LEMONADE $.20
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The Cotton Patch Version of Paul's Epistles
Clarence Jordan

Mary Link and Barry Weber of the Springfield church: just a testimony in a tea cup.

Westminster gets inside story hot off the Hebrew press

The fifth grade class from the Westminster Church of the Brethren, Md., have discovered a way to make studying the Old Testament just a little more palatable.

As one teacher, Pat Ecker, put it, "When we first learned that we would be studying the Old Testament we thought, 'Oh, brother!' Then we hit on an idea of writing a newspaper dealing with the important events of that time."

Entitled *The Hebrew Expedition*, the newspaper headlined such events as the birth of Isaac, Abram trying to convince his people to go with him to Canaan, and Isaac's accidental blessing of Jacob.

One fifth grader wrote, "Abram told his people they would move to a new land. The people weren't sure they wanted to go. After a couple of days they said okay. The next day they packed up all their things."

Another article flashed the word about the loss of Joseph. "Jacob loses his favorite son. Joseph is his name and is one of twelve sons. He is about 5′ 2″, blue eyes, young, wearing a red robe. If found, please return to Jacob right away!"

The newspaper even carried a classified ad section including such things as, "Wanted: Baby boy supplies. Contact Abraham or Sarah if you have any."

Although *The Hebrew Expedition* has been limited to one edition, it grew out of an ongoing curriculum emphasis. The Westminster church has developed its own curriculum for the church school department, and the newspaper was an outgrowth of Bible study.

The newspaper was circulated on Sunday morning along with the bulletins. The fifth graders and other church school children participated in the Sunday morning service presenting skits as a further demonstration of their knowledge of the Old Testament. □

Springfield has not lost its saltness, junior highs demonstrate with award

Most of us wouldn't take it as too much of a compliment if we were told that we had a salty personality. The term conjures up visions of cross old seamen with cynical and cutting wit, sharpened by too many years battling a losing war against the elements.

The junior high youth of the Springfield Church of the Brethren, Akron, Ohio, had a different definition of salt in mind, however, when they presented their 1975 Salt Award to Ralph Ingold.

While studying the words from Matthew 5:13, "You are the salt of the earth," the class decided to bestow a Salt Award on some member of their congregation. Names were suggested and voted upon in seeking the "saltiest" of God's servants in the Springfield church.

When the honor fell on Ralph they called him to their classroom and presented him with the 1975 Salt Award. It read:

"Matthew 5:13—You are the salt of the earth. The junior high class has chosen Ralph Ingold the Salt Award winner. We feel you have found countless ways to live in the spirit of Christ's love in the many things you have done this past year in the church, and in your daily life, setting an example for young lives to follow." ☐

Marilla and Lakeview prove backward can be forward

Outworlders have at times described, without justification, the simple Brethren as a backward people. If they had attended either the Marilla or Lakeview Churches of the Brethren on a Michigan Sunday morning in mid-November, however, they would have had ample reason to apply that label.

Pastor Don Willoughby lead both congregations in backward worship services as a way of impressing upon churchgoers that the worship experience is created and entered into as a whole entity, each event building on and expanding a theme of worship.

He shared his feelings that a sermon is preached all through the hour of worship, not just at a designated time.

Upon arriving at church, the worshipers were startled to receive blank bulletins. The service proceeded—the postlude, benediction, closing hymn, sermon—all the way to the beginning.

In one of the two parishes, when the point arrived for children to go to junior church, those involved elected to stay for the adult church service, determined to follow the experience through to the invocation and call to worship.

Following the prelude, Don asked the congregations to write and plan a Sunday morning worship experience using the blank bulletins. Chronic doodlers found space between their Sunday morning scribbles to jot down suggestions for a Sunday worship service. The bulletins were given to the ushers at the conclusion of the service.

Some of the suggestions for the self-styled service were traditional, while others outlined new ideas or substitutions for the customary order of service. Several of the bulletins contained statements of faith and support, but nobody suggested that the service be backward. Once was enough! ☐

Dallas Center—for remembering: memorial files, not tombstones

In keeping with the spirit of the Life-Stewardship program adopted by Annual Conference in 1975, the Dallas Center (Iowa) Church of the Brethren has established a memorial file to include a folder about each deceased person who has been a member of the Dallas Center Church.

As part of a centennial celebration in mid-November, a filing cabinet was presented to the church in honor of A. A. and Bertha W. Royer, who were faithful workers in the Dallas Center congregation for over half a century, before their deaths during the 1960s. Their children are Harold, Merlin, Irene, Lois, John, Carl, Virginia, and Bernadine.

Each file folder will hold a selection of information about the individual. Suggested items include a picture, obituary, cause of death, genealogy, disposition of body, biography, miscellaneous materials donated by the family and friends, and space for signatures and remarks from those who view the file.

In accordance with the proposal from the Life-Stewardship program that the emphasis be placed on the life of the deceased and on our "hopes in the things of the Spirit," the memorial provides an avenue for concentration on the life of the individual.

The amount that can be said about a person in a file folder far outweighs the message carried by an inscription on a gravemarker. Perusing the file thus becomes a more satisfying experience than visiting the grave and a more appropriate memorial.

Those who donated the cabinet feel the memorial file may also serve as an alternative in those cases where the cost of a gravemarker or the donation, loss, or cremation of a body prohibit the purchase or reduce the reason for a gravestone. The memorial file is a way in which all members of the congregation can be remembered, and will be a valuable vehicle for reducing funeral costs for preserving information about family and friends for generations regardless of place or manner of disposition of the body. ☐

by Terrie Miller

Religion and reality enjoined

by Frederic A. Brussat

The story of David. Part I: David and Saul *(April 9, ABC, 9:00-11:00 pm ET);* **Part II: David the King** *(April 11, ABC, 9:00-11:00 pm ET)*

Sometimes reading the Old Testament is like stepping into a cold shower: all the senses are stimulated and for a brief moment one feels an exhilaration that is both bracing and abrasive. The story of David in 1 and 2 Samuel and 1 Kings can have that effect on the reader. The thoroughgoing worldliness of this picture of David is most impressive. Religion and reality are not separated but enjoined. Gerhard von Rad in his *Old Testament Theology* points out that a fresh understanding of God's activity in history is reflected in the David story. Rather than depicting Jahweh's direction of events through holy wars, supernatural deeds, or other such spectacular events, the biblical writers present his activity during David's time in another manner:

"Jahweh's control takes in all that happens. It does not let itself be seen intermittently in holy miracles; it is as good as hidden from the natural eyes, but it continuously permeates all departments of life, public and private, religious and secular alike. This special field where this control of history operates is the human heart, whose impulses and resolves Jahweh in sovereign fashion makes subservient to his plan for history."

On April 9 and 11, "The Story of David" will be presented in an ambitious four-hour movie-made-for-television filmed in Israel. Producer Mildred Freed Alberg who successfully brought "The Story of Jacob and Joseph" to dramatic fruition last year is again at the helm. She has chosen Timothy Bottoms *(Johnny Got His Gun, The Last Picture Show, The Paper Chase)* to portray David as a young man and warrior. Keith Mitchell *(The Six Wives of Henry VIII)* is seen as David the King. Anthony Quayle, another British actor, appears as King Saul, David's predecessor and adversary. Jane Seymour is Bathsheba, and Susan Hampshire *(The Forsyth Saga)* plays Princess Michal, David's first wife. Ernest Kinoy wrote the script, and Lawrence Rosenthal provided original music. Dr. David Noel Freedman, co-editor of the Anchor Bible Series, served as consultant to the drama providing background material and helping the producer interpret the story. David Lowell Rich directed.

The show covers the whole sweep of David's career. Part I, "David and Saul," depicts the major incidents in his early life—his presence in the court of King Saul as a musician and armor-bearer, his combat with Goliath, his adventures as a fugitive from the angry King, his friendship with Jonathan, and his honorable response to Saul's downfall. In Part II, "David the King," we watch as the ambitious ruler creates a great empire with a capital, court, royal residence, and unity of purpose.

David is one of the most striking figures in the Old Testament. He was Israel's greatest king, an accomplished warrior, a skillful diplomat, a sensitive poet-musician, and a man of deep religious faith. Prophets would proclaim him the forerunner of Christ. But he was also a man of very human faults and passions. Through his court historians he himself ensured that his reign would be remembered as it was—a mixture of sin and a sense of wisdom. David put on open display both his faults and his accomplishments. Now via this television production we see him as a great but vulnerable man.

"The Story of David" provides an excellent opportunity for church groups and families to talk together about their biblical heritage. The following questions raise important themes of the program and include quotations from the script.

David (Timothy Bottoms) winds up for the pitch in the battle with the giant Goliath.

Questions for discussion

1. In the first segment, Lawrence Rosenthal's music adds a pleasant touch to reveal David's musical-poetic abilities. Does Timothy Bottoms convey to you the sense of the youthful David described in 1 Samuel 16:18: "skillful in playing, a man of valor, a man of war, prudent in speech, and a man of good presence; and the Lord is with him"? Were you unhappy or happy with the way David's singing of Psalm 23 is handled?

2. Throughout his lifetime, David was a fighter, a man forever under strain. When did he become heroic in your eyes? How does the battle between David and Goliath stack up against your conception of that well-known incident?

3. Some Old Testament scholars have claimed that Saul is one of the truly tragic characters in the Bible. Do you think his fall from power is tragic? Are you sympathetic to his problems?

4. We learn a hint about Saul's flaw in 1 amuel 15:17 where the prophet says to im: "Though you are little in your own yes, are you not the head of the tribes of srael?" To what do you attribute Saul's ersonal insecurity?

5. What does David's response to the eaths of Saul and Jonathan say about his asic character?

6. A new kind of history begins with avid as King. React to the scene between ing David and his scribes when he says, I warn you scribe, let that wonder come rough your Phoenician chicken tracks on eep skin. Do not let the singers, and the orytellers, and the dreamers be elbowed ut by your priestly begettings of the enerations. And do not bleach out the ouls of our fathers to a fish-belly white. rite down their sin, their stubbornness, eir weakness . . . for that makes them en."

7. Samuel to Saul and Nathan to David ere prophets who summoned their kings justice and obedience to God's law. hat made Samuel and Nathan's words so uthoritative? Do you think God sent these en as counselors to keep in check the anity of kings? Who plays this role for our aders today?

8. At one point, David asks Jahweh, Which is David . . . the warrior who ades in the blood of his enemies . . . or e fool who weeps when he sees onathan's eyes in a crippled boy?" Which f the two sides do you believe is the real avid?

9. If the leader of your congregation cted like David did with Bathsheba and riah, how would you deal with the tuation?

10. Has political power changed much nce biblical times? Respond to Abner's atement, "You and I know it takes more an a prophet's horn of oil to make a ing. We know it takes spear points and olitics and lies."

11. In a passage from 2 Samuel 23, avid puts forward a vision of the just ing, "When one rules justly over men, rul- g in the fear of God, he dawns on them ke the morning light, like the sun shining rth upon a cloudless morning, like rain at makes grass to sprout from the earth." id David live up to his vision? ☐

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book review

Why diplomacy failed to bring peace

by Richard Dudman

A PEACE DENIED: The United States, Vietnam, and the Paris Agreement, by Gareth Porter. Indiana University Press. 357 pages. $15.00

First the *Mayaguez* affair and recently the Angola crisis are fair warnings that we should plant firmly in our minds the main outlines of the American intervention in Vietnam before the unpleasant memory fades. The details of the secret commitments, disguised escalation, false official reporting and contrived public relations arguments that victory was essential and turning back was unthinkable—all those manipulative devices that were used to keep the Indochina war going one way or another for 15 years are worth considering because a new President with an open face and an open manner has already shown that he could at least start down the same trail.

Gareth Porter already had made his name as an anti-war scholar. At Cornell, and later as director of the Indochina Resource Center in Washington, he documented the course of the war, the strung-out negotiations intended by the United States to maintain an anti-Communist government in power in Saigon no matter what, and the "cease-fire war" that followed the Paris agreement of 1973. Almost single-handedly, he destroyed the "blood-bath" myth used effectively by Presidents Johnson, Nixon and Ford, as well as Secretary of State Henry A. Kissinger, to persuade many Americans that a Communist victory in Vietnam would mean automatic massacre.

Porter's scholarship and his careful habit of putting two and two together produce enlightening insights. For example he shows that Dean Rusk's 1967 warning that the United States must hold the course in Vietnam because in the next decade or so there would be a billion Chinese armed with nuclear weapons was more than an off-hand remark. Porter notes that five more speeches by administration spokesmen in the next two weeks pointed to the threat of an "aggressive" China. With the cost of the war in money and lives rising steadily, and with increasing doubt whether the American people would stand for it much longer, the Johnson administration had turned to the "Yellow Peril" as a tried and true specter to bolster home support.

Porter's main purpose is to correct the public record and show why diplomacy failed to bring peace in Vietnam. To do so, he puts the Paris talks and their aftermath in terms of basic policies of Washington, Hanoi, and Saigon going back two decades to the Geneva agreement of 1954. He shows that the press distorted the failure of the Paris agreement of 1973 by the standard journalistic technique of "balanced" reporting, which often maintained a stance of objectivity by telling of violations by both sides while avoiding analysis of the underlying interests of the parties and the dynamics of the situation. Free of this pressure—and with the advantage of hindsight—Porter does not hesitate to lay the blame for the long war and the faulty peace on Johnson, Nixon and Ford, determined as they were to maintain their client regime in Saigon. Vietnam's Communist leaders, on the other hand, stood to win in a fair political contest and had an interest in making the treaty work.

One of his unexpected findings is that it was Nixon, not Nguyen Van Thieu, who sabotaged the October, 1972, agreement and threw off the schedule of signing the cease-fire before the November 7 election. The Nixon administration version and the conventional belief has been that Thieu balked at several provisions, notably a tripartite electoral commission, which he feared would develop into a coalition government, and the concept of a cease-fire in place rather than the withdrawal of North Vietnamese as well as US troops.

Instead, Porter says, it was Nixon who decided to put off the signing of the agreement until after the election. He contends that Nixon was unwilling to risk a pre-election charge by Thieu that the United States was betraying his government's anti-Communist struggle. He argues further that Nixon was thinking of the US plan to turn over huge additional stocks of planes and tanks and other weapons just before the cease-fire, so that Thieu would start on a higher plateau with the one-for-one weapons replacement permitted in the agreement and would be better prepared to defend himself after the US withdrawal. According to Porter's account, Nixon had decided on the delay even before Kissinger went to Paris in mid-October and encountered Thieu's strong objections. Thus Thieu's opposition was not the cause but the occasion for delaying the signature, and Kissinger's headline-making remark on returning to Washington that "peace is at hand" was doubly deceptive.

Thieu's objections were, of course, very

Gareth Porter is a member of the Church of the Brethren, Polo, Ill. He is director of the Indochina Research Center in Washington, D.C., the organization accused by former US Ambassador to South Vietnam Graham A. Martin (The New York Times, *February 1, 1976) of being responsible for "the fall of South Vietnam."*

Thieu and Nixon—a parallel effort to misrepresent the terms of the Paris agreement.

real. To persuade him to sign a slightly revised agreement even after the US elections required Nixon's secret promise to send back the US bombers in the event of a major Communist violation, the massive Christmas bombing of Hanoi and Haiphong to give weight to this pledge, and a threat by Nixon to cut off US aid and sign a separate peace with Hanoi unless Thieu signed the pact.

Next comes the story of why the main political provisions were never implemented and the cease-fire was never enforced. It comes as fresh history, because most Americans long ago grew cynical about the war and everything connected with it and assumed that the Paris agreement was never even intended to work and that it was merely a device for turning South Vietnam over to the Communists. Kissinger had fed this belief by his frequent statement that all the United States had to have was a "decent interval" between US withdrawal and a Communist takeover.

What promptly developed was a parallel effort by Thieu and the United States to misrepresent the terms of the agreement, particularly its central provision that recognized the Provisional Revolutionary Government, the political arm of the Communist side in the South, as a legitimate political entity. According to the agreement, the PRG and Thieu's Republic of Vietnam (RVN) were to have equal status as "the two South Vietnamese parties," to keep the peace, "achieve national reconciliation and concord," and plan for national and local elections. Instead Thieu told his people even before the actual signing that the agreement was "solely a cease-fire agreement, no more, no less," and that "in South Vietnam there is one legal government."

Porter shows that Thieu's all-out resistance to the terms of the agreement should have been expected. His regime depended for its survival on the military control of society and restrictions on democratic freedoms stemming from the shooting war. He had an overriding interest in keeping the fighting going, denying legitimacy to the PRG and eventually provoking the United States to resume the bombing attacks. Nixon, on the contrary, had a perfect opportunity to get the United States out of Vietnam once and for all. The United States had reached a compromise settlement that gave Thieu a chance to compete with the Communists in a postwar political test. Nixon could have complied fully with the agreement and leaned on Thieu to comply as well. As Porter puts it, the Nixon administration "could have transformed the American role from one of destroying and dividing a society to one of healing not only the physical wounds of war but its social and political wounds as well." Rather than remaining Saigon's patron and sponsor, the United States would have become a detached guardian of the peace, with Saigon as a dependent but no longer a client.

But this, too, was out of the question. Nixon had kept the war going four more years to avoid giving the PRG an equal chance in a political contest for South Vietnam's future. Instead of breaking off the patron-client relation with Thieu, he announced that the United States would "continue to recognize the government of the Republic of Vietnam as the sole legitimate government of South Vietnam." To carry out this policy, and its implication that the United States would continue the war by other means, the Nixon administration sent in several thousand military technicians—many of them recruited directly from the military and officially "retired" for the purpose—as the last American troops were being withdrawn.

Porter presents a persuasive analysis showing that Thieu maneuvered constantly to prevent the elaborate peace-keeping machinery from being put into action and that the final Communist offensive came only after systematic cease-fire violations by the Saigon side. In fact the sweep down the coast to Saigon was actually a response to the collapse of Thieu's forces rather than a planned campaign. A key factor was the congressional decision cutting off all bombing of Cambodia and prohibiting further military action in Indochina without prior congressional authorization. Nixon was so weakened by the unfolding Watergate scandal by that time that he did not dare defy Congress.

The chain of events leads inevitably to Porter's final conclusion, which should be America's final lesson and memory of its Indochina adventure: "The conflict ended in complete military victory for the PRG rather than in a negotiated solution, because the United States refused to adjust its policy to the new balance of forces reflecting the fact that the United States clearly would not again intervene with air power in Vietnam. Kissinger and Nixon refused to use their power to force a political change because they found it more compatible with both domestic political needs and foreign policy objectives to lose militarily while playing the 'good ally' than to actively seek a political solution to bring an end to the war." ☐

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TRAVEL—Brethren-Anabaptist heritage tour of Europe. Aug. 1976 after Annual Conference. See all places sacred to our European heritage. Tour arranged by Menno travel service. Write for information, rates. Edward K. Ziegler, tour leader, Rt. 1, Box 36, Woodsboro, MD 21798. Tel. (301) 845-8620.

REUNION—Mt. Morris College alumni, former students, classmates, former faculty, friends. August 7-8, 1976. Classes and athletics reunions on 7th. Catered luncheon on 8th followed by program, fellowship. Place: Mt. Morris Church of the Brethren, 409 W. Brayton Rd., Mt. Morris, IL 61054.

editorial

Holy Week and holocaust

Some frightening words issued out of London the other day, the kind of message the Christian church urgently needs to heed. And especially that segment inclined to uphold the peace witness as integral to the gospel.

According to the Rev. Lord George MacLeod, Scottish Presbyterian leader, the human race is heading for a nuclear holocaust which only the Christian church can avert. That is, a church renewed by being committed to Christ's way of nonviolence.

The founder of the Iona Community off northwest Scotland said both the demand of Christian obedience and the present world political situation require the contemporary church to be a pacifist church. Evangelistic credibility is at stake, he contended. "Against all common sense we must face the necessity of applying the central doctrine of the cross, the way of nonviolence, to the world today."

Aggravating the current scene, said Lord MacLeod, is the fact that "forty nations have nuclear power; any of them could make nuclear bombs in six months. One single nuclear missile has 15 times the explosive power of all the bomb tonnage of World War II.

"The United States has enough nuclear bombs for a Hiroshima every day for the next 120 years, yet 20 bombs would be enough to destroy civilization. So what are all the other bombs for? Armaments profiteering.

"In spite of all the disarmament talks, as yet no weapons have been destroyed. Yet all this pile-up of arms does not preserve peace, but only makes global conflict increasingly likely."

In equally impassioned terms United Nations Secretary-General Kurt Waldheim has insisted repeatedly over the past year that "the world cannot be safe, secure or economically sound when global military expenditures are nearing $300 billion a year and when $20 billion of weapons are sold annually in the international arms trade." Addressing a new session of the Geneva Conference of the Committee on Disarmament a month ago, Mr. Waldheim said that disarmament issues have to be met with a renewed sense of urgency before they become even more formidable and intractable.

But how? Who is to challenge our own nation's role as the world's foremost munitions merchant? Who is to protest the increase in sales of American-made weapons from $2 billion in 1967 to $12.5 billion in 1974? Who is to stir public debate on the spiraling flow in nuclear and conventional arms traffic?

At the recent World Council of Churches Assembly in Nairobi, disarmament was tagged as a major concern and churches from all countries were urged to press for alternatives to increased military spending. Moreover, the experience of the historical peace churches was commended for study by the WCC as it sets out to explore a strategy on disarmament.

A historical peace church conference at Newton, Kansas, late in 1935 brought Friends, Mennonites, and Brethren together to state their peace convictions and to lay the groundwork for what became the basis of cooperation in Civilian Public Service during World War II. On April 10 at Bethel College a 40th anniversary celebration, called by the Friends, Mennonite, and Brethren colleges in Kansas, is to commemorate that epochal event.

What an opportune time to go beyond commemoration to commitment; to address the number one peace issue of the day—unrestrained arms traffic; to discern what action is required of us as peace churches not in the midst of war but in the midst of war preparations.

In sum, to join Lord MacLeod this holy season in lifting up the way of nonviolence as the central doctrine of the cross.—H.E.R.

Our Rural Heritage

Scenes like the one below are uncommon today. When was the last time you saw one like it? Tractors have replaced plow horses, and the last remnants of our agricultural heritage are quickly disappearing. But the quiet, simple life of our ancestors is recalled for us in two new books from Brethren Press, *Brother Harvey* and *Button Shoes*.

Brother Harvey is the story of a Brethren minister who supported his family on a Kansas farm at the turn of the century. One of his six children tells the story of Harvey Brammel. $1.50 plus 35¢ p.&h.

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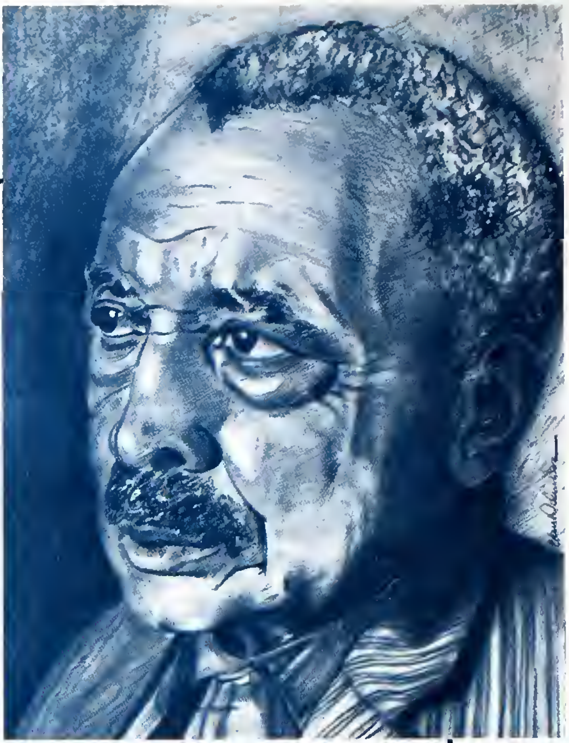
Mr. Buckley

During a recent visit at the Voice of Calvary Bible Institute in Mendenhall, Miss., I met a most impressive man whom everyone calls "Mr. Buckley."

I was glad to have a chance to spend an evening with this fascinating person of 86 years who was not only a founding supporter of Voice of Calvary . . . but had been a strong leader in Mendenhall during the 1960s' Civil Rights Movement. We discussed a variety of topics . . . one included BVS. When Mr. Buckley asked about the assignments BVS'ers were taking on, I cited a brief list which included agricultural improvement, day care, Christian education, medical assistance, group work and many other programs designed to aid persons of all ages. As he listened, a broad smile came across his face and he commented, "Now that's what I call the church at work!"

Our discussion on Brethren Volunteer Service was by no means Mr. Buckley's first encounter with the topic. During 1973-74, Jim Swigart farmed Mr. Buckley's land as part of his BVS assignment with Voice of Calvary. Jim turned the fields into gardens and the harvest was offered to people of the area in need. Mr. Buckley told me, "When you sent us Jim, you really sent us something," and this came across as a true compliment to BVS.

It felt great to be part of a program so appreciated by the folk whose work we support. I thought then, how can we challenge more people to be involved in this way? We need to keep finding volunteers like Jim Swigart to work with folk like Mr. Buckley.

Can you meet this challenge? Think about it and let me know.

Willard E Dulabaum

Willard E. Dulabaum, Director
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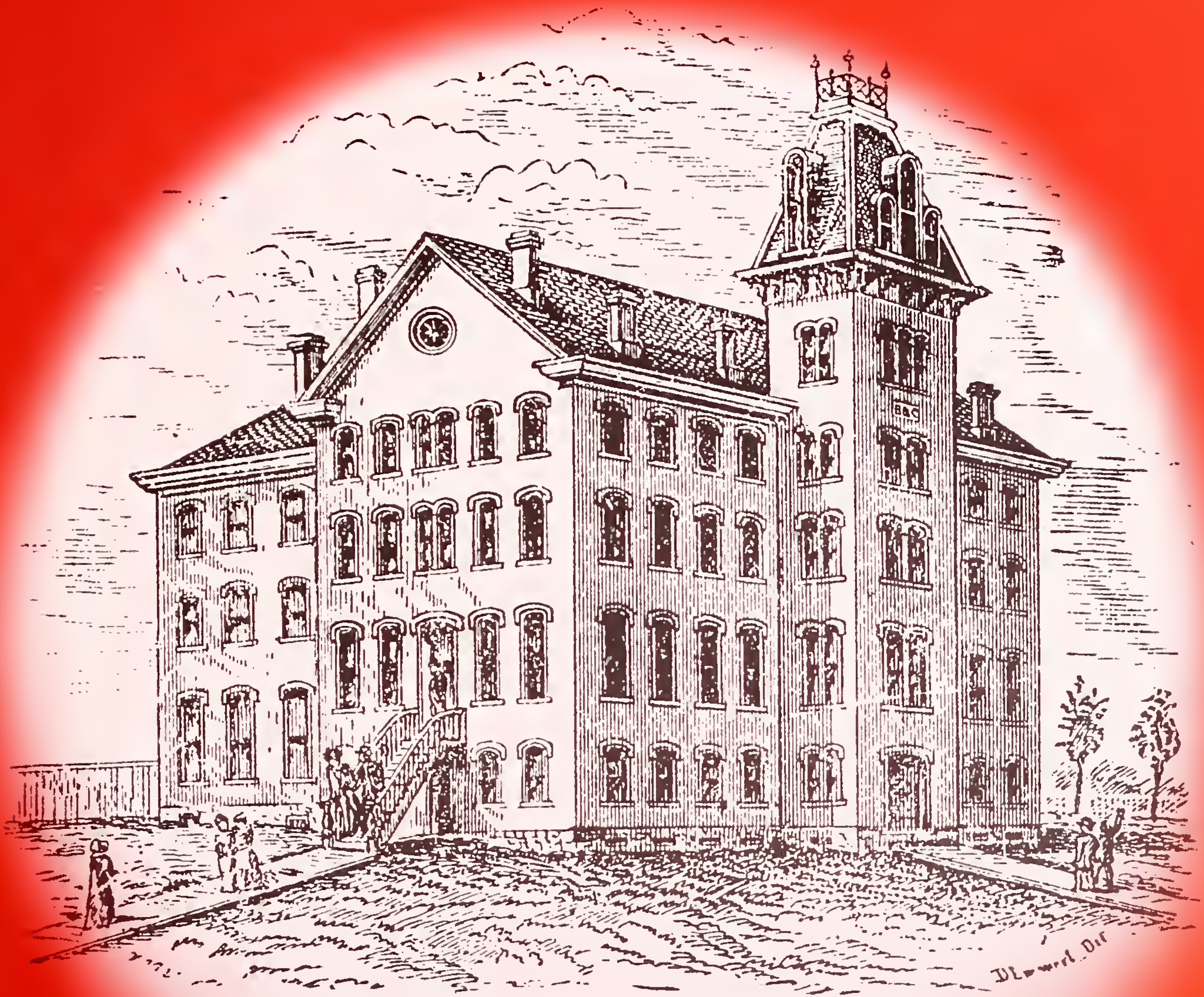

Celebrating a century of Brethren higher education

contents

14 **Marks of Ministry.** David S. Young asks, "Once we are convinced we are all in ministry in Christ's church, how do we do it?" He then suggests five marks to guide our answer.

16 **Formation in Ministry: God's Memory and Ours.** Speaking at his inauguration as the fifth president of Bethany Seminary, Warren F. Groff stated, "The memory which we all share, and to which we have all been recommissioned this day, is a ministry with 'a promise and a name at the center of it.'"

20 **Selling the Brethren on the Normal.** In 1876 the Brethren were less than enthusiastic about higher education for their young people. But, undaunted, the Brumbaugh brothers ambitiously launched that year the Huntingdon Normal Select School—now Juniata College, the oldest surviving Brethren institution of higher learning. Earl C. Kaylor Jr. tells the story.

25 **The Coated Tongue of Christendom.** Vernard Eller previews a new book of his own—*Cleaning Up the Christian Vocabulary: Words That Confuse and Divide.*

28 **Swords Into Plowshares.** Chuck Boyer finds BVSers in Mississippi busy beating swords—or whatever comes handy—into plowshares of peace.

38 **A Place for the Heifers.** Growing up on a farm where Heifer Project collected its herds for overseas shipment gave Patricia Roop Bubel the advantage of seeing her parents live a faith that could not be contained between black covers.

In Touch profiles Russell Hartzler of Lansing, Mich.; John Gingrich of La Verne, Calif.; and Jean Walker of Glendale, Ariz. (2) . . . Outlook reports on RCERA. IMPACT briefing. Law of the Sea. Methodists and charismatics. Pax World Fund. McPherson students to Ecuador. New McPherson president. Disaster cooperation. Time capsule. Chilean refugees. Dutch culture week. Contraceptive ads. Women in ministry. (start on 4) . . . Underlines (7) . . . Update, on congregations (8) . . . Special Report, "The End Became a Beginning," by Galen Beery (10) . . . Word from Washington, "The Child and Family Services Controversy," by Marcy Smith (30) . . . Here I Stand, statements by Christian Bashore, Joe Detrick, Dorotha Winger Fry, Lee Griffith, Doris B. Hayes, Rayford E. Wright. (start on 32) . . . Resources, "Media Education," by Stewart M. Hoover (36) . . . Turning Points (37) . . . Editorial (40)

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letters

POWER AND AWARENESS

Though a reader of MESSENGER for quite some time, this is my first attempt at communicating in response. I have found inspiring thoughts in so many articles—not just information but power.

From the February issue, I appreciated Joyce Miller's reply to Jim Buffenmyer's critique of the November cover. I usually read the letters first and find them quite relevant.

Lois Teach Paul's article, "A Team Grows in Brooklyn," points to a growing awareness of what can happen when the Holy Spirit has its way in our lives.

"Still the Great Go Ye," by Chalmer Faw has greater depth than I can really appreciate as of now; that will come later.

Looking back to January 1975, Alma Long's article on fasting prompted me to experiment and to realize how much there was to offer in that article. A book by Paul Bragg, *Miracle of Fasting,* gives a good outline of how programmed we are from childhood to adult on what we assume to be good for our health. Good spiritual health will complement good physical health; see 3 John 1:2.

TOIVO J. WICK

Franklin Park, Ill.

RECOGNIZING THE HELSERS

Thank you for recognizing Albert and Lola Helser. For nine years I served as pastor at Olivet which was Albert's home church. At that time I felt sorry that much of our literature did not oftentimes mention his work with our church denomination and with missions. From time to time I had suggested that we should recognize their good work and now the tabloid, *Called to Participate;* MESSENGER; and some other things that have come out recently have mentioned them and their work.

Of course I had more than a double interest in the tabloid. I served 11 years at Lanark, where Christian Hope lived and from where he was sent as missionary and, of course, printing for the Church was being done there too.

KENNETH W. HOLLINGER

New Paris, Ind.

ONE MORE PIONEER

In the February MESSENGER an In Touch article refers to Lola Helser as "The last pioneer" of the group of founding missionaries. Mrs. George Hilton (Blanche L.) was living as of December, 1975, and as far as we know continues to live in Hemet, California. She is 94 years old and is blind. In recent years she has had a friend to read and write for her.

NAOMI MOYER

Sebring, Fla.

(We regret our overlooking Mrs. Hilton. She, along with her husband George, Emma Horning, and Frank and Anna Crumpacker, arrived in Shanghai September 25, 1908, as the first Brethren missionaries to China. For those who might like to write—and she would love to hear—her address is 43977 East Florida, Hemet, CA 92343.—Ed.)

MESSENGER IN THE CLASSROOM

I wish to commend you for publishing items of business before Annual Conference in issues of the MESSENGER preceding Annual Conference. This also includes articles of current interest.

Not only do the adults of our congregation read material published in the MESSENGER but our youth also. Although we do not always agree with opinions expressed we have used articles and letters for class discussions.

Last summer we needed Sunday school material for the youth class as the Encounter Series was a repeat for some of our youth due to combining age groups. Since our youth are vitally interested in all facets constituting the total church it was only natural that we turned to MESSENGER for classroom material. We found in a vote on Annual Conference issues that we agreed with the decisions made, albeit not by 100 percent.

We profited by having a more informed congregation as the youth discussed these articles and letters with their families and friends. We now are wondering if there are others in the Brotherhood who have used MESSENGER articles, letters, and Conference issues as classroom material.

Thank you for an outstanding magazine.

JANE DAVIS
Enders, Neb.

ON A PANAMA PULL-OUT

It grieved me very much when I read Robert Rhoades' article on Cuba and the Panama Canal Zone. Now he didn't mention Cuba but we must in all fairness understand that it is contributing to the unrest.

I realize that in many situations in which we as US citizens are involved there must be errors. Suppose we give the canal to Panama and pull out. We only need to review experiences in other sectors to see the results.

The whole Communist bloc has only one motive—break the American resistance and then take over. I do not have the answer; Mr. Rhoades didn't either, but the answer is not to give up and settle back.

When any country is faced with disaster the US is the only country that can give help. So we must be strong. Who will help us if we settle back? I don't think Panama would be able to.

HOWARD WORKMAN
Pierceton, Ind.

A CONSTRUCTIVE WITNESS

The article about BVSer Lee Griffith and his arrest at a White House protest (Outlook, February) was appalling to me, and has made me wonder about several things. First, on what grounds does he justify these actions? Does the Church of the Brethren condone and endorse such activities?

Romans 12:2 says, "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect."

It seems that Lee Griffith has conformed to this world by pouring blood into cockpits of airplanes and spraying the outside of the same planes. These are exactly the tactics the non-Christian uses, and they are not creative or constructive, but destructive. What is even worse, they are done in the name of Christ!

The lives of Lola Helser, Brad Geisert, Fumitaka Matsuoka, Nigerian prince Mai Sule, and many others mentioned in the same issue show love, dedication, patience, and true creativity, inspired by and in the name of Christ. I hope the BVS program will hold these people and their lives up to the young Christians as the true Christlike example of how they should conduct themselves in this program.

LORRAINE SHISLER
Harleysville, Pa.

AN EXTRAORDINARY LIFT

My maiden name was Mary Margaret Dolby, oldest daughter of Martha Dolby. (January MESSENGER). I am three times widowed and to augment my pension I keep infants for working mothers by the day in my home.

I have lived in Chicago all of my adult life. I now belong to the Christian Church (Disciples). I feel that they come closer than any other church to the teachings of my nurture.

Last fall I was very depressed and could not seem to pull myself out of it.

Then I received my copy of your magazine with that beautiful picture of my mother on the cover. I proceeded to read the article and relive some of our family experiences. It was extremely factual and well composed and my spirits began to lift in an extraordinary way.

The circumstances of my life have not changed but my attitude is more peaceful. I know that all of those who knew her loved her and it was the church that brought her and my father together. I shall always be grateful for the type of home life they gave us.

MARGARET D. PLUMMER
Chicago, Ill.

PERCEPTIVE AND COURAGEOUS

Beth Glick-Rieman's review of *Total Woman* (February) is provocative, perceptive, and courageous. The book does do "violence to women and men"; it does "reinforce a ruling class status-quoism which is not only outdated but (surely) immoral." "Such a view robs both men and women alike of the pain and joy of honest confrontation and growth in a relationship of equals."

By writing that review Beth proves once again that we women are capable of thinking through, searching out and expressing our views with clarity, dignity, and scholarship.

I appreciate Beth's concept of "whole woman" "acting in freedom and responsibility as a full Christian, an agent of God . . . created in the image of God . . . capable of embracing pain, darkness, struggle, oppression, and death and transforming them into Power, Energy, Comfort, Life-Force, and Hope as God does."

JEAN HAMILL
Oxon Hill, Ind.

page one

In a bonanza year for anniversaries in our denomination, one of the biggies is the centennial of higher education. Despite Annual Meeting opposition—"Knowledge puffeth up, but charity edifieth"—the third quarter of the 19th century witnessed the springing up of several Brethren seminaries, academies, and "normals." The first of these to have a continuing life was opened in 1876 as the Huntingdon Normal Select School.

JUNIATA COLLEGE CENTENNIAL
1876-1976

Of the seven Brethren schools that would endure, this one would be the senior—known, ever since 1894, as Juniata College. So it seems fitting that her story should be MESSENGER'S salute to the higher education anniversary. The writer is Earl C. Kaylor Jr., Juniata professor of history and religion, who also is writing the centennial history of Juniata.

Another of those seven institutions mentioned above—Bethany Theological Seminary—in February inaugurated its fifth president, Warren F. Groff, an abridgement of whose inaugural sermon is carried in this issue.

Other writers for May include David S. Young, pastor of the Bush Creek church, Monrovia, Md.; Vernard Eller, professor of religion, La Verne College (Calif.); Chuck Boyer, World Ministries director of volunteer services; and Pat Roop Bubel, a member of the Union Bridge (Md.) church.

Marcy Smith is a BVSer working in the Washington Office. Stewart M. Hoover is consultant for media education/advocacy on the Communications Team. BVSer Terrie Miller is our communications intern. In Touch contributor Thelma Harnett is a staff writer for the Lansing, Mich., *State Journal.* Special Report writer Galen Beery headed the Church World Service refugee resettlement office in Ft. Chaffee, Ark., during the past year.

Here I Stand statements were contributed by Christian Bashore, Gettysburg, Ohio; Joe Detrick, Waynesboro, Va.; and Dorotha Winger Fry, Ft. Wayne, Ind. Also Lee Griffith, Washington, D.C.; Doris B. Hayes, Ft. Wayne, Ind.; and Raymond E. Wright, North East, Md.—THE EDITORS

Russell Hartzler: Builder and rebuilder

A builder by trade more than 30 years ago, 74-year-old Russell Hartzler is once again utilizing these talents — this time to bring relief to victims of disaster.

Director of Michigan CROP for 21 years prior to his retirement in 1969, he has been spending from 40 to 50 hours a week since last September helping to rebuild or repair homes in Urbandale, Michigan, that were ravaged by last year's flood.

A member of First Church of the Brethren in Lansing, Russ was named Michigan Brethren Disaster coordinator about two years ago. In times of disaster he coordinates the program among twenty-two churches in Michigan, and when additional help is needed, churches in districts outside of Michigan are contacted.

"There are two basic approaches," says Russ. The first is at the time of disaster, to help other agencies, volunteers, and government in clean-up work.

"The major portion of our work usually comes much later, after it's no longer news," he goes on. "After any grants have been made by the government to the victims of disaster, the church steps in with physical labor to rebuild."

The church stepped in about the middle of August to assist the local flood victims, and by early September had begun rebuilding and repairing the homes, working closely in connection with the Michigan State Police, which administers the four-way federal grant program.

While it is his job to see that the men and materials are available, and to investigate the needs and requests that come in, Russ also puts in five or six hours a day in manual labor.

In addition to the local projects, he has worked on disaster projects in Rodney, Miss., Greenwood, S.C., Tuscaloosa, Ala., and Rochester, Ind.

"This was part of a training program for me as well as helping people in those communities," he says, "as it taught me the requirements of a disaster coordinator."

After the work in Urbandale is completed, Russ will, if needed, assist in other disaster programs, on a limited basis.

Retirement for him, he says, means getting paid for not working so that he can do work that needs to be done where there is no money to pay a salary.—THELMA HARNETT

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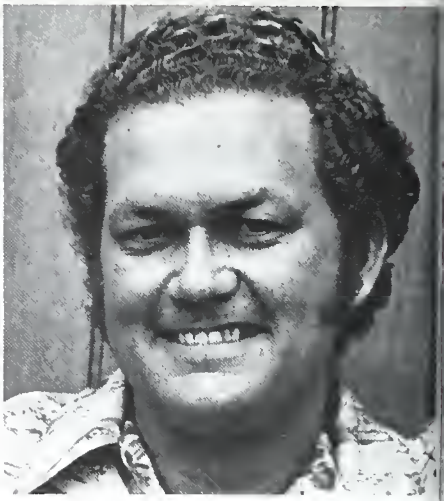


John Gingrich: Music is

Is there a trend among campus ministers of Brethren colleges to indulge in musical pastimes? While Andy Murray picks out folk tunes on his guitar at Juniata, his West Coast counterpart, John Gingrich, adds his baritone to the famous Roger Wagner Chorale.

As campus minister at La Verne College in California, John is unlike the majority of the chorale members who are professional musicians. "Music is the spice of life for me," he points out. "It's not a vocation; it's an avocation. My whole life isn't bound up with music, so that when I can be involved with music it is really fun."

John recalls with amusement the finagling and audition procedure that preceded his admittance to the chorale, which has a waiting list of hundreds. Using information gained from a chorale soloist he met at a wedding, John tried out and passed an initial audition. "Then I had another audition before Wagner and was accepted."

Now in his fourth year with the group, one of John's most interesting experiences as a member came in 1973 with the inauguration of President Nixon. John's curly hair caused him to be confused with Van Cliburn, who was also performing at the inauguration, and he found himself accepting congratulations from people mistaking him for the famous pianist.

The experience was also meaningful for John in that he was able to appreciate the musical

e

nificance of the event in spite of
celebration being for a president
couldn't support.

Music, while being a very important
rt of John's life, is not his whole life.
describes himself as a generalist in
th his professional and personal life.
arried and the father of two young
ns, John finds time to appreciate
ndball and tennis and the persistent
lifornia sun that makes outdoor
orts possible year round. He also
bbles in photography, processing
own film and prints and tacking up
results in his office.

In his working life John is not only
rt-time campus minister, but a
igion and philosophy professor,
ccer coach, and chairman of the
dergraduate faculty. His muscular
ysique and articulate manner
ove his prowess in meeting both
ysical and mental challenges.

Part of John's life fulfillment is
rived from working with students
faith and doubt. "In terms of
ristianity, I hope what I can do is
help people see they can be think-
persons and still have a faith
sition. It is possible to raise the
rd questions and still believe that
ristianity is a viable world view
d a way of seeing reality and ap-
oaching life."

Although John says his
dgepodge life-style sometimes
akes him feel "insecure," it is that
ility to "freewheel it" that gives
n the strength to fulfill the many
les he enjoys and uses to help
hers.—Terrie Miller

Jean Walker: Death with dignity and meaning

Death is not one of life's surprises; it is, in fact, its most predictable event. Yet how many persons use the opportunity of life to deal with the certainty of death?

Jean Walker is one such person. She is terminally ill with cancer and is using the closing moments of her life to make sure her death is an event of meaning and dignity.

Jean became ill almost three years ago. At that time she lived across the street from the Lynnhaven Church of the Brethren in Phoenix, Arizona. In spite of her illness Jean attended church, played the piano for several church functions, and discovered that members of the congregation had taken her into their hearts when she was hospitalized.

Eugene Lichty, the pastor at Lynnhaven, still drops in for periodic visits, even though Jean and her family have moved to Glendale, Arizona. "She is a very special person in the way she is dealing with her illness and imminent death," Pastor Lichty points out.

Upon discovering that she had cancer, Jean completely changed her professional and spiritual priorities. She had a great deal of responsibility in her job as an office manager, but says, "I was too busy. I didn't have time to do what I really wanted to do—write."

"In a spiritual way," she continues, "I felt this was something brought about to make a complete change in my life. At the age of 40 I came to God and said I wanted to be perfected in life no matter what it cost."

Since then Jean has completed four biblical novels and is also writing an autobiography as a possible resource for other people who have cancer. "The biggest challenge," she notes, "is being entirely truthful!"

In addition to writing, Jean sews, crochets, and oil paints, skills that she has learned and mastered just since becoming ill.

Besides keeping her hands and mind busy, Jean is preparing in specific ways for her death. She has labeled and designated all the family pictures and keepsakes and has started a small diary for each member of the family. "I write down little things I want them to know later on," she explains. In addition, as a result of her own illness, she has compiled a list of do's and don'ts on the subjects of consolation, visitation, and gifts for the ill.

Shrugging off discouragement, Jean tries "to do one thing everyday that is a blessing for someone else. There are little things I can do like letters and phone calls that really help people a lot."

That policy may just be icing on the cake, for Jean seems to have already "helped" through her willingness to share her life—and death.—Terrie Miller

IMPACT briefing airs congressional issues

Fifteen Brethren were among the 400 persons who attended in March the fourth annual IMPACT WISC briefing on issues before the 94th Congress.

The briefing is sponsored by IMPACT, an ecumenical partnership supported by 20 Protestant, Catholic, and Jewish National religious agencies, including the Church of the Brethren Washington Office, and WISC, the Washington Interreligious Staff Council.

In a fast-moving, 48-hour period the briefing had as presenters several senators, representatives, and other Washington-based authorities on issues, whose topics ranged from the "a new international economic order" to "full employment" and "military spending." Consumer affairs advocate Ralph Nader, speaking on nuclear energy issues, castigated plutonium economy backers (January MESSENGER, page 10) with well-documented arguments for the alternatives of energy conservation, solar energy, and advanced fossil-fired and organic conversion techniques. Senator Dick Clark (D-Iowa) highlighted the US food policy and called for larger commitments by this country to feeding the world's hungry.

Built into the briefing schedule were opportunities for denominational groups to get together. The Brethren group held its caucus at the home of Washington Office representative Ralph E. Smeltzer, in which strategy and network building techniques were discussed. The Washington Office seeks to attain a telephone contact with an IMPACT leader in each Brethren district. District leaders maintain "telephone tree" networks to communicate the urgency and need to develop constituent response on specific issues before Congress.

IMPACT participation is growing, according to Louise Denham Bowman of the Washington Office. Some 240 Brethren are now active in the 8,000-strong IMPACT organization. Persons interested in learning more about IMPACT should write to: Washington Office, Church of the Brethren, 100 Maryland Ave. N.E., Washington, DC 20002. (See February 1975 MESSENGER, page 31, "You Can Add Your Impact too.")

Above: The Brethren IMPACT group caucused to strengthen ties between districts and the Washington Office. Right: Rep. Pat Schroeder (D-Colo.), Armed Services Committee, spoke against military spending.

Sponsors are needed for Chilean refugees

Sponsors are urgently needed for Chilean families wishing to immigrate to the United States, according to the Refugee Resettlement Office at the Brethren Service Center, New Windsor, Md.

The Chilean families are part of a group of refugees whose homelessness predates the Vietnamese relocation. Estimated to be 13,000 in number, they have been living in camps in Chile since 1973, when political exiles from 25 countries were drawn to Chile by the promise of refuge offered by then President Allende.

When the new junta under General Pinochet came into power, the refugees' plight became a cruel and bloody nightmare. They were regarded as "foreign activists" and "invaders" whose rights were declared nonexistent. Some were killed, others shipped back to the countries of their birth, and some granted temporary asylum in Peru, Argentina, Honduras, Panama, and Mexico.

To their number was added a new group of thousands of native Chileans now declared enemies by the new government.

When the situation was made known, the United Nations, the World Council of Churches, and denominational representatives immediately moved to protect the refugees' rights and to ship critical basic material needs to the encampments. The Church of the Brethren sent $5,000 early in 1974 from emergency disaster funds to Church World Service for an emergency feeding program and refugee care.

Since that time churches in Western Europe, Canada, Australia, and New Zealand have aided the South Americans in relocating 2,800 persons. Neighboring South American countries have absorbed all they can and new sponsors are being sought for the distressing number of still unwanted stateless persons.

In 1975 the president of Chile gave permission for the release of about 1,500 political exiles and refugees to the United States. Screening and security checks have proceeded. The people wait—their need now is sponsors.

"The families are small, three to six persons, and they are Spanish-speaking. The job experience of most adults is in agriculture," explains Leah Oxley of the New Windsor Center. "We have dossiers describing the families arriving here almost daily," she added.

Individuals or congregations interested in placing refugees are urged to contact the Refugee Resettlement Office, (301) 635-3131 as early as possible.

McPherson college taps Hoffman as president

Appointed eleventh president of McPherson College in Kansas is Paul W. Hoffman, 44, dean and professor at Manchester College in Indiana. He will succeed Galen R. Snell, whose resignation becomes effective September 1.

Paul W. Hoffman, 44-year-old Indiana native, is McPherson's new president.

The president-elect was for five years pastor of Trinity Church of the Brethren in Detroit, Mich., and has been moderator of five congregations and two districts. Since 1962 he has served at Manchester College, as coach of track and basketball, dean of men, and for the past eight years dean of students and professor of psychology.

Dr. Hoffman holds degrees from Manchester College, Bethany Theological Seminary, the University of Michigan, and Purdue University. He is a member of the American Association of Higher Education, Indiana College Personnel Association, and the National Association of Student Personnel Administrators.

He and his wife, Joanna Begerow Hoffman, have a daughter and three sons.

McPherson College, founded in 1887, is the third oldest of the six Church of the Brethren liberal arts colleges. It currently enrolls 470 students.

Five collegians study missions in Ecuador

Can travel and vocational training go together? That is the conviction of five Church of the Brethren students from McPherson College who are seeing part of the world, testing out possible missionary vocations, and getting college credit for it.

The five are doing an "independent" study in Ecuador, learning about the country's problems and studying the ways in which government, business, and church agencies are trying to alleviate them.

It all began a year ago when Chuck Baldwin, a senior religion major from Syracuse, Ind., began to wonder about his specific preparation for a hoped-for career as a missionary pilot in South America. Instead of wonder, he decided to go to South America and see what mission activity was like. The advantage of his proposed trip was that he would be able to "live" mission work in a number of different types of programs and without long-term commitment or heavy involvement on his part.

Chuck was soon joined by Mike Smith, biology major from Maxwell, Iowa, who was also interested in the role of the church in solving the staggering problems of the world. Word of the Ecuador project got out and three sophomores, Gary Hogle, Conrad, Iowa, John Krehbiel, McPherson, Kans., and Paul White, Somerset, Pa., joined the upperclassmen.

Their hosts in Ecuador are missionaries Grace and Merlin Shull and other contacts arranged through Merle Crouse, Latin American representative on the World Ministries staff. The students also have planned on their own to visit and study Heifer Project, Catholic Relief Services, and HCJB radio and clinic operations. McPherson College will accord credit to them for work in religion, Spanish, and agriculture.

"The project seems to take what is best in the Church of the Brethren tradition and turn it into a positive experience which will produce the resources for the church to better meet the challenges of the future at home and abroad," observed Prof. Dale Goldsmith of McPherson's religion and philosophy department.

"The goals of the Ecuador project are to bring the resources of the church, the farm and education to bear on the problems of the needy."

Mutual fund exceeds million dollar base

Pax World Fund, a four-year-old mutual fund for the investor who seeks to invest for growth and income in a socially responsible way, has exceeded one million dollars in assets. Reportedly, it is the first "social conscience" fund to achieve such a base point.

In selecting "life-supportive products and services," Pax World holds securities in 29 corporations. It avoids firms involved in weapons production, having unfair employment practices, or related to gambling or to tobacco and alcohol products.

During 1975 Pax World Fund net assets per share rose from $5.96 to $7.61, up 27.7 percent. Total assets increased 89 percent.

"We are constantly raising questions with heads of corporations concerning their business practices, and we believe this is having some effect," stated Pax World president Luther E. Tyson. "Our hope is that other institutional investors — churches, foundations, and universities — will follow suit."

More than 500 individuals and a dozen institutions hold shares in Pax World. Information may be obtained from its offices at 224 State St., Portsmouth, NH 03801.

Denomination lists 71 women ministers

An informal tally of the current Church of the Brethren Directory reveals 23 women who are ordained ministers and 48 women who are licensed ministers.

Among the 71 women, nine are identified as pastors, either full or part-time, one as associate pastor, two as team ministers with their husbands, two as co-preachers in clusters of churches, and three as staff members of national church agencies.

Since an accounting by sex for earlier years has not been made, statistical trends cannot be readily figured, according to Mary Cline Detrick, consultant for life cycle ministries, who compiled the listing for the National Council of Churches commission on Women in Ministry.

A copy of the listing, which still is regarded as tentative, is available from J. Bentley Peters, consultant for ministry, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, IL 60120.

outlook

Time capsule reflects 'what we have become'

What item would you suggest be placed in a Bicentennial Time Capsule to represent what the United States has become in 200 years?

"As a nation, we have progressed from blood-letting to heart transplants, from horse and buggy to supersonic jets, from quill pens to word-processing equipment, from crude log cabins to soaring, glassy skyscrapers," observed the editors of *TWA Ambassador,* the Trans World in-flight magazine.

"On the other hand," the editors continued, "we've created the fast-food franchise, the nudie magazine fold-out, executive stress, and cheese-flavored dog food." In the midst of what the magazine termed this "Bicentennial Madness," "this marathon of Hype and History," the editors asked 70 "opinion-makers" the question: What have we become?

Several of the respondents on what represents American culture at the turn of 200 lifted up items of religious significance.

Evangelist Billy Graham chose an open Bible because, he said, "this reminds us first of all that our nation has deep spiritual roots in the soil of the Scripture. The open Bible also is a challenge to us as we enter our third century—to rediscover the spiritual commitment and moral fiber that have helped build our nation."

Singer Pat Boone also chose the Bible, but he specified a copy of the "Living Bible" paraphrase of Kenneth Taylor. He said that "the printing and distribution of this book, in which America has taken the lead, is the single most important contribution America has made to the world."

Rabbi Marc H. Tanenbaum of the American Jewish Committee chose the concept of pluralism. "America has pioneered in developing a way of life based on respect for every religious, racial, and ethnic group," he noted. "This unique achievement of 'unity in the midst of diversity' may well be the most important export America has to share with a world that has yet to learn to respect differences as a source of enrichment, rather than as a threat."

Rex Reed, movie critic, selected the freedom movements and Jessica Mitford, writer, the cemeteries and burial practices of American society.

TV news commentator Edwin Newman cited several words to put in the time capsule, words heard not infrequently in religious circles. Among them: viable, dialogue, parameters, thrust, interface, funding, verbalize, articulate, conceptualize, interdisciplinary, charisma, interpersonal, impactful, and self-actualization.

He explained that "this is not so much because I want them to be found when the time capsule is opened, though they will have some interest as evidence of the nonsensical language of our time. It is more

Cooperating with Red Cross to relieve disasters

Under an agreement signed in February, the Brethren Disaster Service Program cements its long-standing cooperation with the American National Red Cross (ANRC) in responding to disasters in this country.

The statement commits ANRC to continue close liaison with Brethren Service Center officials at New Windsor, Maryland, and to share information with the General Offices in Elgin, Illinois. Survey data and other information on the local level will be shared and ANRC will utilize Brethren volunteers by referring families who meet the criteria for Brethren assistance.

When Brethren personnel are assigned to Red Cross, the ANRC director will reach an agreement locally with Brethren disaster relief coordinators to furnish maintenance for a designated period of time or within a financial limitation. ANRC will also assist Brethren disaster teams to get proper recognition for their role in disaster operations.

Brethren Disaster Service leaders will contact Red Cross disaster headquarters in given disaster areas for briefings on situations and needs. The Brethren will provide, when possible, adult and youth volunteers to assist families who cannot provide labor to repair homes and/or to clean up their property.

The statement was signed (see photo) in Washington by ANRC president George M. Elsey (left) and Mac Coffman, director of Brethren Service Centers and a member of the Brethren Disaster Coordinating Team (right). Seen with them are Bryce Torrence, director of the American Red Cross disaster program (left rear) and Miller Davis of the Brethren Disaster Coordinating Team.

cause I would like them buried now and ken as dead, so that we will never have to ar them again."

Several respondents picked Watergate-lated items. Author Vine Deloria Jr., ted the missing 18½ minutes of the atergate tapes because, he explained, "It in the omission of many aspects of merican history that the true story of the merican experience dwells."

Astronaut Neil Armstrong and Tennes-e Governor Ray Blanton both chose the edit card. CBS anchorman Walter onkite chose "Scotch tape—symbolic of ir plastic culture and the paste-up, glued-gether political, social, and economic ilosophies under which we live."

Tennis player Arthur Ashe Jr. chose an m often said to have theological gnificance: "A 'Peanuts' cartoon."

leeded for the seas: global approach

ill the United Nations Conference on the aw of the Sea, which is currently holding fourth session (March 15—May 7) ake decisive moves toward a comprehen-ve treaty embodying clear law and effec-ve institutions for three-fifths of the rth's surface? Or will anarchy and a maze unilateral claims and bilateral and gional arrangements continue to tangle id untangle the unanswered question of ho owns the sea?

Reaffirming long-standing Brethren sup-ort of the United Nations as the most able political instrument for achieving in-rnational order, the General Board has lopted a statement urging the US govern-ent to participate fully in the United ations Conference.

The statement calls attention to the chal-nge and attraction of the sea for strategic efense purposes, for food resources, and r its oil and mineral deposits. It argues e folly of unilateral claims and bilateral reement on sea control which do not nsider global consensus.

Citing previous Brethren resolutions and al statements related to environmental otection, the General Board statement ncludes by urging Brethren, both in-vidually and collectively, to give support responsible US participation in the nited Nations Conference on the Law of e Sea through letters, telegrams, and sits to legislators and appropriate ad-inistrative leaders in Washington.

underlines

BRETHREN HISTORY ... "Brethren on the Southern Plains," a history of the people and the congregations in Texas, Louisiana, and Oklahoma, is available from *Mrs. Glenn Harris,* 1810 N. Cutting Ave., Jennings, LA 70546. Price $5. . . . *Clarence E. May,* Bridgewater Professor of English Emeritus, is the author of "Life Under Four Flags in North River Basin of Virginia," McClure Press, $18. The book's dust jacket was created by artist *I. J. Sanger* of Washington, D. C. . . . "From These Roots" traces Brethren history from the arrival of Brethren in America to the present day. Edited by *Elmer Q. Gleim,* it is available for $8.50 plus 50¢ P & S, from *Stanley L. Davis,* 680 Edgewood Ave., Lansdale, PA 19446.

RECOGNITION ... In recognition of 66 years of service, a *Reuel B. Pritchett* Memorial Fund has been established by the Southeastern District for the training of ministers in the district. Brother Pritchett died in 1974.

IN MEMORIAM ... *Naomi Zigler Rupel,* 76, missionary to Nigeria, 1929-33, died March 1, in Riverside, Calif.

IN THE NEWS ... *Donald E. Miller,* Bethany professor of Christian education and ethics, began April 1 as director of graduate studies for the seminary. *Kenneth M. Shaffer Jr.* serves as administrative assistant in the Doctor of Ministry program.

Tom Deal, pastor of Cedar Lake and Pleasant Chapel in Northern Indiana, is president of the DeKalb County Council on Aging.

Wilbur Stump is chairperson and *E. Paul Weaver* secretary of the department of draft counseling and volunteer programs, Indiana Council of Churches.

Bitrus P. Sawa of the Lardin Gabas church is now the acting Registrar of Ahmadu Bello University, Zaria, Nigeria.

Vernard Eller, La Verne College professor of religion, is among the writers whose work appears in "Jubilee," a Bicentennial book of resources for Christians and churches, published by The Upper Room.

Roy and *Violet Pfaltzgraff,* missionaries in Nigeria since 1945, continue working there in leprosy treatment and research, under contract to the Gongola State government.

D. Alfred Replogle, New Carlisle, Ohio, pastor, is vice-chairperson of the Ohio State Pastors Convocation for 1976-77. He will serve as chairperson in 1977-78.

Arthur Baldwin, pastor of the Glendora, Calif., church, was honored at a community banquet March 4 as "Citizen of the Year," by the Glendora Chamber of Commerce.

QUILTING PARTY ... Each congregation in the Brotherhood is invited to submit one quilt block for the traditional quilting at the Wichita Annual Conference. Send any design, 8 inches square with 1/2 inch seam allowance on all sides. The quilting is sponsored by the Association for the Arts. An auction at the end of Conference will dispose of the quilts. Send block to *Mary Ann Hylton,* Box 94, Braddock Heights, MD 21714, by July 12 or bring to Conference.

update

CORNER BRIGHTENERS ... *Statesville* Fellowship (N.C.) has been activated by the Southeastern District. Members are investigating building sites with Pastor Robert L. Hill. . . . The *Staunton* church (Va.) is assisting financially the pastoral ministry of *Chimney Rock* church. . . . The new church library at *Westminster* (Md.) features a children's section, audiovisual area and volumes of periodicals and books including those written by interim Pastor Edward Ziegler. . . . Three *Western Pennsylvania* congregations celebrate newness of life in dedication of new facilities: the church building at *Conemaugh* on Oct. 19, *Uniontown* church's new addition on Oct. 26, and the *County Line* church's building, newly renovated with brick exterior and stained glass windows, on Nov. 23. . . . *Wawaka* congregation (Ind.) refurbished the church sanctuary and installed stained glass windows during 1975. . . . *La Verne* (Calif.) singers presented Steve Engle's new production "It's Cool in the Furnace" at a Family Musical on Feb. 29. . . . *South Bay Community* church (Calif.) has furnished a prayer room for individual devotions. . . . The *Lorida* church (Fla.) dedicated a new parsonage Jan. 18. . . . Dedication of the newly improved church at *Claysburg* (Pa.) was held Jan. 4. . . . Eighty-one persons were given $10 each in a Good Steward project at the *Santa Ana* church (Calif.). On Nov. 2, $2800 was returned. The fund will be used for outreach projects.

COMMEMORATORS ... *Ladera, Los Angeles* church (Calif.) celebrated 70 years of community service on May 16. . . . The *Bethel Mechanicsburg* church (Pa.) members commemorated 50 years on May 9 and added to the spirit of the anniversary by dressing in garb. . . . *Rock Run* congregation (Ind.) celebrated 125 years during the month of October. . . . *Greenville* church (Ohio) has been at its present location 75 years. The congregation celebrated Jan. 25. . . . *Bethany* church (N. Ind.) members burned the mortgage on their building Dec. 7 as did the congregation of the *Messiah* church, Kansas City (Mo.) on Feb. 1. . . . *Middle District* (S. Ohio) marked the church's centennial on April 10 with a folk song festival featuring Andy Murray. . . . *Arcadia* Church of the Brethren (Ind.) won the first place award in Central Indiana's Rural Church Improvement Project of the Indiana Farm Bureau for the new church erected near the old church site.

HAND JOINERS ... The Brethren in Christ, Church of the Brethren and Mennonite congregations of Franklin County (Pa.) have set a cooperative tent meeting evangelistic campaign for July 18 through Aug. 1 with George R. Brunk as minister. . . . A cooperative newsletter, published by churches in the McVeytown (Pa.) area keep the members informed of each church's events. *Spring Run* and *Pine Glen* Church of the Brethren congregations, the United Presbyterian Church, United Methodist Parish (McVeytown - Wesley Chapel - Wayne) and the Strodes Mills Baptist Church are the joint publishers. . . . The *Anderson* Church of the Brethren (Ind.), one of 17 sponsoring churches, took part in the ground-breaking ceremonies of the Isabel Harter House, a resident facility for elderly citizens.

outlook

NCC unit opposes contraceptive ads

A question under review by the National Association of Broadcasters Code Board i whether to relax restrictions against the advertising of nonprescription contraceptives on radio and television. Following hearings on the issue a unit of the Nationa Council of Churches voted unanimously t oppose such widespread advertising.

The Communication Commission of the NCC in a resolution said that, while it supported educational efforts to enable persons to control their own fertility, it could not justify product advertising in the medi at this time.

"First, we have a serious question that such advertising can be expected to be sufficiently truthful and responsible so as to be beneficial," the commission declared.

"Second, even if it were beneficial in terms of information, we have no evidenc that the advertising would in fact result in fewer unwanted pregnancies and a reduction in venereal disease."

Members who studied pros and cons of the issue over a period of months were most concerned about teenagers. Statistic show that during 1973, 70 to 80 percent o births to teenage women were unplanned, 275,000 had abortions, and that venereal disease in general rose by 12.7 percent, with gonorrhea ranking first among reportable communicable diseases in the United States.

The Communication Commission foun a compelling need for "clear, simple and accurate information about contraception to sexually active teens"; but on the other hand it asked "what about those teens wh are not sexually active and whose parents believe they should be discouraged from this activity outside marriage?"

The Commission found that experts agree that broadcasting has "played a major role in stimulating and validating whatever increase in sexual activity has o curred." But the experts "are divided as t whether the good such contraceptive info mation would do would be outweighed b the harm caused by further encouraging i creased sexual activity among youth."

The resolution called for careful resear into the results of radio and tv advertisin in a few test markets to discern if a redu tion in venereal disease and unwanted pregnancies can be measured.

The commission challenged broadcaste

to look at the ways present programs and ads encourage irresponsible sexual activity and modify those that do.

With the youth problem still uppermost, the commission called on broadcasters immediately to initiate a campaign to inform teenagers about venereal disease and contraception, on prime time, as part of their public service responsibility, and urged the churches to lend support to such an educational enterprise.

Methodists consider charismatic policy

A position paper offering guidelines on the charismatic movement was processed by the United Methodist Church for presentation to the church's quadrennial General Conference in April.

In assessing the value of the charismatic movement, the proposed guidelines state, "If the consequence and quality of a reported encounter of the Holy Spirit be manifestly conducive to division, self-righteousness, hostility, exaggerated claims of knowledge and power, then the experience is subject to serious question."

"However," the document continues, "when the experience clearly results in new dimensions of faith, joy, and blessings to others, we must conclude that this is 'what the Lord hath done' and offer Him our praise."

Of the 41 guidelines in the draft paper, the following six were addressed to all United Methodists:

—Be open and accepting of those whose Christian experiences differ from your own.

—Continually undergird and envelop all discussions, conferences, meetings, and persons in prayer.

—Be open to new ways in which the Spirit of God may be speaking to the church.

—Seek the gifts of the Spirit which enrich your life and you for ministry.

—Recognize that even though spiritual gifts may be abused, this does not mean that they should be prohibited.

—Remember that, like other new movements in church history, the charismatic movement has a valid contribution to make to the ecumenical church.

For pastors who have had charismatic experiences, the guidelines advise that they "avoid the temptation to force your personal views and experiences on others."

Lay persons who have had charismatic experiences are encouraged to "remember to combine with your enthusiasm a thorough knowledge of and adherence to the United Methodist form of church government."

"In a biblical sense there is no such person as a non-charismatic Christian," the document says, "since 'charismata' refers to the gracious gifts God bestowed on all Christians to equip them for ministry."

Although the suggested guidelines acknowledge that speaking in tongues has often been associated with charismatic practice, the statement reports that "most persons within the charismatic movement recognize the importance of all the 'gifts of the Spirit.'"

Elizabethtown to host Dutch Culture Week

Shoo-fly pie, chow chow, funnel cake, a country auction, the Ephrata Cloister, Landis Valley Farm Museum, the historical Donegal Presbyterian Church, a day at the Kutztown Folk Festival.

All this is in store for from 30 to 40 participants in Elizabethtown College's Pennsylvania Dutch Culture Week, July 4-9. Guided tours and cooking and craft demonstrations will take the participants to the heartland of the Pennsylvania Dutch.

Part of the summer program will be given to the historical and religious background of the people and to examining the Germanic influence upon architecture and design.

Lodging will be in an air-conditioned residence hall at the college. The $100 fee will include lodging and most meals, including two dinners in a Dutch restaurant and one in a Mennonite farm home.

Available to participants will be the college's swimming, tennis, and bowling facilities, Hershey Park 15 minutes away, and a nearby professional summer theater.

Reservations are due June 4. For details, contact Donald Neiser, Elizabethtown College, Elizabethtown, PA 17022.

Brethren help launch group to promote ERA

The Church of the Brethren is one of 17 denominations or religious groups that together have organized the Religious Committee for ERA.

With its purpose to demonstrate that the Equal Rights Amendment is a priority of many religious organizations, RCERA hopes to secure ratification of the amendment and its inclusion in the federal constitution by 1979. To accomplish this RCERA will make visible the support of the majority of religious organizations that have gone on record in support of ERA and coordinate efforts by religious groups to enable ratification.

The Church of the Brethren ties in with RCERA through its Washington Office, which provides financial support and is represented on its governing council. Louise Denham Bowman, Washington Office manager and administrative secretary, is the representative. She also is a member of the RCERA legislative Strategy Task group.

Beside the Brethren, other founding groups are United Methodist Church, Christian Church (Disciples of Christ), YWCA, United Presbyterian Church, United Church of Christ, United States Catholic Conference, American Jewish Committee, Lutheran Church in America, Friends Committee on National Legislation.

Also USA Church Women United, National Council of Churches, American Baptist Churches, Christian Methodist Episcopal Church, National Council of Jewish Women, Network, and the National Federation of Temple Sisterhoods.

RCERA works in developing strategy with ERAmerica, another organization which promotes the Equal Rights Amendment. Parish Ministries Commission has given financial support to ERAmerica.

special report

The end became a beginning

by Galen Beery

April and May of 1975 were not good months. The country struggled to end a recession, politicians squabbled, and committees contemplated ways to commemorate the Bicentennial. The weather was improving, to be sure, but a war dragged on in Indochina, a long and black devastation based on forgotten reasons, from which it appeared impossible to extricate ourselves. Nobody thought about refugees.

In the midst of this the war ended—with sudden abruptness. We sat before tv sets, stunned, watching in amazed dismay as villages of Vietnam fell under a communist onslaught. Thousands of Vietnamese abandoned homes and shops, surging south to Saigon. Soldiers left their posts, pilots their aircraft, and peasants forsook the land they had farmed for generations, fearing a bloodbath of reprisal.

Newsreel cameras recorded it all—the chaos of evacuation, people crowding aboard ships and aircraft, dumping of helicopters into the sea to make room for a vast mass of humanity searching for safety. And, finally, the end, as last pockets of resistance disintegrated and victorious troops waved a flag from the balcony of a deserted presidential palace.

To those who remained behind, the end became a beginning, as they set about to reconstruct and heal the wounds of a country torn by decades of war. Those who fled also faced a new beginning, in a country which had backed their defeated forces in one of America's most detested wars. Suddenly they were with us, arriving by plane and ship, landing on Pacific islands to populate barracks and jerry-built tent cities. Others, escaping by any available route, ended up in camps in Thailand, Singapore, Hong Kong, and Korea. And as Cambodia fell, Cambodians joined the tide of refugees.

Four camps were set up in the United States; Camp Pendleton, California; Eglin, in Florida, Camp Indiantown Gap, Pennsylvania; and Ft. Chaffee, Arkansas. As the planes arrived, the massive job began of helping these new immigrants relocate and begin lives in a strange land.

For the refugees and organizations aiding them, the camps were scenes of chaos and confusion. Telephones rang constantly, and letters offering aid poured in. The camps were administered by a patchwork of agencies. The army operated the physical plants, the air force transported refugees to the camps, and private voluntary agencies sought sponsors. Government contracts were let for the massive job of feeding and clothing the refugees and for teaching them English. The government and private organizations alternately bickered and worked together to give form to the confusion and aid in finding sponsors. The hectic early days and the strangeness of the new land were typified by a woman who expressed her feelings: "I need a job here. All day long I watch my children and wait for news of my family. And all night long I cry."

The first refugees were quickly sponsored out to friends and relatives—American military personnel or civilian workers from Vietnam, school friends of those who had studied in the US, and men who had married Vietnamese women. Caseworkers, harassed by endless lines of inquiring refugees, remained on the telephone for hours, trying to find friends and relatives from vague names and forgotten addresses. Many sponsors went to the camps in person to try and find old friends to help.

Needs of each refugee were the same—to be met at the airport, provided with a home, food, and clothing if necessary. The breadwinner needed help in finding a job; children had to be introduced to school systems. And there were more complex aspects of American society—the transportation system, the concept of time, and comparison shopping with an unfamiliar system of weights and measures.

Government officials originally assumed that sponsorship meant merely getting refugees to persons who could help them adapt. A target date of 90 days was set up to "clear the camps." But as problems began to arise with those who were the first out, it became clear that the program would take much longer than anticipated—some estimated a year.

As the response of friends and relatives ebbed, a new wave of sponsors came forward, individuals and organizations who extended a hand to people they had never met. Most of the refugees had no friends or relatives in the US. With the agony of separation from their beloved country and relatives, they had difficult decisions to make—selecting one of the many voluntary agencies to work through, deciding on the region where they wanted to go, and accepting a sponsorship offer. One had to place faith in an agency and caseworker who could explore alternatives, make contacts, and help the family determine the shape of their future.

Mr. Huu Bang Trinh and his family typified many of those reluctant to accept a sponsorship. Offered help by the Central Church of the Brethren, Roanoke, Virginia, he held back, feeling that the center of an agricultural area would have few jobs for his skill as a radio repairman. With patient counseling, he changed his mind. A map showed a city larger than he expected, and a bystander from Virginia described it in glowing terms. After a long telephone conversation with pastor Bill Faw he was reassured, and accepted. "I'll be frank," Mr. Trinh said, "I had to make sure. The rumor in the barracks is that the Americans are recruiting slave labor!"

Interrupted war careers made new roles more difficult. Pham Viet Xuan, a former military officer, asked only for a job in a laundry—to put his children through school. "For me, my life is broken," he explained. "I must live for them." He was asked what skills he had, and what he would like to do. "I've been in the army since I was sixteen," he said thoughtfully, "and no one has ever asked me that question!" The church in Boise, Idaho, which sponsored his family, soon found him and his brother-in-law jobs in a mobile home factory.

Some sponsorship offers were quite specific as to the size and abilities of the family. Many insisted on a small American-type family, a husband and wife and some small children. Other offers were vague: "We'll help any type of a family," and the contacts were asked to delineate occupations in the area and the size of living quarters. If a house for seven was available, and there were job opportunities for carpenters, caseworkers would try to locate a married carpenter with five children. As the small families left the camps, sponsors broadened their scope of help, accepting alternatives—larger families, widows with children, single men, and "fragmented families," consisting of groupings of relatives who wished to remain together.

Families split in the confusion of the few days when Saigon fell used the opportunity of the camps to try and locate missing persons. Sometimes an airplane arrived with a family member. More often, it involved help from the Red Cross and a computer system, reading notes pasted upon walls, or hearing through the "Vietnamese grapevine" that one's spouse and children were in another camp. Separated members were reunified as soon as possible so the family could be sponsored out together. Yet many people waited for months, finally admitting, sorrowfully, that close relatives had not been able to leave Vietnam.

Single men required special help. Many soldiers and pilots fled, then wanted to return to wives and children still in Vietnam. Others, unexpectedly caught up in the mass exodus, applied for repatriation to a government that seemed to ignore them. Americans also seemed interested in helping only families. After the situation was known, sponsors realized that single men could support themselves much sooner, and sponsorships came in rapidly.

Many churches delayed action, due to summer vacations or infrequent committee meetings. Their eventual response became a third wave of sponsorships. Sometimes a church would indicate, "We were a bit worried about these Asians, from a war situation . . . But the church down the street sponsored the Trans, and they're just wonderful people! Mr. Tran told us that his brother is still in the camp, so we'd like to sponsor his family." It was a joy to help relatives relocate near each other, to continue family ties which helped long-term resettlement.

The ease of sponsorship in many "early cases" resulted in problems that surfaced later. Some persons, unfortunately, were looking for complaisant concubines, cheap labor, or potential religious converts. Problems were solved by correcting misconceptions, or moving families to better sponsors if rifts were too wide. Hardest to help were non-church sponsors who had good intentions but finally found financial burdens too difficult. A former GI with a Vietnamese wife would be trying to support both his own family and a brother-in-law with seven dependents!

Such problems did not arise where a church congregation pooled resources to sponsor a family. The new immigrants were often amazed to find organizations lined up to help. Committees were formed to raise funds, find housing, clothing, and jobs, to teach English, drive them to and from school and work, and teach aspects such as thrifty shopping practices.

Many church groups took an ecumenical approach in helping families in the same area. A Baptist church basement would serve for social gatherings and English classes, funds for food and housing might come from a Presbyterian bazaar and a potluck hosted by the Brethren. The family would attend the Catholic church; a job might be located by Methodists. Volunteers from all walks of life helped out. Even the government finally concluded, as the camps began to empty, that it was only the overwhelming response of the churches that had made the program successful.

Church sponsorship was a question to Buddhists and Catholics—over 90 percent of the refugees—unused to the variety and freedom of religious expression in America. Large numbers of Catholics went to the Catholic relief agency, refusing to deal with any other group for fear of proselytism. Buddhists were more tolerant. Like immigrants before them, both groups wished to practice their own faith, but had a feeling that they were somehow obligated, out of gratitude to their hosts, to become members of any church which sponsored them.

Some attempt was made to explain the complex array of religions which co-exist in the US, but the idea of altruistic help, out of love for humanity rather than any attempt at proselytism, was hard for new arrivals to understand. Sponsors who were aware of this bent over backwards to assure that religious beliefs were respected. A Protestant church would sometimes try to locate a Buddhist temple—practically impossible—or, for Catholics, include a local priest in the welcoming party at the airport.

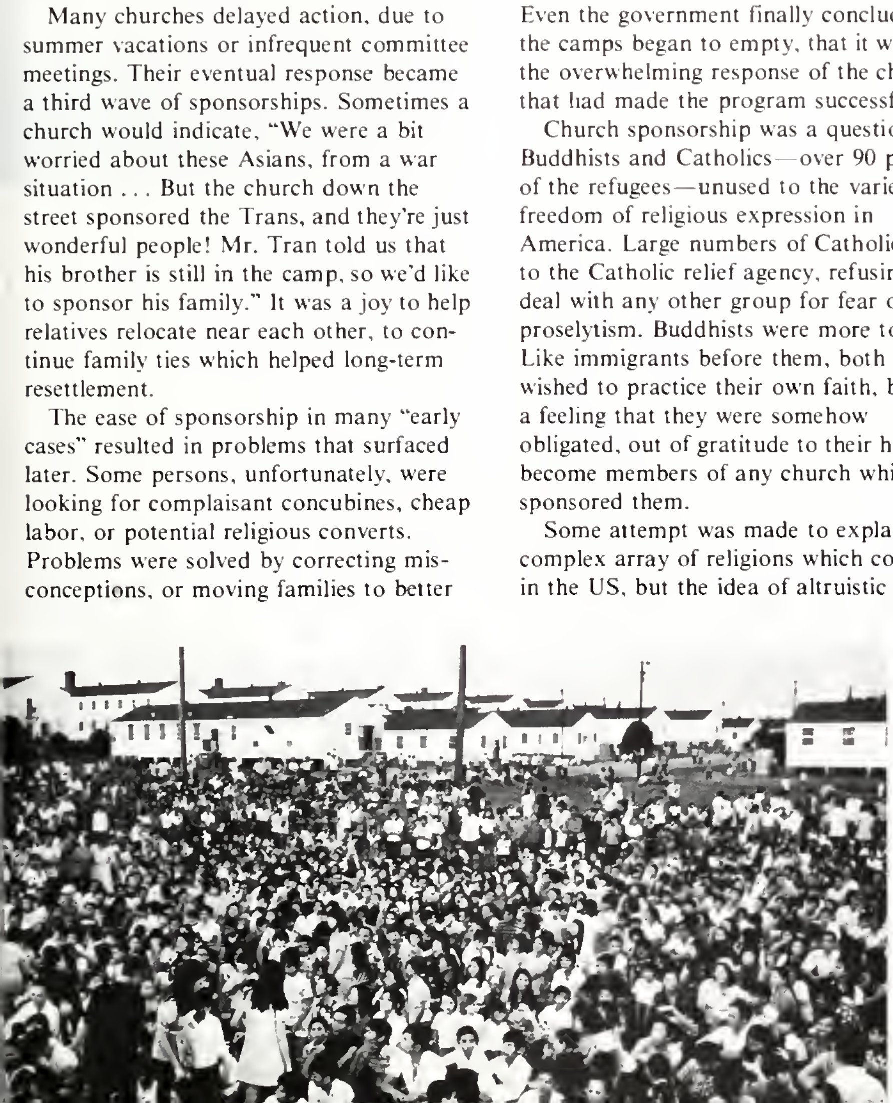
The immigrants, in turn, have been tolerant. A Catholic family, sponsored by an Episcopal church, worried the church board by attending services regularly. A delegate from the board explained that they were not obligated to do so, that the church expected them to go to any church they chose, and would understand. The family happily telephoned relatives still at a camp to pass on this revelation, indicated that they liked the church—and kept on attending.

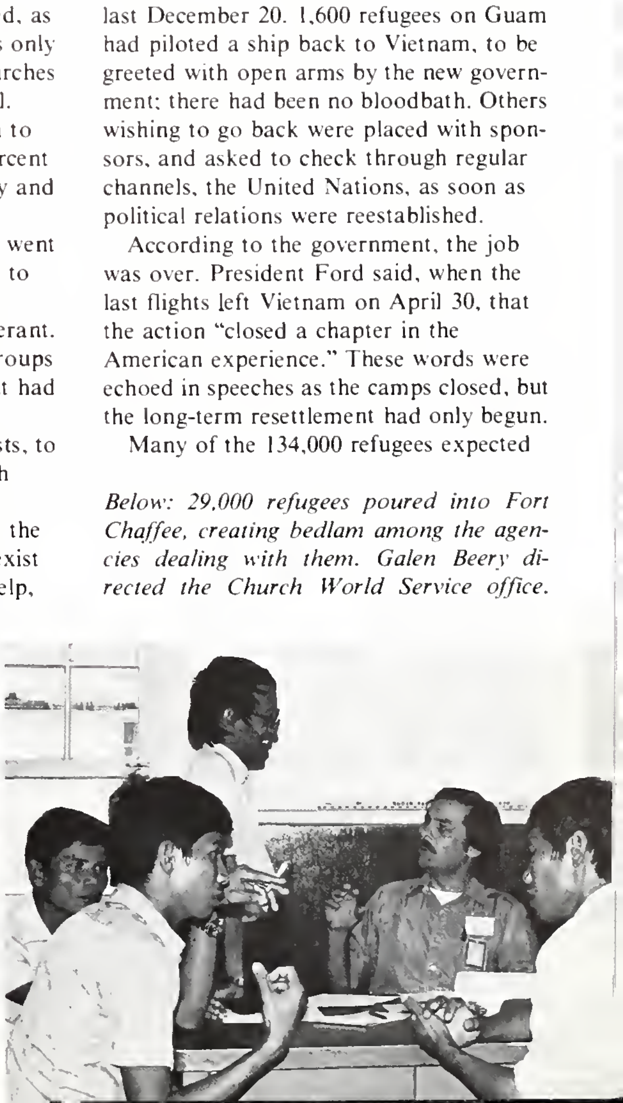
As refugees moved out into American society, the camps dwindled, finally closing last December 20. 1,600 refugees on Guam had piloted a ship back to Vietnam, to be greeted with open arms by the new government; there had been no bloodbath. Others wishing to go back were placed with sponsors, and asked to check through regular channels, the United Nations, as soon as political relations were reestablished.

According to the government, the job was over. President Ford said, when the last flights left Vietnam on April 30, that the action "closed a chapter in the American experience." These words were echoed in speeches as the camps closed, but the long-term resettlement had only begun.

Many of the 134,000 refugees expected

Below: 29,000 refugees poured into Fort Chaffee, creating bedlam among the agencies dealing with them. Galen Beery directed the Church World Service office.





they would have to stay in the camps for years, awaiting sponsors. Their movement into America, however, was rapid, surprising officials of the voluntary agencies—some had estimated that many would still be waiting in the camps a year later. They failed to recall that in the early 1900s, with European ships docking beneath the Statue of Liberty, 5,000 immigrants per day was not uncommon.

Integration with other Americans has followed the pattern of successive waves of earlier immigrants: relatives, a place to live, schools, jobs. But this should prove faster since the American system has become geared up to receive them. Teachers studied the education of foreign children, and paid special attention to the shy, almond-eyed students who appeared in their classes. Immigrant doctors are retraining under state laws changed to accomodate them, hundreds of youth continue college through special grants—doing poorly in American history, but excelling in math and physics.

On a nationwide scale, the local programs set up by church groups have been expanded. News journals are being published by government and state agencies, and a new weekly magazine, *Tien Phong*, has been started by former Saigon newsmen. These include information on associations and social events, news from abroad, information on missing relatives, and careful explanations of public assistance, income tax, and how to get a driver's license. Over 155 *ad hoc* organizations, public and private, regional and local, have been set up to aid with problems.

The Vietnamese, too, are organizers. In February, as the time of the traditional new year, *Tet*, approached, countless sponsors received banquet invitations and discovered that local families had started a "Vietnamese Association." Some of the new American friends worried about the expense of the celebration; others recognized that the immigrants themselves were aiding each other and maintaining cultural ties.

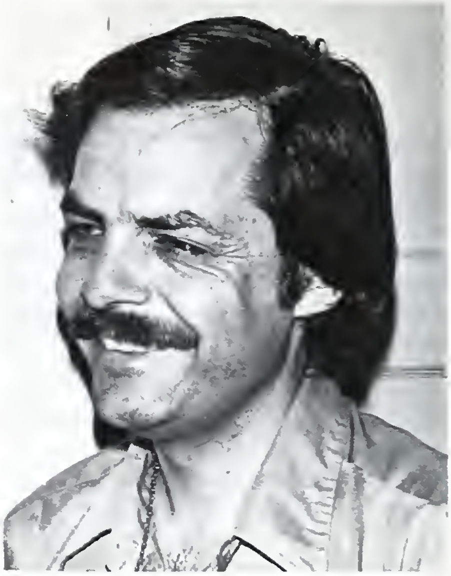
The two main discouragements that refugees express indicate that they have made initial readjustments and are now becoming part of the American system. "Everything is so expensive," complain numerous Mr. Nguyens, "and it's hard to find a job."—comments which seem to be universal with Americans. Sponsors help them shop for cheaper items, set up budgets, and get jobs.

The shock of our climate is also a problem. Lenient Asian parents must learn—and teach their children—to close doors and wear shoes and coats in cold weather. Diapers are a cultural problem. Like countless other young mothers, Mrs. Moua Soua, resettled in Mt. Joy, Pennsylvania, told concerned sponsors that her toddler just didn't like to wear "Pampers." A delegation of women ended up on their knees on her living room floor, showing her the different ways to fold cloth diapers, and she agreed to do her best.

Americans considered this past winter a mild one, but it was bitter to Vietnamese used to warm breezes. One telephoned Ft. Chaffee from Minnesota. "We have fine sponsors; my son and I have jobs; it's a wonderful place," he reported. "But," he went on gently, "did you know the snow is 53 centimeters deep!" The result: many families quickly moved to warmer states as snow flurries came. Hoang Dinh Manh and his family of six left Arkansas and drove to California. "It was just too cold there," he explained. "Here I have no sponsor or job, but it's warm and we live with my wife's parents." Their action was not unusual—California now harbors an estimated 25 percent of the new immigrants, over 35,000 persons. Jobs are consequently difficult to find, and over 53 percent of those in southern California receive state financial aid.

The number of Vietnamese and Cambodians on welfare has become part of a growing American concern over the program. Attitudes vary from case to case, and state to state, due to a bewildering complexity of laws and benefits. Some sponsors assumed complete financial responsibility: one even returned a $700 check, explaining, "I spent four years in Vietnam, and I intend to take care of *all* costs, after what we did to their country." One group might report "No problems. We have them on food stamps, but they're not on welfare." Another can calmly state that "their" family was "put on welfare the day they arrived." One federal office requires that families seeking welfare be immediately reported to the sponsoring agency; another will encourage increased aid.

Some families—widows and children without a breadwinner, and large farm families without skills or English—will need considerable support for a long time. But an increasing number of the new immigrants have found jobs and support themselves.



Top: Ten years service in Southeast Asia helped prepare Galen Beery for directing refugee resettlement at Ft. Chaffee, Ark. Above: Many refugees found jobs that did not match their skills, but most were happy to be leading safe, settled lives again.

Two sisters and their families settled in adjoining townhouses in Indiana. One husband is in cultural shock: he was an "expediter" in Laos, using a knowledge of Vietnamese, French, and Lao to guide paperwork through Asian bureaucracies, but his languages and expertise have no place in Indianapolis. Other members of the family speak English. His wife works as a secretary, her sister studies computer programming, and his brother-in-law is supervisor over two other Vietnamese, a Haitian, and an American in an alteration shop.

Things are working out even though one

must start at the bottom: as a man wrote from Chicago, "I have a job with a drug company as a warehouse worker. It is not an interesting job, but it is helpful to survive. I have rented an apartment with two bedrooms ... So we have started to breeze (sic) with our own nose for months now."

At the end of this first year, it is apparent that there were mistakes made and that there were better ways that the flood of immigrants could have been received. But it was a chaotic time, a time for help, and Americans stepped forward to give spontaneously.

By accepting them, our country has assumed some responsibility for one of history's most devastating wars. Those who came were, like our own ancestors, from all walks of life. But most of all, they were simply frightened people, accepted in the American pioneer spirit, immigrants from hostile shores who became "the new family in town."

And for the 95 Brethren congregations that accepted refugees—690 individuals or 172 units—it can be said that they have followed the words of the One who said, "I was a stranger, and you welcomed me .... As you did it to one of the least of these my brethren, you did it to me." ☐

Meanwhile, from Laos . . .

Laos, a small Buddhist country of some three million people, borders Vietnam and Cambodia, but seemed almost a bystander in the Vietnam conflict although there were daily clashes in rural areas. But following the collapse of the other two governments, the Laotian government was quietly taken over by communist factions. The life-style of the people is being drastically changed, and numerous leaders sent north for "re-education."

Since April, 1975, over 70,000 Laotians have crossed the Mekong River to Thailand, fleeing a situation they consider intolerable. From 100 to 200 arrive each day. Some have resettled in France or other countries; 3,400 have been allowed to immigrate to the US. But most remain in Thai camps, eking out a meager and miserable existence. In contrast to the sudden Vietnamese exodus, the movement of the Laotians has been over a year. Their situation has been largely ignored by the news media, and is almost unknown to an American public weary of Indochina.

Conditions in the Thai camps are described as "abominable." The Church of Christ in Thailand and a Catholic organization provide two days of rice per week; the Thai government gives another day's ration. Refugees must supplement this with food bought from their own meager resources. Medicines are in short supply, there are few doctors, and nearly all refugees suffer from effects of malnutrition and lack of hygiene.

Occupations of these refugees, like those of Vietnamese and Cambodians already in the US, cover a broad spectrum: former government administrators, soldiers, pilots, students, employees of the US Agency for International Development (USAID), mechanics, small-businessmen, and farmers.

For the Thai, the refugee problem is a complex one, and closely related to establishing new relationships with the new governments of Laos and Cambodia. Integration of the Laotian groups in Thailand is difficult, but some isolated mountain areas may be turned over to them.

Whether or not more Laotians than the token 3,400 can be brought to the US is a question still to be answered. The tendency is to forget them—given unemployment, the lingering recession, the Bicentennial, and realities of election year. To many, they are an unpleasant reminder of the Vietnam war. It also appears that integration of the greater part of the Meo, still simple mountain tribes, would be extremely difficult in the United States.

Few Americans are interested in or aware of Laotian refugees, compared to the thousands involved in numerous organizations set up to aid Vietnamese. The Laotian sponsorship program is not well coordinated, and Laotian families have ended up all over the US with relatives in different states and sponsored through different agencies. There are no funds for Lao dictionaries or newspapers; they receive none of the HEW benefits which the Vietnamese do.

Although private groups have proposed that an additional 10,000 Laotian refugees be permitted to enter the US and that government benefits be also extended to them, this is an unattractive step for Congress. Bills introduced in the Senate and the House have encountered resistance. If they pass, the tendency will be to bring in stranded Vietnamese and Cambodians. The only response has come from a few concerned citizens who feel that the Laotians, also, deserve more than a token handshake, and have written their legislators to say so.

One resettled Laotian, after three months in the US, wrote "I have the feeling that we refugees from Laos suffered the most, because we are too sentimental and too naive .... We, with our 'bo penh nyang' ("never mind"), we always try to avoid to fight for what we want, or what we think, because for us it is very unpolite to do such a thing."

We should seriously ask, as Christians and Americans, whether more government and public support should be given, and more than the handful should be allowed to enter. Congressional support, instigated by visits, calls, telegrams, and letters, is needed if our country is to conscientiously live up to obligations, to provide more than a passing concern and a little material aid to a people who still suffer.

Direct inquiries on sponsoring Laotians to your legislators in Washington and to Mac Coffman, Brethren Service Center, Box 188, New Windsor, MD 21776. If Laotian families are in your area, ask if they have relatives still in Thailand who might be sponsored to live near them.—Galen Beery

Marks of ministry

Read 2 Corinthians 5:16-21

Ministry is a focal concern of the church today. It has been the subject of recent queries on the floor of Annual Conference. It has prompted studies on such aspects as ordination and discipline. Ministerial training is a priority of the denomination. An ongoing refinement of our understanding of ministry is in order as the concept of the church grows.

If we model the church as Christ's caring believers, a priesthood of all believers, sent in mission, then an adequate view of ministry is essential. A theology of ministry, if you will. An awareness of its centrality to all Christians.

Why ministry?

In 2 Corinthians 5, Paul speaks on being reconciled in Christ and then being entrusted with a ministry of reconciliation. In Christ, he says, the genuine self is seen from divine perspective, no longer from a human point of view. In Christ our past is no longer thrown up in our face; our trespasses are not counted against us. In Christ, a genuine affirmation of the image of God in a person is felt, and the way is opened for a coming together with one's Creator.

In the same breath Paul calls us, reconciled, to a ministry of reconciliation as ambassadors of Christ. Finding wholeness with Christ means a personal calling as an agent for the wholeness of others. Paul's view of faith moves Christianity from legalistic do-goodism to an active engagement in Christ's task. Faith is more than something done to oneself; it is being used in the name of and for the sake of the One in whom our lives are joined.

As a pastor I know personally how being in ministry challenges my faith, draws out my love, gives me purpose. My ministry is integral to my faith because in ministry I am learning of Christ and doing his activity. And we are all in this business of ministry together as Christians, according to Paul.

How ministry?

Once we are convinced that we are all in ministry, how do we do it? The five words about ministry highlighted below certainly are not all encompassing. Rather they are marks of ministry that may call still other marks to mind.

Respect. Respect is a requisite. Ministry is *with* youth or the aging or peers rather than *to* them or *for* them. Recognizing that as a Christian, and so a minister, each of us is in a helping role, we need to remember that those we help *are* the church. The children we teach, the others in our prayer group, the shut-in we visit—all *are* the church. What we do is with them, not to them. This means an active respect for the total feelings and total well-being of those with whom we are in ministry. They are part of us. We are together in Christ's body. We minister to each other.

In youth ministry, for instance, this respect tells youth that they are persons, perhaps the essential and primary condition for youth to feel in order for the "minister" to become close. This respect is what Paul talked about in saying Christ saw us not from a human point of view, but for what we are in God's eyes. Ministry means to let persons feel respect as they stand in crisis, in the midst of doubt, in the midst of failing themselves. To break through at that point, letting someone know one is respected, identifies someone again as a person. It lets one feel that wholeness in Christ is possible again. A door is opened as a person feels "seen" in a new way with potential and possibility. *Total respect,* mark 1 of ministry.

Presence. A second ingredient in ministry is presence, that is, what the "minister" *is,* is just as important as what the minister *does.* By presence I mean being wholly conscious of someone in need. More than paying attention, it is entering the life-space of someone else, understanding feelings, identifying dilemmas, empathizing. Presence is facilitated by one's faith which frees us to set aside our own problems and be with another.

Ministry then is when one person in total presence of being in Christ can meet the needs of another. No ministry is merely plugging in responses, the right words, the correct intonations. Ministry means bringing an integrity, a transparency, a realness in Christ that the one in need can feel and appreciate and gain from. Ministry is very incarnational: What we bring as Christians is a presence in Christ that allows another to know they are felt with and for in Christ's name. *Total presence,* mark 2 of ministry.

Servanthood. Management theory these days notes how the executive learns first to be a servant of employees. So in ministry. We must learn to help others toward a maximum wholeness in Christ in mutually beneficial goals.

In fact, ministry means servanthood. Ministry comes from the word *diakonia* (service) in the New Testament, and the ministry of reconciliation Paul talks about in 2 Corinthians 5 is a *diakonia* (service) of reconciliation. Remembering how Jesus defined his role as servant by taking the towel, I believe reconciliation is often felt by us when someone else serves us. Here again is Christ incarnate, as the one in need feels his feet being bathed and dried.

In our search to describe how laity and clergy are equal, perhaps a new approach to ministry as servanthood would help. The pastor is servant; so are all Christians. As Christ said "If any one would be first, he must be last of all and *diakonos* of all" (Mark 9:35). And there is only one way a servant can look: up, and not down. Ministry is total *servanthood,* mark 3 of ministry.

Caring. Shepherding has always been a key word in Christian ministry. It means that as ministers we let persons know that they are cared for, and in so doing we convey God's love for his children. We learn of care on the cross where Jesus showed the extent of sacrifice his own love entailed. Likewise as ministers we express an unlimited liability for one another. Each Christian as a minister can go to the cross on behalf of another. Often then another can become a new creation.

As ministers we do admit our caring can be shortsighted, exhaustible, and inadequate. At that point we are fortunate to turn to One who cares for us all uncon-

by David S. Young / Ministry is a

"Head of Christ," by Barosin

ditionally, endlessly, completely. We also say we do not take on our shoulders the holding up of other persons' lives. We turn them over to Christ; but we care, and that is the road that often awaits opening for one in need.

A student nurse in our congregation conveyed how caring drew a patient back to life when near death. This nurse's faith let her see hope. She offered respect by calling the unconscious patient by name and explaining to him each procedure being performed. To me, we minister as we give this kind of active self-emptying love that allows others who count themselves for dead feel that something in them is worthwhile in Christ's eyes. In caring we become those eyes. Others know they have been seen and heard from more than a human point of view. Redemption then can occur! *Caring,* mark 4 of ministry.

Challenging. But caring does not always mean soothing; caring brings challenge because faith always invites us to rise and walk. In ministering as Christians we do not condemn one in need, rather in caring we stand with someone else to help that person to a new life.

Our obstetrician said that when he has a woman in his office guilt-laden with a pregnancy out of wedlock, he kneels on the floor with her seeking God's forgiveness. We don't condemn as ministers, but ministry deals with accountability as we get down on our knees with others claiming our common frailty and seeking God's wholeness. Together we're invited to kneel as humans challenged by divine will. So in ministry, we often challenge by leading each other in confession, identifying our common sins and interceding on behalf of one another.

Perhaps our view of challenging has been too narrow. We often think of it as one person, the pastor, railing at the congregation. But how many of us are changed by being attacked? That approach usually only gives us an excuse not to respond. For me the very *presence* that I've talked of in this paper challenges. Be it on a job or in school, behavior as a Christian will challenge. Also *respect* often confronts as Jesus confronted the woman at the well by respecting and seeing more in her than she would see in herself. The *servanthood* we've talked of often confronts the very issue of identity of a person, just as Jesus kneeling at Peter's feet raised the issue of Peter's own spiritual condition. Challenging is a part of ministry because we stand under accountability to God at the same time as He is offering a ready grace. *Challenging,* mark 5 of ministry.

When ministry?

Ministry. Priesthood of all believers. Agents of reconciliation. Each of us as Christians become involved in ministry as we put into effect our calling to go to the cross in daily relationships, in community projects, in specific and nonspecific acts of our faith.

When ministry? Whenever we open our lives to the task, whenever we become the respecter, presence, servant, carer, challenger who facilitates someone or a group to find that ultimate meaning to life in Christ and ways of enacting it.

Ministry is an entire approach of being and doing. Let us not cloud it with a mystique of how to do it, but let us honor it with a sacredness because in ministry we are fulfilling the reconciliation God wishes to attain in Christ. □

ntire approach of being and doing

Formation in ministry:

God's memory and ours

A community is strong if it has memories worth remembering, and if those memories help shape a faithful response in the present. Our memories shape a faithful response when God's memory touches ours. Call it revelation, grace, renewal, or formation in ministry—when God's memory touches ours, some important consequences follow.

by Warren F. Groff

It is a well-known fact that new seminary presidents exhibit some very particular personal needs during their early days of office. They are fortunate indeed if they have charitable, understanding persons available to them during such times of special need. Just when this occurs is sometimes less clear to the presidents themselves than to others around them.

I am in touch with at least one such instance. Early last September, shortly after Paul and Mary Robinson left for South Bend, Indiana, prior to the official beginnings of my new assignment, I found myself pondering the question of just what I was letting myself in for. In the midst of the reflections I found myself overwhelmed by the need to know just how far it is between the office of the dean and the office of the president. One evening, after others had left the offices for the day, I did the necessary research to discover that the distance is precisely sixteen feet and six inches. I do not fully know why, but somehow, after 13 years in a neighboring office, that information seemed essential. Perhaps it was a way of nailing down one ponderable item in face of the many imponderables in such a move.

Through it all, I have come to sense some things now much more keenly than I did before moving the sixteen feet six inches:

I sense my indebtedness to colleagues in ministry who help me remain realistic in assessing my limitations as well as capabilities, who care enough to "tell it like it is." Any community is strong whenever there are persons in it who "speak the truth in love." Bethany has such persons. For that I am grateful!

I sense that there are many different, equally important gifts embodied in the persons making up a given community at a given time. A community is strong when each person with diverse gifts of training and spirit contributes to the health and productivity of the whole body. Bethany has a rich fullness of personal gifts which complement rather than merely compete against each other. For that I am grateful!

I have always had a deep respect for my predecessors—A. C. Wieand, D. W. Kurtz, Rufus Bowman, Warren Slabaugh, and Paul Minnich Robinson. However, the more I experience the impact of the office which also claimed them, the more keenly I sense the scope of the challenges they faced. They guided Bethany's development from its beginnings on Hastings Street on the near south side, to Van Buren Street on the near west side, to Oak Brook on the far west side of Chicago. With their aid Bethany has gathered to itself thousands of persons who have been its students and its graduates, persons who have served the denomination, the larger church, and society in many important ways. Bethany has also had a continuing cadre of staff and faculty persons whose dedication continues to enrich our lives.

I sense the absolute necessity of a community's support of those who are asked to serve the community in special ways. Any community is strong when it not only commissions persons to certain offices and functions, but also feels itself to be commissioned simultaneously to a shared ministry. Clearly, Bethany is such a community. For that I am grateful!

I sense that I—that we together—participate in a living history. We are part of an unfolding story with remembered persons and events giving it coherence and direction. A community is strong when its corporate memories are liberating, not restrictive or merely nostalgic. A community is strong when an "adventurous future" springs out of an appreciated past.

Bethany has deeply interior, and truly nurturing memories as part of a strong covenantal life.

I am grateful, too for:

—Memories of A. C. Wieand and E. B. Hoff, on a hilltop in Palestine at the turn of this century, covenanting with God to obey his leading in founding a Bible school whose very name was to be a pledge to remain open to the guidance of Christ and his spirit.

—Memories of these same biblical scholars determining that the study of the scriptures must remain foundational to all other aspects of Bethany's curriculum.

—Memories of the decision to establish Bethany in the city of Chicago even though the denomination was composed largely of

rural congregations. That decision reflects the convictions that the church in all its manifestations, exists for mission, and that class work and actual engagements in mission and ministry need to enrich one another if Bible training is to be faithfully and effectively accomplished.

—Memories of persons and congregations helping Bethany faculty, staff, and students during the depression years by sending canned goods and fresh produce from their farms to the campus as an expression of their concern and commitment to Bethany's ongoing educational mission.

—Memories of Bethany's earliest founders seeking active affiliation with other "schools, colleges, universities and organizations, institutions and movements in the fulfillment of . . . aims and purposes." That posture of interinstitutional cooperation is part of a vision of ministry that has been rekindled through succeeding generations of students, faculty, staff and administrations: a vision of ministry that is deeply Brethren in conviction and life-style, and yet is willing to be disciplined by our brothers and sisters in Christ from other communities and traditions.

—Memories of persons with stature and presence—persons like Rufus Bowman, Warren Slabaugh, Floyd Mallott, William Beahm and Alvin Brightbill—whose impact is such that images and stories gather around them like iron filings attracted to a magnet.

A community is strong if it has memories worth remembering, and if those memories help shape a faithful response in the present. Our memories shape a faithful response when God's memory touches ours. Call it revelation, grace, renewal, or formation in ministry—when God's memory touches ours some important consequences follow.

When God's memory touches ours we are free to remember what we are otherwise tempted to forget. Then, as persons and communities, we need not be sentimental or superficially nostalgic about our past. We need not remember only our achievements and forget our failings.

We draw strength from the fact that the most saintly among us always have been quick to say with Jesus, "Why do you call me good? No one is good but God alone!" We are free to repent corporately for the times when group pride and preference for the comfortable blocked a venturing movement toward others in search of a fuller unity. We are free to repent for the times when timidity drove us to compromise our heritage too cheaply while lusting for larger church acceptance and cultural approval.

When God's memory touches ours we are free to enlarge our memories by sharing the memories of others.

We are able, then, to participate in the hurtful as well as the hopeful parts of one another's histories. I have been deeply impressed recently that this process of reciprocal remembering is essential for personal and community health. As part of our small-group sharing at Bethany, we regularly come to sense how deep are the painful memories many persons carry, and how releasing it is to have others care enough to make those memories their own.

As members of particular Christian traditions, we come to share our respective corporate histories even as we learn to walk and talk. As Brethren, for example, we find it difficult to remember our group origins except as those who were persecuted by the established authorities for our dissenting beliefs and practices. Those of other traditions may recall the pain of division brought on by dissenters who refused to acknowledge a prior covenant sturdy enough to contain the conflicts within itself.

I believe it is sound ecclesiologically and educationally to have new structures emerging such as our Chicago Cluster of Theological Schools to facilitate growing dialogue between our respective traditions. I rejoice, also, that the Bethany community has a larger number of participants—both students and staff—from the wider church. They, too, contribute to the quality of mutual sharing, to the refinement and enlargement of our reciprocal remembering.

When Brethren emphasize that faith is life, that a vital faith engages our deepest feelings and our physical energies, we are sure to be reminded by persons from other traditions that faith is thought as well as life, that a vital faith requires that we love God with our minds as well as our hearts and hands.

Brethren believe that discipleship includes the other person. While deeply personal, discipleship is not a private affair. In Christ we are called to be "members one of another," to be priests in each other's behalf, suffering when anyone suffers, rejoicing when anyone rejoices, giving an accounting before one another of the faith and hope within us, gathering for edification and disciplining as an essential mark of the church.

Sisters and brothers from other traditions help us remember that discipleship has to do with one's very personal meeting with God. Such a relationship with the Sovereign Creator calls for a decisive, individual response. Discipleship focuses on the quality of our solidarity with neighbor, but in a unique way it also entails our utter solitude before God.

Brethren stress that faith is voluntary. Faith is not coercive. It is not manipulative. It is winsomely, persuasively invitational—in the spirit and name of Christ.

Brothers and sisters from other traditions quickly agree, but go on to emphasize that faith is a gift before it is a response of the person. It is carried by the community on the individual's behalf even before a personal response is possible.

Brethren have placed great stress on peace and peace-making as a way of life, have taught that all war is sin, and have sought alternative ways of serving in times of armed conflict.

Sisters and brothers from other traditions challenge us to pay as much attention to justice as to peace. They occasionally stretch our imaginations by entertaining the prospect of a "just war," or propose overt force as a counter to the covert forms of enforced injustice. More often, they reinforce accents out of our own heritage and outdistance us by their own dedication to the pursuit of peace with justice as a total life-style.

And so the dialogue goes. When we share each others' memories, our own faith experience is enriched and ministerial education is strengthened.

When God's memory touches ours we are united in remembering that future whose name is Jesus Christ. That normative personal center holds together all our anticipating, all our recollecting. It bridges our separate traditions. It is carried both in the living memory of those who respond to Christ's personal impact and in

The ministry which we all share, and to which we have all been recommissioned this day, is a ministry with a promise and a name at the center of it. God has kept every promise he ever made, and Jesus Christ is the signature guaranteeing that it shall be so.

the scriptures which serve constantly to sharpen and correct all our remembering. It is carried by what Alexander Mack termed the "internal Word" of Christ's spirit and the "external Word" of the Scriptures.

The Bible introduces us to strong and significant persons whose impact is felt in deeply personal ways. Some persons are full and overflowing. They represent a convergence of memories. Through them other persons from a group's past continue to live, and subsequent generations mark new beginnings by their names and deeds. Among the many persons presented to us through the Scriptures, the person of Jesus Christ looms as the one who truly fills up and overflows his name. In him Abraham, Isaac, Jacob, Joseph, and others from the story of Israel live on. Through him and around him new directions emerged. Jesus' apostles stand in the reflected light of his person and name. The primary contribution of the apostles and their successors in every generation is to point others toward that central person in whom the glory of God tabernacles among us—Jesus Christ the only Son from the Father.

Formation in ministry occurs at the juncture between God's memory and ours. That juncture is the centering point of our discipleship. What occurs there—at God's free initiative—is the transformation that supports our corporate and our personal obedience.

That juncture between God's memory and ours identifies the space within which Bethany has its continuing mission. It also marks the space within which particular persons are called and commissioned as a centering of the community's life and in order to aid the whole community in fulfilling its mission.

Bethany's mission is to model a prayerful and a scholarly attentiveness to the "internal" and "external" Word of the scriptures. Its mission is to be a community of faith and learning where persons are being formed in a quality of remembering that is Christ-centered, and, therefore, is not sentimental or superficially nostalgic, is not aborted by selective forgetting, is not self-protective and closed in upon itself.

Bethany's mission is to be a community of faith and learning where persons are developing scholarly habits, are being engaged by the scriptures and their neighbors in a life-shaping encounter, are testing the religious heritage in conversation with the best of societal wisdom, are acquiring appropriate attitudes and skills for effective service, and are gaining freedom and maturity as persons of faith and competence.

Formation in faith and ministry includes a great variety of markings and instrumentalities. But the closer we come to the juncture between God's memory and ours, to revelation, to grace, to the transformation that supports our faith and obedience, the more our activity is like remembering what we learned at our parent's knee. Throughout all the fabric of Bethany's mission there is an integrating thread.

The commissioning of persons to facilitate the mission of a total community has its meaning at the same juncture between God's memory and ours. To be commissioned for a specific office and its various functions, as I perceive it, is to be "set within" not "set apart from" the community that participates through its designated representatives in the "laying on of hands." It is to be "set within" for the "equipping of the whole people for the work of ministry, for building up the body of Christ, until we all attain to the unity of faith . . . to the measure of the stature of the fullness of Christ."

Prayerfully and thoughtfully I accept my commissioning with full awareness that the challenges will be numerous and that there may well be tasks and decisions ahead for Bethany as difficult as any faced in the past.

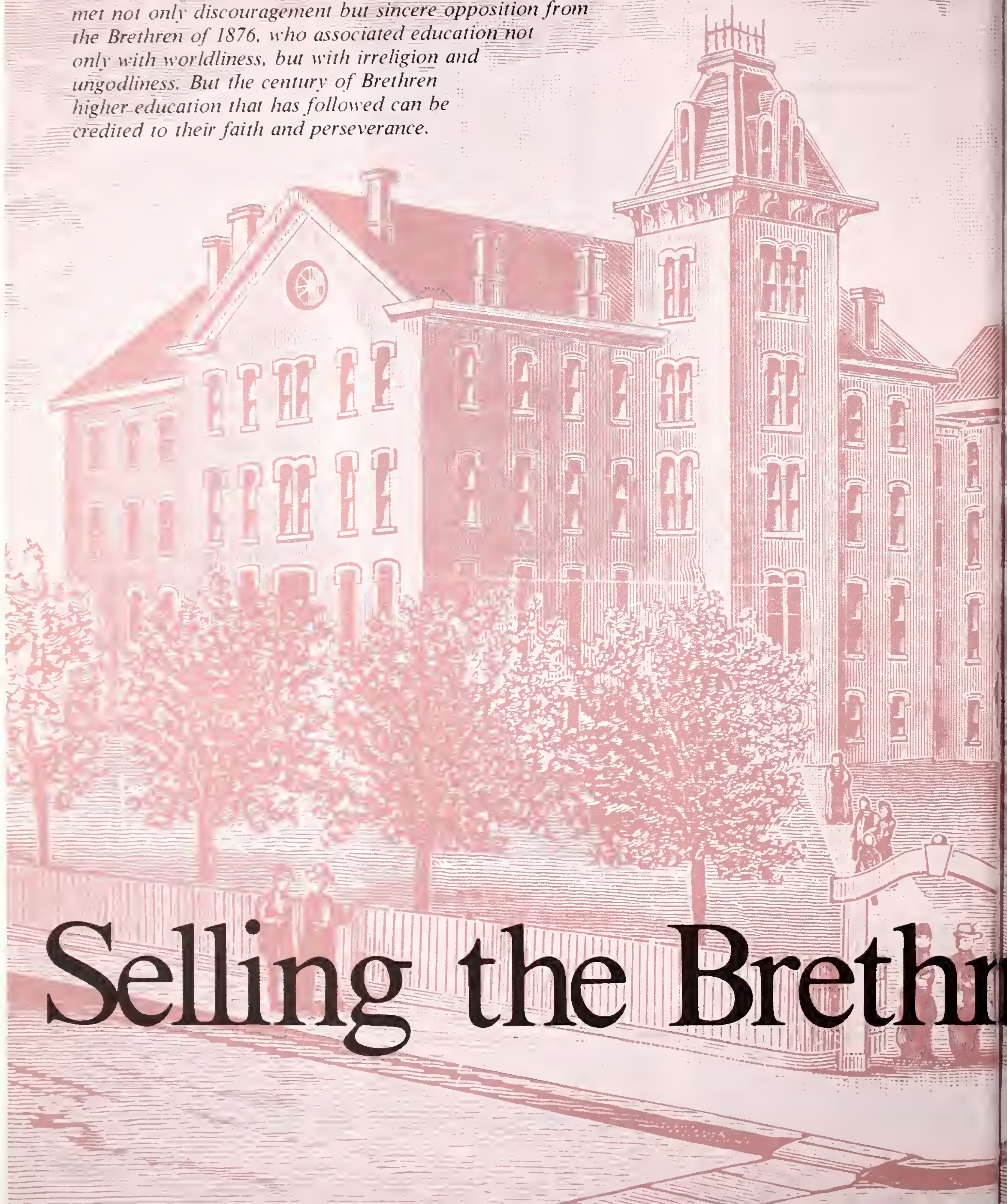
I accept my commissioning with confidence that Bethany is at the same time being recommissioned as a community of faith and learning, as a community which is itself "set within" the Church of the Brethren as a centering of the denomination's life and shared commitment to the ministry of theological education.

Further, the wider church also is being recommissioned to the ministry we all share through our participation in the "one body and one spirit," in the "one hope that belongs to our call," in the "one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all."

The move from the office of dean to the office of president is precisely sixteen feet, six inches. Somehow, it remains reassuring to be able to state such down-to-earth information with a high degree of confidence.

But I find myself held by an additional confidence. The ministry which we all share, and to which we have all been recommissioned this day, is a ministry with a "promise and a name at the center of it. God has kept every promise he ever made, and Jesus Christ is the signature guaranteeing that it shall be so." ☐

Education pioneers like the Brumbaughs, Quinter, and Zuck met not only discouragement but sincere opposition from the Brethren of 1876, who associated education not only with worldliness, but with irreligion and ungodliness. But the century of Brethren higher education that has followed can be credited to their faith and perseverance.



Selling the Brethr

n on the Normal

by Earl C. Kaylor Jr.

James Quinter was in his 63rd year when he was tapped to head the Brethren's Normal College. It was the summer of 1879. The Huntingdon school had just suffered a traumatic blow. Its young principal and founding teacher, Jacob Zuck, —still in his early thirties—had been cut down by death.

A pall of grief and anxiety hung over the bare, three-acre campus. Could Zuck's work, begun but three years before, survive the calamity of his untimely loss? That question worried everybody at the Normal.

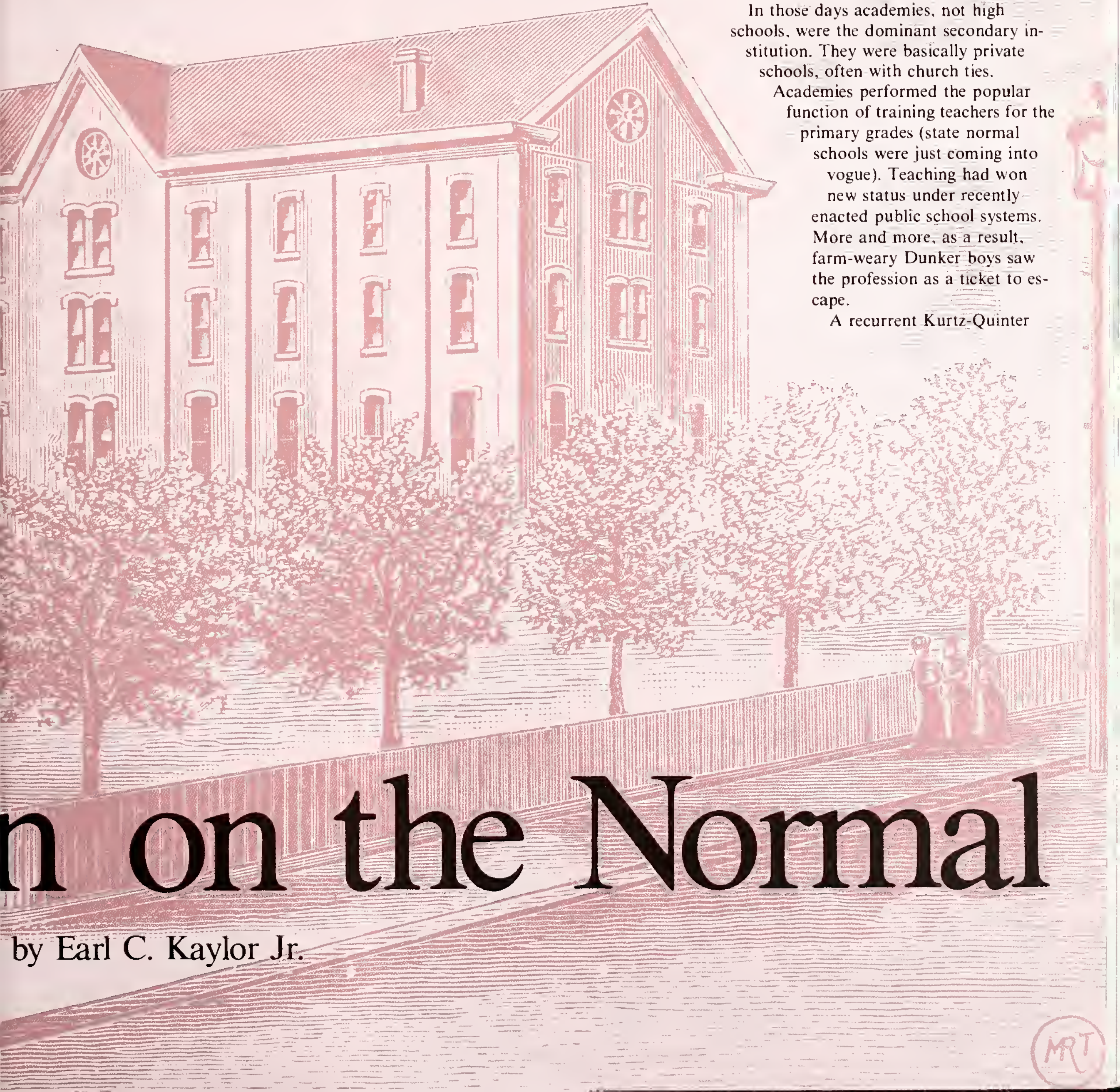
Worrisome, too, was the attitude which prevailed within the Brotherhood. Apathy and ill will toward higher education abounded everywhere.

The times, decided the trustees, demanded a churchman of Quinter's stature. A revered elder throughout Dunkerdom, he had settled in the river town to be near Zuck's school. A new post—that of president—was created for him. His charge: sell the Brethren on the Normal.

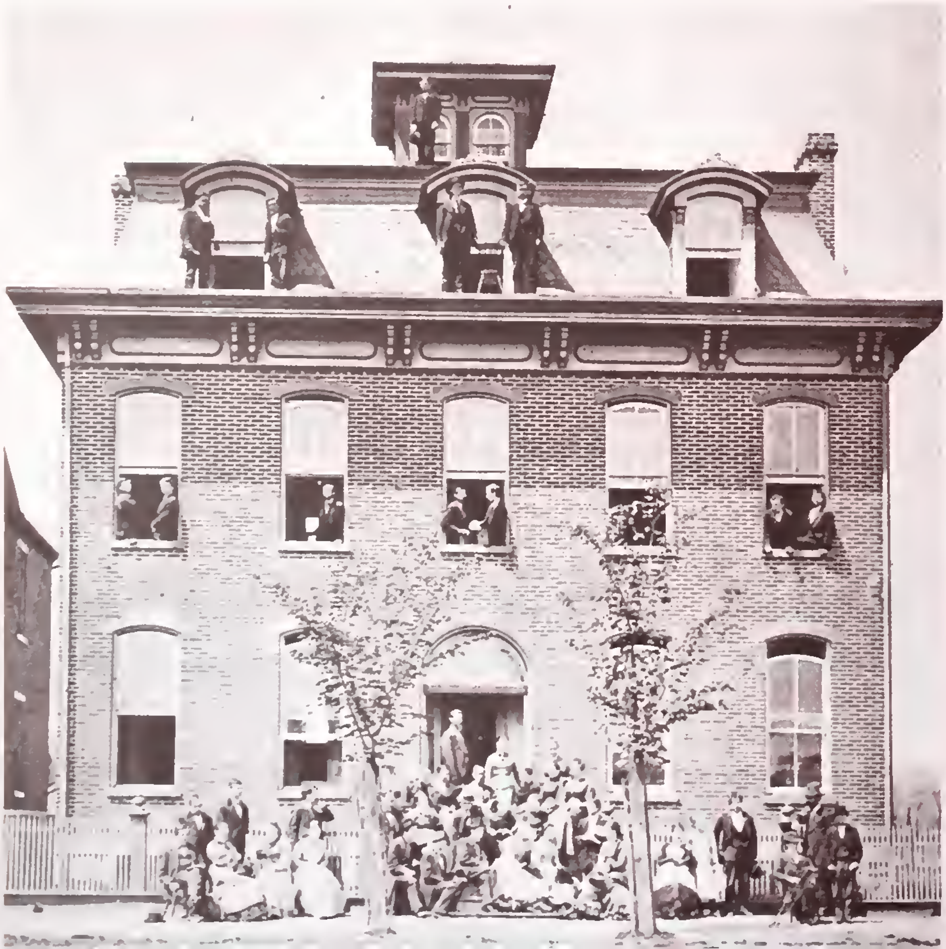
Ever since 1856 Quinter's name had been synonymous with educational reform in the church. That year, as a middle-aged teacher-preacher, he had left a backwoods school and a run-down farm to work for Henry Kurtz. His employer, an immigrant Lutheran dominie turned Dunker, published the *Gospel Visitor*. It was the church's only paper in the late 1850s. At the time, Kurtz was probably the Brotherhood's best educated person, trained in Germany. Both men, on their own, had been mulling over the idea of a Brethren-backed school. Together they made the *Visitor* their organ for such a project.

In those days academies, not high schools, were the dominant secondary institution. They were basically private schools, often with church ties. Academies performed the popular function of training teachers for the primary grades (state normal schools were just coming into vogue). Teaching had won new status under recently enacted public school systems. More and more, as a result, farm-weary Dunker boys saw the profession as a ticket to escape.

A recurrent Kurtz-Quinter



Founding teacher of the college, Jacob M. Zuck served the new school from 1876 until his death from pneumonia in 1879. For a time he lived on the third floor (the empty dormer window) of the Burchinell Building (below), which housed the school from 1877 to 1879. Zuck is shown here seated in the center of the doorway. This building provided dorm rooms and classrooms until Founders Hall was built in 1879.



theme stressed that often these academy-going teenagers defected from Dunkerism. Too many ended up in another denomination's fold. This drain of talented youth, argued the *Visitor* duo, could be halted by a good Brethren academy or two.

But opposition to the school scheme was deep-rooted. Annual Meeting had long gone on record against education beyond the grades. Three times between 1831 and 1853 it condemned academies and colleges. Learning, it was feared, would corrupt the simple life and the simple faith. It would make Brethren "proud" and lead to a paid ministry.

With 1858, however, dogged journalism plus behind-the-scenes lobbying paid off for the pro-school pair. Annual Meeting that year, after much debate, gave their brain child the go-ahead nod. In so doing its endorsement was hardly overwhelming. The minutes read tersely: "Concerning the school proposed in the *Gospel Visitor*, we think we have no right to interfere with an individual enterprise so long as there is no departure from gospel principles."

But, as educationists soon learned, their struggle had only begun. Over the next 17 years they tried five times to start a school—in Ohio, Indiana, and Pennsylvania. But all came to naught; the resistance in the church was too much. No school lasted very long; plans for others soon aborted. Quinter's own New Vienna Academy (Ohio) was one of the first casualties.

Meanwhile, in the early 1870s, a loud cry for schools went up from Pennsylvania's Middle District. That part of the state had, quite by chance, become a pocket of progressive views. For a time it was the home of two of the three church papers then in circulation.

One paper, the *Pilgrim*, belonged to the Brumbaugh brothers, Henry and John. Both were ex-teachers, educated at various academies and normals. They had entered the publishing field in 1870. Their press was at Marklesburg, a village a few miles south of Huntingdon. At once they emerged as ringleaders of the school movement in the East. Time and again the call for action sounded in the *Pilgrim*.

In league with others they sponsored a rash of school meetings in the half-decade after 1870. Nothing, of course, came of their efforts. Even Middle District had its quota of reactionaries. At one school conclave a gray-bearded elder cornered the Brumbaughs. He said to them: "Well, brethren, I love *you* but I don't love your cause."

No less vocal in the school fray was a kinsman of the *Pilgrim* owners. This was the Huntingdon physician, Dr. Andrew Brumbaugh, their cousin. A one-time teacher himself, he was the first Dunker to earn a medical degree (Penn, 1866). As an educationist, however, he chose to use buttonholing tactics rather than the power of the press. He not only wanted an eastern school but dreamed of the day Huntingdon would land it.

The doctor gladly made his downtown home a way-stop for church leaders passing through the district. Inevitably, house guests were treated to a buggy tour of the West End. That section, sloping up to high ground, had just begun to spawn new homes. Its virtues as a school site the surgeon glowingly pointed out to buggymates. He even leased several lots, to hold them until the time was ripe.

It was Dr. Brumbaugh who coaxed his

cousins into moving their press to Huntingdon. He saw this as the first step in locating a school where he practiced medicine. In December 1873 Henry and John built a three-story brick duplex in the West End. One side was laid out for living quarters, the other side for a printing plant.

Huntingdon, the county seat, was a bustling, growing town of some 3000 souls. The station for two railroads, it was a main line stop along the Pennsylvania. Besides rail service it boasted basic public utilities—waterworks and gaslights.

By 1874 a new voice began to catch the ear of educationists. It was that of Jacob Zuck, a bachelor teacher. He championed the school cause in a host of articles for Brethren journals. A man of frail health, he was badly crippled by a childhood accident. He was able to walk only with a cane.

While at a Pennsylvania normal school in 1873, he got to know John Brumbaugh, a fellow student. The two of them, about the same age, afterward kept in touch. Theirs was to be a fateful friendship.

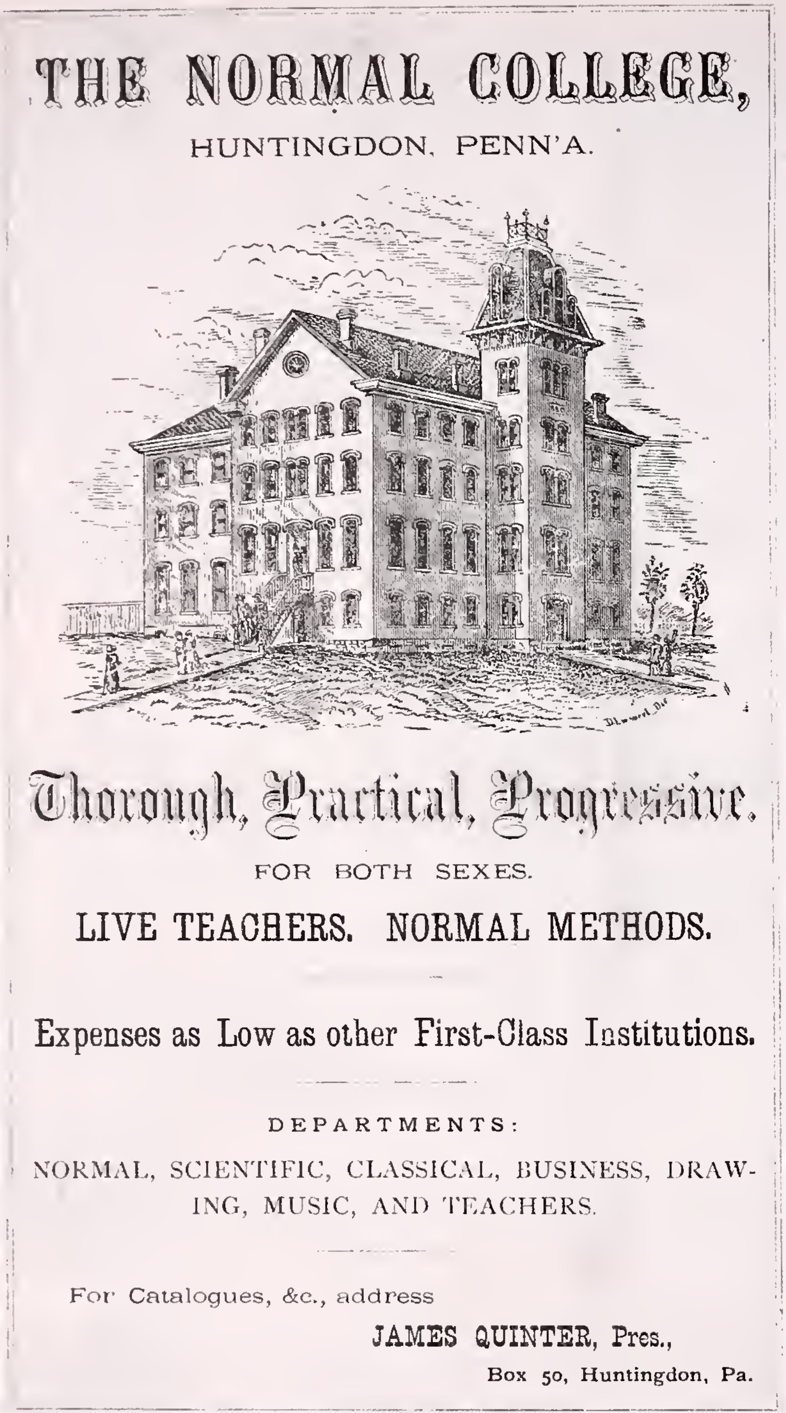
On New Year's Day 1876 Zuck, for unknown reasons, was on the train when it stopped at Huntingdon. On an impulse he got off and headed for John Brumbaugh's apartment. He welcomed the invitation to stay overnight.

The two comrades talked away the hours. In time the school issue came up. Brumbaugh said, "All's quiet now, and no effort's being made to start a school anywhere. Let's start one right here. The *Pilgrim* Building has a few vacant rooms that could be used for this purpose." The proposal intrigued Zuck. But he replied that he did not see how it was possible. With that, the subject was dropped. "It all seemed so absurd," Brumbaugh later recalled.

In about two months, however, he got a letter from Zuck, who was teaching in Maryland. In it his friend confessed, "The school proposition keeps ringing in my ears." He added, "I can't see through the project financially, but am sure the Lord will supply our need. We need a school, and if you brethren will stand by my work, I am willing to try it." Let it be an "experiment," he said, a "small-scale effort"—to test changing church sentiment.

The Brumbaugh triumvirate rose to the challenge. They promised to provide space and equipment, give Zuck free board, and

Top: A photograph of a scale model shows the first classroom at Juniata, located on the second floor of the Pilgrim *Building (center). Still standing at 14th and Washington Streets, the* Pilgrim *Building figures in both the story of Brethren education and Brethren publications. It housed, successively,* The Pilgrim, The Primitive Christian, *and the eastern office of* The Gospel Messenger. *Below, from left: Four pioneers of Juniata: James Quinter, brothers Henry B. Brumbaugh and John B. Brumbaugh, cousin Andrew B. Brumbaugh.*



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Box 50, Huntingdon, Pa.

This delightful old advertisement appeared on the back cover of the report of Annual Meeting for 1882, printed by the two Brumbaugh brothers.

round up students. The purpose of the school, an exchange of letters determined, was to train teachers. The founders all agreed that it be nonsectarian, though set in a Brethren environment, and coeducational. Zuck was a strong believer in educating women.

In late March, 1876, the *Pilgrim* carried its first notice about the "Huntingdon Normal Select School." Classes would begin, it announced, on April 27. That was less than a month away.

Only three students showed up the first morning, instead of the expected 15 or 20. All were local countians — two girls and a boy. The boy was Dr. Brumbaugh's 14-year-old son. They met in a cramped second-floor room of the *Pilgrim* Building. It contained a table, two small blackboards, a set of chairs, and a bookcase. A few more students straggled in over the rest of the term.

That fall the *Pilgrim* brothers and James Quinter worked out a business merger. Quinter, the senior partner, had earlier bought out two other Brethren papers. He moved to Huntingdon and at once entered into the life of the school.

By spring 1877 the student body had outgrown the printshop. Zuck was forced to rent a nearby empty dwelling, the Burchinell house. He converted it into a dormitory, several classrooms, and a boarding club. Soon the school overflowed into a second house. Still, many students had to room out in private homes. Increasingly, out-of-state students were added to the rolls.

The fall of 1878, the school was chartered as a joint-stock company ($100 a share). It took the name, Brethren's Normal College. Trustees came from among stockholders. Their first chairman was Henry Brumbaugh, who filled the position for 41 years. (He also served the Normal as president, 1888-1893.)

Already plans were underway to erect a large, multipurpose building. Earlier, the trustees had appealed to the local citizenry for a gift of land. The townspeople responded with a plot of ground on the West End's "Hill." There Founders Hall went up the spring of 1879. By then the faculty numbered eight, students over one hundred.

Just weeks after Founders' occupancy came Zuck's death. James Quinter preached the funeral sermon. He built his eulogium on the text: "The Lord will prepare a sacrifice." He told the mourning audience: "Someone will take up the work where Professor Zuck laid it down. The seed sown in faith and watered with tears cannot fail of harvest."

Quinter spoke prophetically. Others did take up the work, including himself. It continued to grow. In 1894 the Normal was renamed Juniata College, for the river that flows through the valley. Three years later Juniata granted its first liberal arts degree. The joint-stock setup dissolved in 1908, when the board of trustees became a self-perpetuating body.

By century's turn the Brethren could count several colleges of their own. Higher education was no longer a bugbear in most parts of the Brotherhood. Many pioneers of education in the church deserve credit for that change. But the "experiment" by the founders of Juniata College, begun one hundred years ago this spring, marked their first real success. ☐

Inevitably, Christians have developed a vocabulary for identifying and talking about the differences within the church body. Inevitably and unfortunately, this vocabulary has become the means for bad-mouthing any Christians who are different from the truth as it is in "me." Thus the terms themselves are confused and confusing, leading and misleading, disturbed and disturbing. What is needed is a cleaning up of the Christian vocabulary.

The coated tongue of Christendom

by Vernard Eller

Dr. Morse made the diagnosis (Ken Morse, that is, the book editor of Brethren Press whose "K.I.M." has graced Brethren publications for lo these many years). He called in Dr. Eller of California to administer a treatment (Vernard Eller, that is, whose name, sans initials, has followed Ken's around on Brethren publications for lo not quite so many years).

In his examination, Dr. Morse discovered that the body of Christ in modern times has a sick, if not dirty, tongue. He saw that there are differences—all kinds of differences—within the church. Inevitably, then, Christians have developed a vocabulary for identifying and talking about these. Perhaps just as inevitably but infinitely more unfortunately, this vocabulary has become the means for bad-mouthing ("halitosis," if nothing worse) any Christians who are different from the truth as it is in "me." And thus the terms themselves are confused and confusing, leading and misleading, disturbed and disturbing.

Dr. Morse consulted Dr. Eller about doing an analysis of such words—a list that finally came to include: Anabaptist, Antidisestablishmentarianism (check that); Believers' Church, Catholic, Charismatic, Churchly, Conservative, Cult, Ecumenical, Evangelical, Fundamentalist, Holiness, Liberal, Liturgical, Orthodox, Pietist, Radical, Sect, and Zwinglian (check that, too).

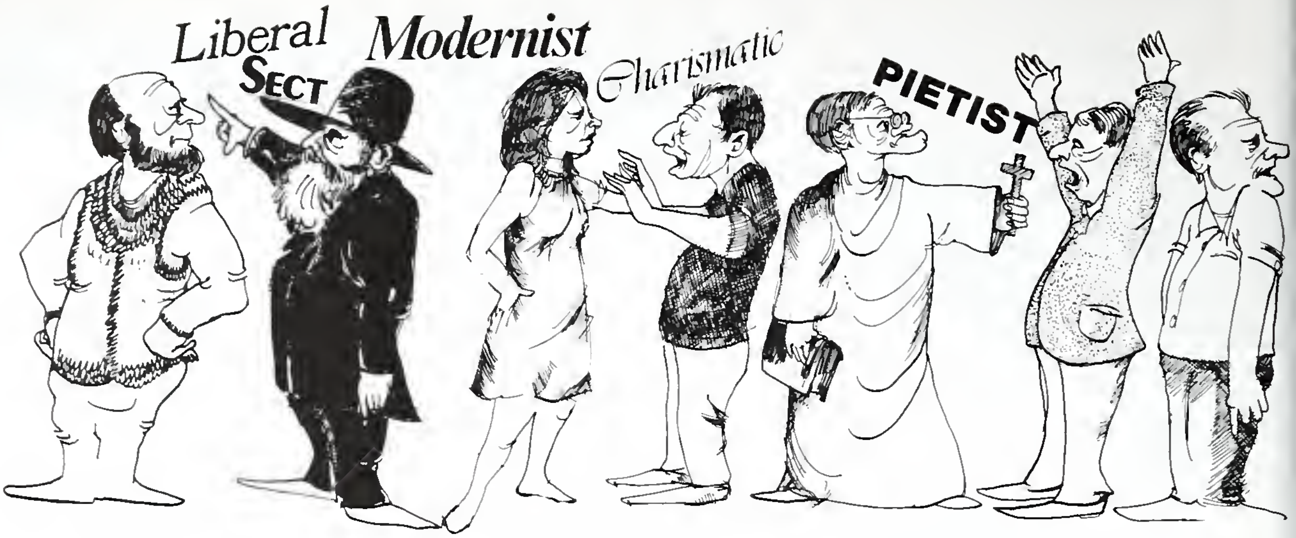
The result is a book scheduled for release prior to the Wichita Annual Conference. It is entitled *Cleaning Up the Christian Vocabulary: Words That Confuse and Divide.* It is directed to the laity rather than to scholars, in the hope that it may stimulate "an 'in-body' dialogue that will serve for the Lord's correcting us all." It does reflect a definitely "pro-Brethren" bias—although this unavoidably because of who wrote it and not deliberately because The Brethren Press is publishing it. Even so, the desire is that the book might prove useful to Christians of many persuasions, and it is being promoted to that end.

What proved to be the most complicated aspect of the project may turn out also to be the most original and helpful. It concerns the terminology for handling the theological spectrum that runs from ultraconservatism at the right end to ultraliberalism at the left. On this scale must be placed the terms: Conservative, Liberal, Orthodox, Evangelical, Fundamentalist, Sect, and Cult. It isn't easy!

What makes the problem as much as impossible is the general assumption that the entire spectrum can be divided between conservatives and liberals and that, consequently, there must somewhere be a *line,* everyone to the right of which is a conservative and everyone to the left a liberal. The difficulty is that no one can locate or define that line; and the way we normally handle it is no good at all. Each person likes to think in terms of being either "a conservative" or "a liberal." Then, by definition (if, say, the choice is "a conservative"), anyone who agrees or is *more* conservative is "a conservative" and anyone more liberal is "a liberal." Obviously, a line that moves with each person who speaks can but cause all sorts of confusion and division. Yet, otherwise, I am convinced, there is no line; and we are using terms that can't be defined.

Of course, the terms "conservative" and "liberal" *can* be used at any place along the spectrum if a direct comparison is being made between two clearly identified entities: "Jones is more conservative than Smith"; "Eller's book is more liberal than Lindsey's"; "This idea is more conservative than that one." But if we are to use the terms in an absolute, noncomparative way, then, I contend, "conservative" and "liberal" should be used only in connection with people and ideas who stand well down toward one end of the spectrum or the other. Now, in effect, the terms mean "Jones properly can be called 'a conservative' because Jones' position is noticeably more conservative than that of the *bulk* of Christians" or "Smith is 'a liberal' because Smith's ideas are noticeably to the left of the *bulk* of Christians."

But consider (and here lies the heart of the matter), the *bulk* itself, the center mass from which the extremes at either end are



Theologically, most Brethren are akin to some of the newly emerging aspects of evangelicalism—though the Brethren, as such, ought not be called "evangelicals," coming, as they do, out of a quite different historio-cultural mix. Their distinctiveness, rather, lies in the sectarian unorthodoxy derived from their Anabaptist-Pietist background.

measured, cannot be called either conservative or liberal. There are, of course, some Christians within that bulk who are more liberal or conservative (as the case may be) than others in the bulk; but none of them should be identified unconditionally as either "conservatives" or "liberals." I myself, for instance, am one who would strongly resist either term; and I would resist it for the great majority of my compeers in the Church of the Brethren as well.

If "conservatives" are those of the right end of the spectrum, then "fundamentalists," obviously and easily, are the ultraconservatives of the extreme of that right end. This is all right—except, again, there is no neat line by which we can differentiate the ultras from their not quite so conservative neighbors whom we will call "evangelicals." Lacking a distinctive *doctrinal* marking, we propose that the distinction be made on a basis of *attitude.*

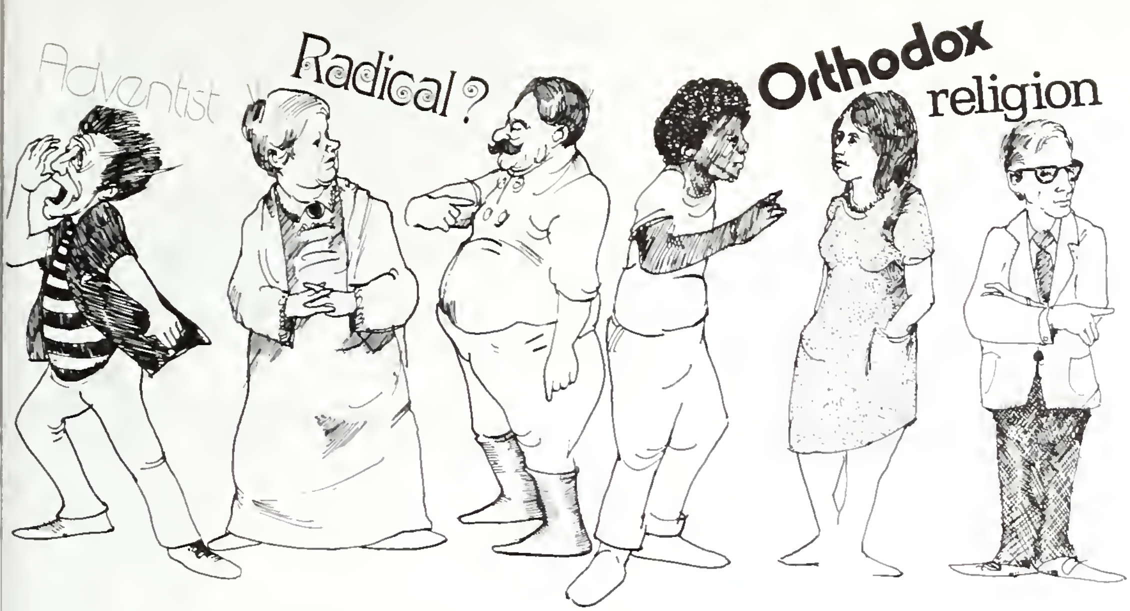
I would suggest that the term "fundamentalist" be reserved for those ultraconservatives who claim that only their position qualifies as true Christianity and that those who are not with them are "false brethren." Granted, under those terms, there are many people who would call themselves fundamentalists (signifying merely that they want to affirm the *fundamental* beliefs of Christianity—as I myself would want to) regarding whom I would never use the term. Yet I am convinced that only some such definition as mine will make for intelligible communication. Granted also, there are dogmatic, narrow-minded Christians to be found at every point on the spectrum—even among the liberals. Nevertheless, it is only at the right, fundamentalist end that the attitude becomes organized and preached as an article of faith.

"Evangelicalism," contrariwise, we will use to identify a rather broad range that borders on fundamentalism but then extends clear up into the "bulk" which, we have suggested, ought not even be called "conservative." In recent years, things have been loosening up to the point that it is doubtful whether evangelicalism can be defined in sheerly "theological" terms at all; very much involved is a socio-cultural complex of organizations, leaders, publishers, and schools that covet the label "evangelical." And that aspect complicates the picture tremendously.

Thus, for example, there is a book on evangelicalism that identifies me as a leader in the left, progressive end of that movement. I have no quarrel with the author's reading of my theology; the trouble is that I (along with most Brethren) never have had any part in the socio-cultural complex that underlies "establishment evangelicalism." And I have no desire to be identified with it.

There currently is a tendency for many evangelicals and evangelical churches to be moving into the "bulk" territory and to want to enlarge the term "evangelical" to include all Christians right up to the borders of "liberalism." I want to be in fellowship with those making this move—and think that many of us "bulk" Brethren should. Yet we ought not get called "evangelicals" in the process. We had staked out our position here long before the evangelicals started moving in; and most of us are not in any sense part of the evangelical cultural establishment.

Before we can treat the liberal end of the spectrum, we need to have in hand the concept "Christian orthodoxy." It is a broad term including all the groups we have treated thus far—namely, anyone who subscribes to the historic understanding of the Christian faith. Although there is no single, universally accepted definition of that faith, there are ways of getting at it.



One minimal but essential expression is the statement of membership of the World Council of Churches—which has been subscribed by 281 denominations and which, without difficulty, also would be affirmed by many churches that decline to join the council. It reads:

"(We) confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together (our) common calling to the glory of the one God, Father, Son, and Holy Spirit."

A more detailed but fully consistent approach is the *kerygma* (preached proclamation) which New Testament studies have identified as being the core message promulgated by the early church as the essence of its faith. Reginald Fuller's statement of it would command the general if not unanimous agreement of scholars.

Jesus of Nazareth,
born of the seed of David,
died,
was buried:
God raised him the third day
and exalted him to his right hand
as Messiah, Lord, and Son of God
until he comes as Judge and Savior.
In all this God has fulfilled his promises
in Scripture
and inaugurated the Age to Come.
The apostles are witnesses of these
things,
and offer to those who accept their
message
baptism for remission of sins
and the gift of the Holy Spirit.

The word "orthodoxy" means "correct thought, or opinion"—defined, in Christian terms, as above. This, in turn, makes possible a couple more terms that will be useful to us—namely, "unorthodox" and "heterodox" (the latter meaning "different, or divergent, opinion").

Now, off the right end of the spectrum, quite beyond fundamentalism, stand heterodox groups that can be identified as "cults." What qualifies a cult as such is either (1) denying one or more elements of the kerygma, the core message, or (2) conferring upon foreign elements kerygmatic status as essentials of faith. Thus Mormonism qualifies as a cult in demanding spiritual authority for the Book of Mormon. The Unification Church does it by demanding that Sun Myung Moon be recognized as the new messiah. (Question: Does the charismatic movement flirt with heterodoxy when it implies that only glossolalists have "the *full* gospel"?)

At the other end of the scale, "liberals" are those who court heterodox or divergent opinion by either (1) denying particular aspects of the kerygma (say, the authority of Scripture, the deity of Christ, resurrection from the dead, or even the existence of God) or (2) by reinterpreting those doctrines in ways that clearly violate the historical understanding and the consensus of the church. As much as invariably, I think, liberalism takes its departure by adjudging that a person, by nature, is good enough to have no need for the sort of extraordinary, salvational, interventionist actions of God that the kerygma describes; naturalistic development is as much as is called for.

However, above all, the word "unorthodox" is not to be confused with "heterodox." The "unorthodox" are believers whose basic theology, without question, falls well within the parameters of Christian orthodoxy; yet, in some aspects, their thought and practice is different enough from the general life of the churches that they must be called "unorthodox."

Groups in this category properly should be called "sects"; and normally the shape of their unorthodoxy is an emphasis upon "radical discipleship," the desire literally to obey and follow Jesus. It shows up, then, in such things as these: the baptizing of believers rather than infants, an intimacy of fellowship and informality of worship, an opposition to the churchly establishment and enculturated religion, a critical stance toward the state, the simple life and a general nonconformity to the world, pacifism and defenseless love, a concern for *total* human welfare showing itself as an orientation toward the coming kingdom of God and the time of universal restoration.

Emphasis upon elements such as these certainly makes the sects unorthodox. But where confusion really takes over is when this "unorthodoxy" automatically is equated with "heterodoxy" and when "sect" and "cult" thus come to be used interchangeably. Sectarianism is an authentic expression of Christian orthodoxy which can appear at any point within the range of that orthodoxy; cultism is a departure from or distortion of that orthodoxy.

We cannot here develop the full vocabulary that the book does; but perhaps we are now able to say this: The Church of the Brethren is an orthodox Christian body—with, perhaps, liberal, fundamentalist, and cultic fringes—standing, for the most part, with the bulk of Christians who ought not be categorized as either conservatives or liberals. Theologically, most Brethren are akin to some of the newly emerging aspects of evangelicalism—though the Brethren, as such, ought not be called "evangelicals," coming, as they do, out of a quite different historio-cultural mix. Their distinctiveness, rather, lies in the sectarian unorthodoxy derived from their Anabaptist-Pietist background.

That certainly does not say it all—but it will have to do until the book comes along. ☐

by Chuck Boyer

Swords into plowshares

As the plane touched down in Greenville, Mississippi, last December, I checked to see if the Air Force barracks surrounding the terminal were still deserted. It was here, for a few weeks in 1966, that poor folks from the Mississippi Delta staged a formal protest against indecent housing conditions. Several of the barracks were occupied by the former sharecroppers until they were run off the Federal property. The barracks are still deserted. It seems a pity they can't be used to replace some of the permanent housing in the Delta. My mind was questioning whether that would be a 1970s version of "changing swords into plowshares."

Joe Myer was at Greenville to greet me. I had come to Mississippi to visit Brethren volunteers on project and to explore other project possibilities with Joe.

Low-income housing is one of the urgent needs of Mississippians BVS works among.

He came to Mississippi as a BVSer almost four years ago now. For two years, he had worked with some of those same folks who demanded decent housing back in 1966. Finally, some land near Greenville and Indianola was acquired and Freedom Village was built. It became a small community of homes occupied entirely by poor people. Joe worked to establish sound bookkeeping techniques and fiscal policies for Freedom Village. He also was involved with individuals and families, assisting them to obtain loans and other clearances.

Joe now works with Delta Housing Development Corporation, an agency which is constructing low-income housing for rural people in Indianola and surrounding counties. The Church of the Brethren is largely responsible for starting Delta Housing Development Corporation, because our denomination went to Inverness, Mississippi, following the tornadoes that struck Mississippi and Louisiana in the spring of 1970. The Brethren construction team in Inverness agreed to train local youth as carpenters and the Government paid these men a small wage while we trained them. From this rather inauspicious beginning, long-range housing construction in the Delta has received a real boost. Perhaps more housing units will be built by Delta Housing Development Corporation than would ever be available from all the barracks at Greenville. If you can't bend some swords, it may be necessary to create plowshares from whatever comes handy.

From Indianola, I travelled on to Lexington to visit Mr. Robert Clark, the only black state legislator in Mississippi. Mr. Clark knew about Brethren volunteers serving in Inverness and Indianola and he requested that one or two persons be assigned to work with him. He, too, is concerned with the plight of low-income people and many of his constituents come to him for help with financial concerns related to housing and health needs.

In Jackson, Mendenhall, Meridian, Starkville, and Vicksburg, the stories were the same. Poor people are anxious for Brethren volunteers to work with them for the improvement of living conditions and the preparation of local people to assume more leadership in their own communities. Thirteen BVSers and four former Brethren volunteers are actively involved in self-help programs in Mississippi. The range of assignments is varied and the programs all deal with low-income persons: agriculture cooperative development in the areas of truck farming; soybeans and feeder-pigs; child care; health clinic medical personnel; evangelism on a college campus; housing construction; and legislative aide/social worker.

In assigning volunteers to Mississippi, we hope to accomplish the same goals we have for volunteers in any other part of the world. We hope to meet human need, to confront the major social and spiritual issues of our day, to further social justice, and to promote peace. Sometimes an inhuman system, program, or object can be altered to serve the causes of peace. At other times, we must take the ideas, energies, and resources available and build new programs for wholeness and peace. Let's be about the business of creating plowshares which produce food, decent housing, health-care, and social justice. The raw materials are all around us waiting to be grasped and molded. ☐

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MEDIA EDUCATION

Changing the role that television plays in the life of a family requires some persistence and ingenuity on your part. The medium is formidable. Millions of dollars are spent annually to ensure that you will continue to watch and continue to be motivated by its messages.

A good place to start is with television for children. See if while working on that part of the problem you don't come to some new ideas about your own television use as well.

Here are some resources which will help you to deal with the problem.

A new film by MARC

Media Action Research Center, an agency supported by the Church of the Brethren media education project, has produced a new film, *TV: The Anonymous Teacher.* This film, which includes comments from experts and scenes of actual tv viewing by children, can serve as an information piece and discussion starter. A resource guide is also available for the film.

TV: The Anonymous Teacher may be rented from Mass Media Ministries, 2116 N. Charles Street, Baltimore, MD 21218.

ACT for media reform

Action for Children's Television (46 Austin Street, Newtonville, MA 02160) started as an organization dedicated to action for media reform and has expanded to become a prime source of information on children's television. ACT distributes such materials as a film, *But First This Message,* which deals primarily with advertising to children. ACT also has books, including *The Family Guide to Children's Television,* by Evelyn Kaye, a good handbook for parental use in this regard. The ACT game, *Switch: Or How to Change the TV Set From Often On to On'n'Off,* is designed to involve the whole family in the television reevaluation process. These and other ACT materials are available directly from ACT at nominal cost.

ACT has organized primarily around the effects of the advertising of toys and drugs to children. Organizations in local communities can have an effect in all the areas of concern about television. The United Church of Christ Office of Communication, 289 Park Avenue South, New York, NY 10010, has two books available to aid in organization for media reform. One is *Parties in Interest,* by Robert Lewis Shayon, which is free; the other is *How to Protect Your Rights in Television and Radio,* by Ralph Jennings and Pamela Richard, which costs $5.50. Both may be ordered directly from the United Church of Christ.

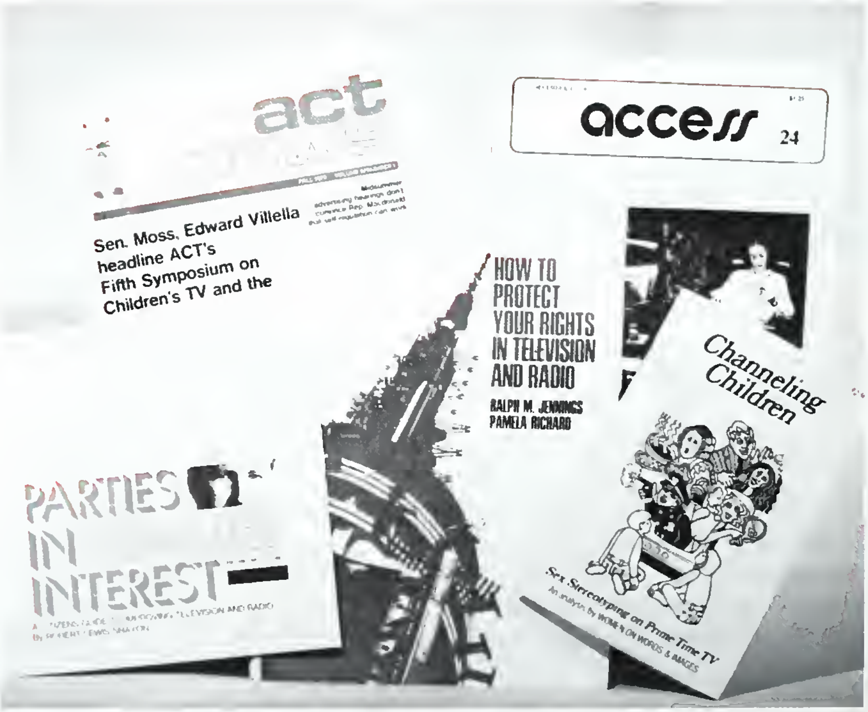
Publications that help

Action for Children's Television publishes a quarterly journal ($5.00 annually), which contains helpful information on their activities and the major media issues of the day.

Committee for Children's Television 1511 Masonic Avenue, San Francisco, CA 94117, publishes a quarterly newsletter describing their local organization and its strategies for action.

Split-screen views show reactions of children to the violence seen on tv.

Access magazine, published biweekly by


act
Sen. Moss, Edward Villella headline ACT's Fifth Symposium on Children's TV and the
access 24
HOW TO PROTECT YOUR RIGHTS IN TELEVISION AND RADIO
RALPH M. JENNINGS
PAMELA RICHARD
Channeling Children
Sex Stereotyping on Prime Time TV
An analysis by Women on Words & Images
PARTIES IN INTEREST

e National Citizen's Committee for
roadcasting, 1346 Connecticut Avenue,
.W., Washington, DC 20036, is for those
articularly interested in social action for
edia reform. Edited by former Federal
ommunications Commissioner Nicholas
ohnson, *Access* has regular features on
hat is occurring in broadcast legislation,
well as information for those who wish
organize in their own communities.
ccess regularly prints reports from action
oups all over the country and acts as a
earing house for resources and ideas.
Women on Words and Images, an
rganization which analyzes sex stereotyp-
g in a variety of media has published a
ook on television entitled *Channeling*
hildren. This book describes different ap-
roaches to sexism within television, and
ays to counteract this input in to your
ild's environment. It is available directly
om WOWI, P.O. Box 2163, Princeton,
J 08540, for $2.50.

Vhat to do at home

eading books and journals is helpful only
you begin to organize your own
sponse to television. Research has shown
at television has forever changed
aditional family patterns of eating, sleep-
g, and being together. Be conscious of
ese things. Remember that you can turn
f the set and talk as a family or play
ames or read together.
Try to develop a pattern where television
watched *for a reason.* Even the excuse
at " . . . I'd just like to mindlessly watch
omething right now . . . " is better than no
ason at all. If addiction becomes a
roblem and the set seems to stay on after
e next program . . . and the next, dis-
pline yourself to automatically turn it off
the end of *each program.* Then, in the
eriod of peace and quiet that follows,
ecide if you want to watch some more.
his can have a dramatic impact on your
ewing habits.
When things occur on television which
ou don't like or you don't agree with (or if
ou do) discuss them as a family. Parental
volvement in child viewing (and critical
view in adult viewing) has been shown to
ake some negative effects of television
ss severe, and some effects positive.

Nothing can be quite as helpful for
oral, social, and intellectual growth as
iscussion with family and peers. Televi-
on can be a *logical* place to start these
scussions.—STEWART M. HOOVER

turning points

Licensing/Ordination

Mark Melton, licensed Jan. 18, 1976, Bachelor Run, South Central Indiana

Keith Andrew Nonemaker, licensed Nov. 30, 1975, Harrisburg First Church, Atlantic Northeast

Donna Hubscher Rowe, licensed Jan. 11, 1976, Manchester, South Central Indiana

Kenneth Wayne Swank, licensed Nov. 23, 1975, Richland, Atlantic Northeast

Pastoral Placements

J. Dester Cummins, from other denomination, to Blissville, Northern Indiana

Kenneth R. Graff, continues Rileyville, Shenandoah, plus Trinity of Mt. Zion-Luray, Shenandoah

Blair Harshberger, from Holsinger, Middle Pennsylvania, to Sipesville, Western Pennsylvania

Jack Kline, from Bremen, Northern Indiana, to Bear Creek, Southern Ohio

Wendell H Tobias, from Poplar Ridge, Northern Ohio, to Kent, Northern Ohio

Kenneth H Yingst, from secular, to Plymouth, Northern Indiana

Brent E. Zumbrun, from South Whitley, South Central Indiana, to Woodgrove, Brethren-Christian Parish, Michigan

Wedding Anniversaries

Mr. and Mrs. Ernest Barnett, Roanoke, La., 50

Mr. and Mrs. Clarence Brenneman, York, Pa., 59

Mr. and Mrs. J. Floyd Bowman, Roanoke, Va., 60

Mr. and Mrs. Hazen Ebersole, New Enterprise, Pa., 58

Mr. and Mrs. Roy G. Engle, New Paris, Ohio, 50

Mr. and Mrs. John C. Good, Leola, Pa., 60

Mr. and Mrs. Edwin C. Jacoby, Coopersburg, Pa., 60

Mr. and Mrs. Clyde Martin, Sebring, Fla., 60

Mr. and Mrs. John H. Sieling, New Freedom, Pa., 50

Mr. and Mrs. Paul Stremmel, Hanover, Pa., 58

Mr. and Mrs. Paul Wright, Grottoes, Va., 50

Mr. and Mrs. Eugene Yoder, Huntingdon, Pa., 50

Deaths

Anna F. Abe, 80, Fort Ashby, W. Va., July 5, 1975

Honor S. Baker, 70, Martinsville, Va., Feb. 5, 1976

Helen R. Ballard, 83, Mt. Morris, Ill., Feb. 10, 1976

Wilbur Barnhart, 80, North Manchester, Ind., Jan. 16, 1976

Clarence Baxter, 45, Cuyahoga, Falls, Ohio, Jan. 2, 1976

A. Lester Bucher, 62, Ligonier, Pa., Jan. 28, 1976

Carrol Buck, 80, Arkadelphia, Ark., Jan. 24, 1976

Emmett C. Burnett, 80, West Manchester, Ohio, Feb. 15, 1976

William Cain, 74, Baltimore, Md., Jan. 6, 1976

Gregory Carter, 18, Greenville, Ohio, Jan. 28, 1976

Elizabeth Charters, 83, Fort Washington, Pa., Jan. 28, 1976

Ezra Cripe, 79, Modesto, Calif., Feb. 2, 1976

Samuel B. Crouse, 93, Adel, Iowa, Feb. 15, 1975

Sada Crull, 78, Rabun Gap, Ga., Feb. 1, 1976

Patricia Jane Deal, Gettysburg, Ohio, Jan. 18, 1976

James W Guthrie, 56, Metamora, Ohio, Dec. 21, 1975

Arthur Guyton, 72, Burkettsville, Md., Dec. 17, 1975

Chester A. Hall, 71, Huntingdon, Pa., Dec. 20, 1975

Ruth Metz Harlow, 64, Cloverdale, Va., Jan. 23, 1976

Upton Harp, 95, Boonsboro, Md., Jan. 2, 1976

Darwin Harshbarger, 31, Kistler, Pa., Dec. 7, 1975

Arthur Hartman, 78, Buchanan, Mich., Nov. 20, 1975

Samuel S. Haugh, 78, Bridgewater, Va., Dec 11, 1975

Walter Hayden, 66, Eden, N C., Dec. 17, 1975

Frederick David Heddings, 61, Catlett, Va., Nov. 14, 1975

Mary Hedrick, Goshen, Ind., Nov. 29, 1975

Barbara Elizabeth Henkle, 97, Waterloo, Iowa, Dec. 23, 1975

Verne Hiner, 74, Huntington, Ind., Dec. 26, 1975

Harry E. Hinson, 78, Windber, Pa., Dec. 2, 1975

Lottie M. Hiteshew, 83, Windber, Pa., Jan. 29, 1976

Helma Hoagland, 71, Bedford, Pa., Sept. 29, 1975

Harry Hoffer, 90, Lebanon, Pa., Feb. 1, 1976

Boyd Howdyshell, 61, Bridgewater, Va., Aug. 4, 1975

Walter Hundoble, 81, Dayton, Ohio, Dec. 6, 1975

Mary Ihrig, 78, Grand Junction, Colo., Dec. 17, 1975

Etta Mae Irwin, 77, Manassas, Va., Nov. 2, 1975

Ken Jones, 70, New Port Richey, Fla., Dec. 22, 1975

Ellis Kraning, 80, Peru, Ind., Dec. 26, 1975

Lauretta Lackes, 78, Roanoke, Va., Sept. 14, 1975

Arvel Landes, 85, Decatur, Ill., Dec. 16, 1975

Emmanuel H. Lehman, 88, Loganville, Pa., Dec. 25, 1975

Lewis H. Linn, Goshen, Ind., Jan. 8, 1976

Ralph Lorenz, 59, Greentown, Ind., Jan. 6, 1976

Mae Eshelman Martin, 89, Versailles, Ohio, Jan. 4, 1976

J. W. Matthews, 88, Roanoke, Va., Jan. 13, 1976

George McGee, 72, Westminster, Md., Sept. 29, 1975

Cecil Meador, 70, Roanoke, Va., Dec. 17, 1975

Walter M. Miller, 63, Roaring Spring, Pa., Dec. 11, 1975

Michael S. Muller, 24, Mt. Morris, Ill., Jan. 14, 1976

Ralph Myers, 60, York, Pa., Dec. 22, 1975

Mary O'Diam, 57, Covington, Ohio, Jan. 19, 1976

Effie Orr, 90, Ashland, Ohio, Dec. 22, 1975

Raida Peters, 78, Roanoke, Va., Dec. 2, 1975

Joseph Plunkett, 92, Goshen, Ind., Jan. 3, 1976

Dow A Ridgely, 96, Parkersburg, Ill., Dec. 31, 1975

Mary Ridgely, 81, Parkersburg, Ill., Oct. 24, 1975

Lloyd Rogers, Royersford, Pa., Dec. 3, 1975

Herman Jack Schleifer, 77, Bakersfield, Calif., Dec. 14, 1975

Harold Schultz, 66, La Verne, Calif., Jan 25, 1976

Ada Scrogum, 70, Boonsboro, Md., Jan. 23, 1976

Joseph Shanabarger, 61, Peru, Ind., Nov. 30, 1975

Carl David Shively, 84, Bakersfield, Calif., Jan 11, 1976

Vernon Sipperley, 75, Jasper, Mich., Dec 26, 1975

W. E. Spangler, Roanoke, Va., July 10, 1975

Ira Smith, 86, Pomona, Calif., Dec. 1, 1975

Byron E. Snyder, 55, Woodbury, Pa., Dec. 3, 1975

Joseph Stuckhart, 81, Greenville, Ohio, Jan. 5, 1976

John E. Studebaker, 84, Decatur, Ill., Jan. 10, 1976

Audrey Stutzman, 72, Metamora, Ohio, Sept. 12, 1975

Emma E. Tschupp, 85, North Manchester, Ind., Nov. 6, 1975

Rita Ulery, 86, La Verne, Calif., Oct. 5, 1975

Frank S. Vaniman, 79, La Verne, Calif., Jan. 19, 1976

Daisy Vantine, 88, Elkhart, Ind., Jan. 9, 1976

Eula Vest, 64, Arlington, Va., Dec. 8, 1975

Susie Wallace, Goshen, Ind., Dec. 24, 1975

Clarence B. Wampler, 70, Weyers Cave, Va., Dec. 12, 1975

Eva B Wampler, 76, Weyers Cave, Va., Jan. 9, 1976

Ruth Bixler Wantz, 75, Westminster, Md., Dec. 25, 1975

Elvin Weddle, 45, Woodlawn, Va., Dec. 1975

Lewis Leonard Weireter, 68, New Paris, Ohio, Dec. 14, 1975

Annette Wenrich, 78, Lebanon, Pa., Dec. 18, 1975

Alfred M. Whipple, 96, Sacramento, Calif., Jan. 9, 1976

Dicie Whorton, Larned, Kans., Sept 7, 1975

Harold J. Wilkinson, 56, Indianapolis, Ind., Jan. 9, 1976

Elizabeth Faust Wirick, 92, Windber, Pa., Nov. 22, 1975

Bertha Mae Wise, 87, New Paris, Ohio, Dec. 1, 1975

John I. Wright, 62, Council Bluffs, Iowa, Oct. 21, 1975

Harry T. Yoder, 75, Columbia City, Ind., Nov. 23, 1975

Hazel Eastman Young, Denver, Colo., Aug. 6, 1975

Charles Youst, 26, Gettysburg, Ohio, Nov. 1, 1975

Anna Zug, 64, Lebanon, Pa., Dec. 16, 1975

On radical witness, language, quality of

Lee Griffith

The violence is in nuclear arms

Thank you for remembering me after I was arrested for attempting to make a statement for peace in Hartford and at the White House (February Outlook). On January 19, as a result of our action at the White House, several of my friends and I were sentenced to a ten-day jail term. Another of our group, Philip Berrigan, was sentenced to a thirty-day term.

I would comment only on one aspect of the MESSENGER article which I think was not fully accurate. The author indicated that my "protesting and demonstrating" was not a part of my BVS assignment. On the contrary, I hope that public statements for peace and resistance to nuclear armaments might be a central part of my BVS work.

For me, the issue is not one of political radicalism. Rather, the question is—How can we radically proclaim the Lordship of Jesus Christ? I think that the Church must be centrally concerned with nuclear weapons precisely because these weapons pose such a violent renunciation of the biblical message. Since we are confronted with the possible destruction of God's creation, the very existence of these weapons is blasphemous. I think that the response of the church should be a radical preaching of the reality of the resurrection—of the choice of life over death.

Discernment and truth-speaking should be a part of the church's service to the world. We were attempting to speak the truth when we painted "death" on the bombers at Hartford and when we issued the "disarm or dig graves" warning at the White House. I considered this to be BVS work and, I hope, work on behalf of the Church of the Brethren.

So I am a BVSer both inside and outside of jail. As I continue with my work, I hope that I might be of greater service to the sisters and brothers. And especially I pray that together we might grow in faithfulness to the Lordship of Jesus Christ and that our work might be witnessing, not to ourselves or our organizations, but to Him. ☐

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Rayford E. Wright

Dig-in coverage spurs questions

My comments pertain to the article in the February MESSENGER, "BVSer arrested after White House dig-in." The manner of presentation of this article suggested to me that the actions related in this news item were commendable and possibly had the approval of the writers of this magazine. I greatly fear that such publicity will act as a catalyst in the perpetration of future lawbreaking and a hope for similar publicity of such actions.

The BVSer is mentioned as being a recent graduate of Bethany Theological Seminary. While BVS work has been very commendable, his recent behavior casts a suspicious cloud on the merits and effectiveness of the teaching of his superiors both in the seminary and in BVS work. One would question the advisability of using the seminary as preparatory for BVS work, considering present pulpit needs and other specialized fields.

Being in association with the Berrigan brothers does not seem commendable and I have never been able to find an acquaintance that condones such behavior.

The contributor to a charitable fund is not particularly happy when a recipient, who has had adequate training and opportunities, engages in law-breaking and thereby necessitates a rise in the cost of police protection. The donor discovers that somewhere in the cycle there has been an error and he is asked to pay more taxes. His original intent was just to make a donation. He had been charitable and had expected "charity with justice." ☐

Joe Detrick

On building up the whole body

"Right On!" for the "Here I Stand" article (March) by Fran Clemens Nyce! I hope she speaks for many enlightened sisters and brothers across our denomination. But I suspect her message will fall on many deaf ears.

I recently preached a sermon on language in the church and the importance of developing a language of inclusion that helps build us up in the body of Christ, rather than continually perpetuating a language of exclusion. Understandably, it was not received with any degree of enthusiasm.

I am compelled to ask why it is that ministers and laypersons are threatened by adding a few extra words in their prayers and sermons that would include both men and women? Certainly it takes little more energy to say "As men and women of God . . ." than it does to say "As men of God . . . ." Why is it threatening for congregations to sing "Rise Up O Freed in Christ" rather than "Rise Up O Men of God"? Does the author of the letter of James really care if we read the anointing service for a sister as "Is any one among you suffering? Let *her* pray?" I suspect not. These are slight shifts, but the change in meaning is dramatic!

I would encourage us to be sensitive about speech patterns. We have worked at promoting language that respects racial and ethnic backgrounds; we can also work at promoting language that includes both men and women, girls and boys. ☐

Doris B. Hayes

Total Woman's Christian message

While reading the February review of *The Total Woman*, which the critic had used as a showcase for her rather formidable talents, I was dismayed to think of

fe, youth, exchange

the number of people who would be dissuaded from reading a book with a solid Christian message.

Is one to believe that improving and enhancing human relations within the home is off limits and selfish, while the Brethren dash off like a man on horseback going in twelve directions to improve the world?

Is the average Brethren home so perfect that no effort need be extended to improve the quality of life within? Is it pretence to "go ye" as attractively as possible to one's job outside the home and dwell like a slob within the home? Isn't all life pretence somehow? I wonder how the boss would take it if we showed up at work in a frumpy housecoat and ugly hair.

A capable woman has written a book about effort and love which women are uniquely qualified to give, to start the ball rolling and set a healthy atmosphere in the home at a time when the anti-family, do-your-own-thing people are having a monopoly on influencing young women NOT to be motivated to give service as wives and mothers.

Who was the dummy who wrote the song, "What the World Needs Now Is Love Sweet Love"?

I am sworn to secrecy about the number of young women who have clandestinely borrowed and read this book and whose lives have been blessed by it. The women's lib faction would not approve and they are embarrassed at making an about-face, but despite this they radiate happiness. By making themselves happy, they are able to make those around them happier.

I think Jesus would be pleased. ☐

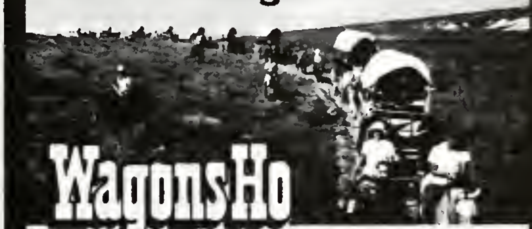
Dorothy Winger Fry

Some reflections on ICYE

International Christian Youth Exchange originally began as an arm of Brethren Service. It grew out of World War II for the people of the United States and Germany to restore and develop trust in each other. Young people of these countries, living in each others homes became living witnesses of Christian reconciliation. What began through the efforts and vision of John Eberly (In parts of Europe, the exchange program was known as "the John Eberly Society") expanded to include other countries and church denominations and in 1957 ICYE was formed.

In 1970-71 we had our first ICYE daughter from Nurnberg, Germany. I say *daughter* because that's what she is to us. Our own daughter, Kathy, was a junior in

Covered Wagon Vacations



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The March Messenger editorial, Page 40, strikes a responsive chord. With that theme as a goal in OUR minds and the Church of the Brethren Heritage in your minds, let's plan toward the vacation of a lifetime.

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WHEN HEARTS GROW QUIET

Cleda Zunkel

Cleda Zunkel, co-author with her husband Charles, of Turn Again to Life ($4.95) has written a book of poems in a variety of style and subject matter, which appeal to the average person.

Mrs Zunkel writes poems for the sheer joy of writing and as she says, "If they can bring inspiration to others and help their 'hearts grow quiet' in these restless, turbulent times, then my fondest dreams will be realized."
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high school at the time she introduced us to the ICYE idea, which blossomed into full bloom for her at the 1970 Washington Seminar. Before deciding to have another person in our home for a year, our family read about ICYE: we discussed the pros, cons and we prayed. After our decision was made we moved forward in anticipation of her arrival. We exchanged letters and information about each family member, hobbies, activities, hopes and dreams, our city and school, church, and community. We wrote, not only to our "soon-to-arrive" *daughter*, Claudia, but also to her mother, Luise Koletzki. I sensed the concerns of a parent—so much like my own would be.

When the day of the meeting finally arrived, it was exciting. Could we tell just from pictures who Claudia was amidst the other students gathered in Philadelphia? Even though Claudia's hair had been cut we had little difficulty recognizing her. She called my husband and me "Dad" and "Mom" right from the start. There was a little language problem. We talked too fast for Claudia and her accent threw us off. She was used to proper British English so American idioms "really freaked her out." She was intelligent and soon caught on. Our family took in and learned more culture, particularly art, because of Claudia's interest. She became more interested in outdoor life such as hiking and camping because of our interests.

We had minimal problems. Being an only child, Claudia had not had to help at home as much as our children did. I worked full-time and all of our children had their jobs and we included Claudia. Later she wrote that she wanted to back out of the work but, since our children pitched in cheerfully, she decided to go along and help with the work uncomplainingly. She ended up liking the family sense of working unity. From our standpoint, the strong, verbal defense of Germany and, at time the attack on America, tended to make us defensive. Then we would catch ourselves and realize these were touches of homesickness. Home looks close to perfect when you're so far from it.

Three years after the initial exchange program Kathy went over to Germany her junior year of college and she and Claudia roomed in the same dormitory at Marburg University. The following summer my hus-

A RETURN TO BIBLICAL STEWARDSHIP IN TODAY'S CHURCH!

Dollars and sense vs. obedience and faith

A New Climate for Stewardship

We must return to the biblical principles of stewardship, asserts parish renewal expert, WALLACE E. FISHER. Budget-oriented stewardship policies dedicated to financing top-heavy church bureaucracies and "institutional" needs are sapping the effective witness of the church in America!

Here is a complete examination of what true biblical stewardship involves individually and as a congregation. Dr. Fisher explains the difficulties of implementing biblical practices into the modern church, but he also offers blessings in return! Nondenominational in content, *A New Climate for Stewardship* may be used in study sessions. $3.95, paper

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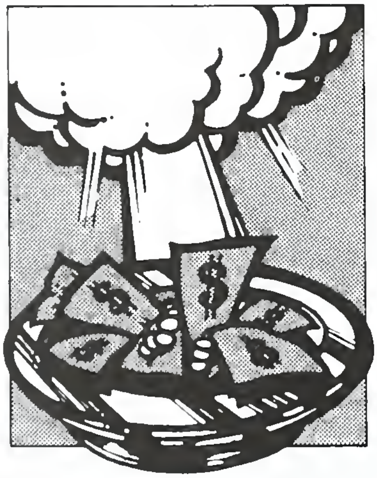

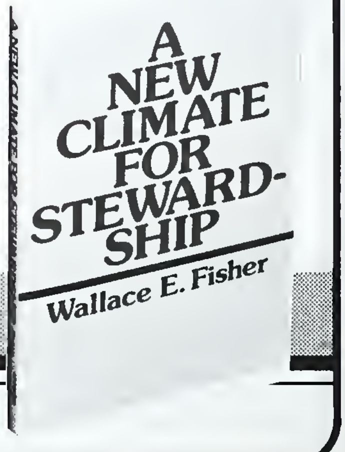
A NEW CLIMATE FOR STEWARDSHIP
Wallace E. Fisher

band, youngest daughter Becky, and I went over to Europe for three weeks—two weeks of which Claudia and her mother, Luise, vacationed with us. We have a relationship which we all treasure. The exchange which started five years ago is still alive. We know other families who went to Europe this past summer and visited former exchangee daughters and sons.

Many of Claudia's friends are down on the church in Germany as being dead and irrelevant. Claudia is struggling at this point. Claudia and I had some in-depth discussion when we were together in Europe. She can't lightly dismiss Christianity. She knows Christ is real to us and to our Beacon Heights Church of the Brethren here in Fort Wayne, Indiana. She is often in our prayers.

In 1974 our family became aware of the crucial need for homes for ICYE students. Becky, our youngest daughter, a senior, was willing for the exchange. Here again, we discussed the pros and cons, talked with the Church Board and prayed. While our decision was made late, our family was able to do some corresponding with Nishi and her parents, Mr. and Mrs. M. N. Kohli of New Delhi, India. This was another exciting time of sending and getting pictures, finding out likes and dislikes. Reading of the fears, insights, and hopes the Kohlis had made us realize again the universal concerns of parenthood.

This time, as we met our new daughter, circumstances were different. She arrived from San Francisco via Chicago and South Bend at night. Her smile and eyes, which we soon found usually sparkle, were tired and subdued. It took a little longer to get acquainted. We had very little language problem as Nishi had gone to an English-speaking school. We did find real cultural differences. Becky and Nishi experienced many frustrations. Everything was different for Nishi—the food, the hurrying, appointments to be kept, so many cars, friendliness of people she did not know, boys and girls going to the same school and in the same classes, boys talking to her—just being friendly. It was overwhelming. She loved to read and for a month or so we just let her read and talk as she was ready. We encouraged Nishi to participate in activities at times, but we did not force her.

Nishi found acceptance, support, and encouragement from many of her peers. Her natural zest for life began to sparkle and she became an active participant in church and school with little time for reading. She volunteered to lead worship during our Sunday morning church service. She talked to children's church school classes and was equally at home speaking to adult groups. In the beginning she did not care for basketball games and all their noise later she didn't want to miss a one. Nishi resisted becoming westernized as she saw many Indians doing. She has pride in her Eastern culture and she wore her Indian dress daily to church and school. This bothered some students because they felt she was being too proud. These exchanges call for understanding and an acceptance which is neither judgmental nor condoning.

It was a delight to have Nishi in our home. We experienced a love that transcends many differences.

I know some host families and churches have not had the good experiences we have had. These student ambassadors are people and, like teachers, preachers, or farmers, some are a joy while some others are a pain and harder to love. But we found

ANNUAL CONFERENCE BULLETIN

HYMNAL ANNIVERSARY—To help celebrate the 25th anniversary of the publication of "The Brethren Hymnal" there will be special hymn-singing each evening at Conference. Bring your own personal copy of "The Brethren Hymnal" to use, with your name and address inside. If you don't own one, borrow a copy from your church (put name and address inside) or buy a new one in book sales at Conference

To Serve the Present Age

Donald F. Durnbaugh, ed.

World War II and its aftermath confronted many Americans with a unique challenge and a new opportunity. How one group of Christians responded is outlined in this volume. Part I tells "The Brethren Service Story" as M. R. Zigler recalls it. Part II contains statements by sixteen persons on programs such as CROP, Heifer Project, Japanese American Resettlement Work, High School Exchange Program, Work With Prisoners of War, The Refugee Resettlement Program, International Work Camps, and others.

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WANTED—Volunteer skilled plumber/electrician, carpenters and construction workers to help renovate 3rd, 4th floors Old Main, Brethren Service Center, New Windsor, Md. Short (1-2 days) or long term arrangements possible. Semi-skilled workers usable if scheduled with skilled. General Board approved project. Contact Brethren Service Center, Box 188, New Windsor, Md. 21766. Tel. (301) 635-3131.

TRAVEL—Brethren-Anabaptist heritage tour of Europe. Aug. 1976 after Annual Conference. See all places sacred to our European heritage. Arranged by Menno Travel Service. Write for information, rates, Edward K. Ziegler, tour leader, Rt. 1, Box 36, Woodsboro, Md. 21798. Tel. (301) 845-8620.

TRAVEL/STUDY—Summer cruise with credit. La Verne College Field Studies offering. Graduate or undergraduate credit in education or music: Classroom guitar, recorder, fine arts correlation with other subjects. Economy fare on cargoliner. Doctor aboard. Activities. Continental and Chinese cuisine. Mexico/Central America 3 weeks, July; Orient 4 weeks, Aug. Information: Ruth Lininger, instructor, 1259 S. Leaf Avenue, West Covina, Calif. 91791.

TRAVEL—Holy Land trip. A ten day Holy Land trip, beginning Oct. 18, 1976. Traditional sites of Israel. Four nights in Israel; two in Jordan; two in England. Pastor Guthrie's third trip to Israel; his second one as host. Write Ellis G. Guthrie, 317 S. Cherry Street, Eaton, Ohio 45320. (513) 456-3523.

TO RENT—Rooms for girls. Church-sponsored. Low rates. Facilities. Houseparent. Write: Brethren Fellowship House, 207 Hummel Street, Harrisburg, Pa. 17104.

FOR SALE—Every Name Indexes for: Winger's "History of the Church of the Brethren in Indiana," Publ. 1917 ($2.25). "Church of the Brethren in Southern Illinois," Publ. 1950 ($1.75). Blough's "Church of the Brethren History of Western District of Pennsylvania," Publ. 1916 ($2.25). Other indexes also available. Lela Eby, 840 Spring Drive, Mill Valley, CA 94941

WANTED—Wish to buy copies of "Florence Allshorn, a Biography," by J. H. Oldham, Harper and Brothers. (About 1950 publishing date, printed in Great Britain.) Write Mrs. Wilbur McFadden; R.R. 2, Timberidge; N. Manchester, IN 46962.

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COURSES

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Life of Christ—Chronological study of life of Jesus Christ gleaned from the four Gospels. (Carl W. Zeigler)

Practical Homiletics—Basic principles of organizing, outlining, preparing sermons and lessons. (Harold S. Martin)

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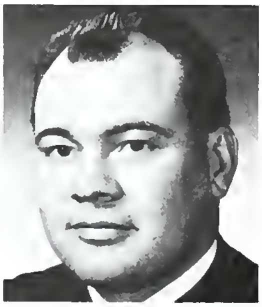


James F. Myer

Brethren Revival Fellowship

the joys far outshine the difficulties.

I see the exchange program as a chance to demonstrate Christ's love in action beyond the confines of our normal circle of friends and work. It is difficult to measure the lasting outcome of such a program but we do know many seeds are planted.

If anyone is interested in becoming a part of the ICYE program, the Elgin offices can be contacted for more detailed information. ☐

Christian Bashore

On remembering whose we are

"To whom do you belong? Where are you going?" (Gen. 32:17). Not many questions more profound than these can be put to us.

When Adam and Eve disobeyed God they were filled with fear, and sought to hide themselves among the trees. Is it preposterous to theorize that many, if not most, of the score or so of civilizations which have flourished and died in the course of history have been gigantic artificial "trees" behind which persons have tried to hide from God?

How foolish we are. "Cursed is the man who trusts in man and makes flesh his arm, whose heart turns away from the Lord" (Jer. 17:5). Nevertheless, God allows our folly to run its course, We seek security in the works of our hands and the cleverness of our wits. The more successfully we dominate and manipulate the created order, the more frantic our efforts to make our conquest absolute. We seem to be hounded by a nameless dread.

There is an interesting subarctic rodent called the lemming. For some mysterious reason these creatures, at long and irregular intervals, make massive migrations in columns which may be hundreds of yards wide and several miles long. When they come to a body of water they do not stop or turn, but swim until they become exhausted and drown.

We think we are more intelligent than the lemmings but are we, really?

We Christians, of all people, should know better than to follow the crowd. Th majority of mankind are racing to destruction on the broad road of man-made securities (Matt. 6:24-34; 7:13-14). ☐

Child and Family Services controversy

by Marcy Smith

Can the government take away your responsibilities as a parent? According to a circular which is being widely distributed across the country, this opportunity is provided by the "Child and Family Services Act of 1975" (S 626/HR 2966). Last fall the campaign against this bill went into full swing and has been going strong ever since.

Unidentified persons are circulating materials which claim that the Child and Family Services Act would lead to the "sovietization" of American children and the destruction of American families. According to this information, it would usurp parents' responsibilities for the moral and religious upbringing of their children.

The flyer cites page 44138 of the *Congressional Record*, which deals with the "Child Advocacy Clause" and "The Charter of Children's Rights of the National Council of Civil Liberties." Allegedly, the Child Advocacy Clause would empower a government-appointed official to direct education, even within the home.

Four provisions of the Charter of Children's Rights are most often quoted:

1. Parents would not have complete authority to discipline their children.
2. Children would be protected from the "excessive claims" of their parents, e.g., taking out the garbage.
3. Parents would be unable to insist that their children attend church or learn about God.
4. Children would be free to make complaints against parents or teachers, without fear of reprisal.

These provisions are sufficient to trouble any concerned parent. They would destroy the ability of parents to guide the moral development of their own children. It is small wonder, therefore, that parents throughout the country are upset.

Happily, for those parents, however, the charges are unfounded. Through a combination of half-truths and statements taken out of context, the authors of the circular are disseminating false information.

The Child and Family Services Act seeks to organize a variety of services which would further the welfare of children. The bill includes provisions for prenatal care, child-care facilities, programs for handicapped, as well as minority children and other necessary services.

Child and Family Service Councils would be established to oversee the functioning of these programs. Parents would compose 50 percent of the membership of the Councils and would be consulted on nominations for the remaining 50 percent. Therefore, parents would be an integral part of the planning for these services. In addition, only families who request these services would participate in them.

Charges that the legislation would destroy family structures are unsubstantiated. The bill specifically states that "the family is the primary and most fundamental influence on children" and that child and family service programs "must build upon and strengthen the role of the family." Every attempt is made to enhance the healthy functioning of the family.

> *In a system that purports to be founded and based on the will of the people, it is particularly damaging when the people are misinformed.*

The bill does not contain either a Child Advocacy Clause or a Charter of Children's Rights. These excerpts from the 1971 *Congressional Record* were entered as part of the debate on a similar bill, which was subsequently vetoed by President Nixon. The reference was to British legislation that was never seriously considered even in England. Neither of these two clauses was ever included in American legislation.

The services which would be provided by this bill are desperately needed. There are approximately 200,000 children born each year with handicaps which could have been prevented if their mothers had received early prenatal care. About 65 percent of handicapped children receive no special services. Further, there are daycare facilities for only one million of the six million children who have working parents.

Once the facts are straight, one begins to wonder why someone would go to so much trouble to discredit this legislation. The bill has been lying dormant in committee for months but has aroused more controversy than many faster-moving bills.

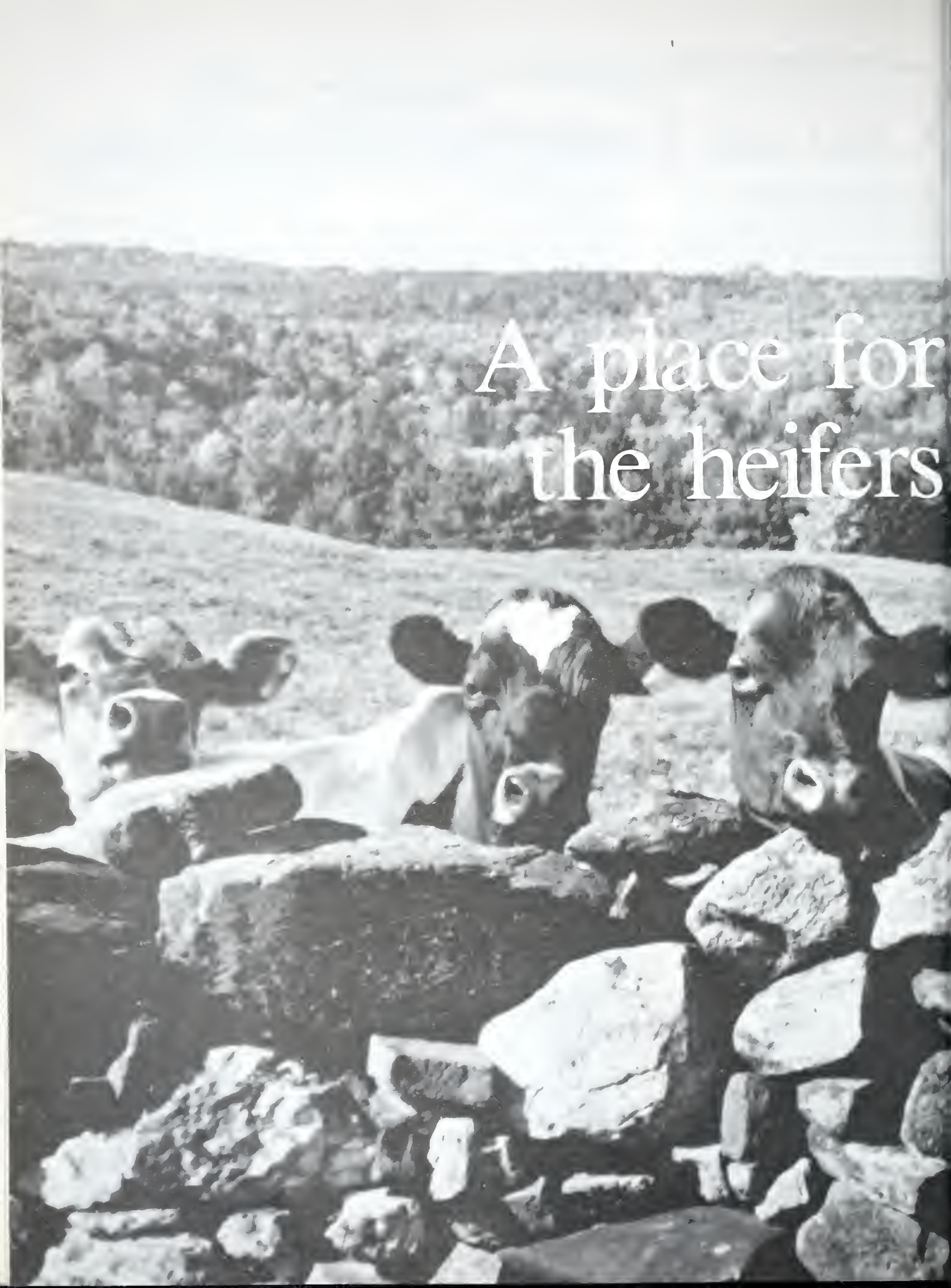
The Washington Office has made inquiries about who might be circulating this information, but has been unable to pinpoint the sources. If the campaign were the effort of persons with good intentions and honest concerns, the flyers would not be unsigned nor would the information be taken out of context. The authors of these materials apparently do not wish to participate in open discussion based on the facts. It is important that persons receiving copies of the literature try to identify the originators of the copy. Such information would be helpful to our work in this office.

The situation illustrates the dangers inherent in irresponsible political maneuvering. The circular has been distributed from the east to the west coast and has sparked editorials in newspapers, articles in national, as well as local, publications, and innumerable letters to members of Congress. Most of these letters, obviously, are based on incorrect assumptions.

In a system that purports to be founded and based on the will of the people, it is particularly damaging when the people are misinformed. One may argue that legislators must vote for their constituents but the fact remains that many members of Congress think most Americans are uninformed about the issues. Therefore, a campaign which falsely discredits legislation reinforces this feeling in Congress and could eventually undermine the influence of constituents on their representatives.

The dust that has been flying around the Child and Family Services Act may obscure the truth about the bill but it clearly indicates the need for people to "check their sources" for accuracy. People should write to their senators or representative for copies of controversial legislation and the section-by-section analysis that usually accompanies bills. People interested in influencing political decisions will sometimes use any accessible means to further their own ends. We have a responsibility to ourselves and to each other to avoid being the pawns of self-serving individuals who may seek to cloud the issues. ☐

A place for the heifers



Life on a Heifer Project farm meant meeting lots of people—W. Roger Roop (wearing cap) shows Thurl Metzger (left), Earl Flohr (third left), and a group of Polish farmers about his farm.

by Pat Roop Bubel

I cannot pinpoint the exact time, but right after World War II much was being said in our home about the war-torn countries in Europe and what we could do to help them rebuild. Soon "Heifer Project" became household words and I learned that this was a program that Dan West had helped develop. The program proposed that people donate heifers to be sent overseas. Each overseas family receiving a heifer received it with the understanding that the first heifer offspring would be passed on to another needy family.

Soon Heifer Project was *more* than a household word on the Roop farm. My father, W. Roger Roop, went to the York, Pennsylvania, Fair Grounds where the first shipment of heifers was collected to be sent to Puerto Rico. After he saw these heifers, he felt there must be a better way to handle the collection and shipping of the heifers, so he approached John Metzler and in due time M. R. Zigler paid our family a visit. At this meeting Dad offered our barn and facilities plus fifteen acres in pasture lots. From that moment on our farm was an exciting place to be, so far as I was concerned.

Heifers began arriving via tractor-trailers, pickup trucks, and railroad cattle cars to our farm. Along with the cattle came many colorful people to share stories with us. I especially remember Milo Weaver because he used to help me peel potatoes for all the men my mother, sister, and I had to feed. He hailed from Indiana, so when he came, he usually came with a railroad carload of cattle and spent a few days helping Dad with details on arranging for care of the animals. George Craig was another visitor who spent time with us. These were warm, caring men and as I look back now I know that their warmth was radiated, for you knew they really cared, on a deep level, about the needs of others. They made you feel that you wanted this feeling for others to be a part of your own life also.

Many local people who were not members of our church caught the spirit of the program. A local cattle dealer hauled cattle from the railroad to our home free of charge. It was his way of helping. The local veterinarian was always there with his services and instructed Dad in certain ways to help care for the cattle himself.

Our only *bad* experience with the community was a stampeding of the cattle one night, causing some broken legs and broken fences. Signs pointing to our farm were also torn down and I heard that Dad was a communist and that he was being paid an enormous fee for doing this work for them. Mom was pressed for a definition of communist when I—a third grader—came home from school wanting to know. At this point I realized that Dad (and Mom too) were doing something that they believed in and that, even if the community did not approve, they still had to do as they felt led. I know this action on their part has helped me many times to make a decision I felt was right and to stick by it regardless.

In time those fifteen acres expanded and our whole farm was turned over to Heifer Project. Dad now was employed by the organization. As the work increased, there was need for volunteers from the Brethren Service Center in New Windsor, Maryland—only five miles from our farm at Union Bridge. This brought more people and more fun for my sister and me. Living on a farm, you know, can be lonely, peoplewise. I especially remember Rouford Counts, Kenneth West, and Wayne Keltner. Children were not just pests to them and we shared many good times and lunches. After working hours in the winter our farm pond was the local ice skating rink and Mom always wound up the skating parties with hot chocolate for all in our basement. These experiences also made me realize that there is always room for people in our home and they bring lasting friendships for all time.

My family did not follow a formal pattern of family devotions, but with all these people in and out of our home the Christian faith was a natural part of many conversations and you soon knew that all these people were living out a real belief in their lives. These lives spoke to me much more than if we had only had the devotions, but no actions. Out of this setting came my own strong tie to the Brethren Service Center and the work being done there.

It all leaves me with the firm conviction that our actions do speak louder than words and our beliefs will be seen by others in our living. Yes, words will need to be spoken at times, but they will only have meaning when those spoken to see our words expressed in living.

I thank my parents for the heritage they gave me by living their faith and making it more than just words between black covers. ☐

editorial

'Doctor' Inglenook updated

Of the series of special interest conferences upon the Brethren this season, one of the most far reaching is the church's consultation on moral choice for health care professionals.

To convene at Elizabethtown College June 20-22 under auspices of the Parish Ministries Commission, the event is planned for physicians, nurses, educators, and researchers in the health care field. Its focus will be on three basic time spans—life begins, life continues, and life ends—and the cluster of issues that surrounds each span.

The need for religion to address fast-paced developments in contemporary health care is voiced in many quarters. One of the leading authorities on Jewish ethics, Rabbi Immanuel Jakobovits of Great Britain, declares that modern medicine, like all of modern science, threatens to turn humans into machines instead of "divine property." "Modern medicine has gone far beyond the narrow definition of healing," the rabbi writes. "Doctors now can begin life in a test tube, end it with a syringe, and sway emotional responses through drugs, giving them enormous challenges to make human judgments."

Such judgments are not all new. One Brethren health worker revealed how 40 years ago as a young minister he lent support to a family who decided to allow a loved one to die rather than to enact measures that would have merely extended existence. Two other Brethren spoke of recent situations of terminal illness in their families in which they came to the same decision.

Allowing the dying to die versus the prolonging of life technologically is only one of the questions prompted by the biological revolution. Other dilemmas have to do with the definitions of life and death, genetic counseling and screening, test tube babies, body banks, mind and behavior modification, military and political use of medicine, drugs and drug culture, the allocation of scarce and costly medical resources, and health care as a basic human right.

Such questions suggest that increasingly biomedical decisions go beyond the personal relationship of physician and patient or family. In fact, some observers see two revolutions confronting medicine at the same time—the biological revolution that gives new capabilities for intervention in the physical and the psychological realms of human life, and the social revolution that challenges what is termed the "excessive personalism" of the traditional individual patient-physician relationship. The social revolution presses for the more urgent issues to be weighed as matters of public policy.

The Elizabethtown consultation is designed not only to examine the social and moral implications of biomedical advances but to serve another needed function. It is aimed at enabling the participants to be supportive of one another in the kind of decision making they face and to offer their patients hope in the sense of the possible, reaching out in crisis to those who seek help from beyond themselves.

At the turn of the century the *Inglenook Doctor Book* was published by the church as a means of sharing some 900 domestic remedies for some of the lesser common ailments. No claim was made that the "recipes" were scientific, only that they were helpful in limited experience.

The consultation on moral choice is sharing at a very different level in medicine and ethics. But in intent the task is much the same: to draw on the resources of the faith community, to add to human knowledge, to respond to the ill and the distressed with wholeness and hope.

The consultation is a timely and promising acknowledgement that the biomedical revolution is upon us.—H.E.R.

JULY 1976 FREEDOM!

July and freedom . . . The image is evoked of revolutionary times and the struggle of American colonists for political freedom. But for Brethren meeting in Wichita, Kansas, this July at the 190th recorded Annual Conference, a higher freedom will be celebrated—freedom to serve. Under the banner of "Set Free to Serve," the Brethren will spend a week in conducting the business of the church and in celebrating their freedom in Christ.

The conference, which will be held in Wichita's Century II Convention Center, will open with a convocation on Tuesday evening, July 27, and conclude Sunday noon, August 1, with a service of consecration of life.

Eight Bible study opportunities will start each day, Wednesday through Saturday, followed by forenoon and afternoon business sessions. Times of hymn-singing and worship each evening and Sunday morning are planned to inspire and challenge. A heightened spirit of fellowship will be woven throughout the entire conference event.

As many as forty Insight Sessions, daily activities for children, junior high youth, senior high and older youth, various meal events, exhibits and art displays will offer a wide variety of participation for all ages.

ANNUAL CONFERENCE
WICHITA, KANSAS
July 27—August 1, 1976

Wichita's Century II Convention Center

- **Tuesday, July 27.** Moderator A. Blair Helman, President of Manchester College, will speak at the opening convocation. Topic: *"Called to Witness and Serve."*
- **Wednesday, July 28.** Roger Fredrikson, pastor of the First Baptist Church (ABC) of Wichita. Topic: *"Our Altar and Witness: Outside the Camp."*
- **Thursday, July 29.** Barbara Enberg, La Verne, California, wife, mother, and recorder for the blind; served as a worship leader at the 1975 Annual Conference. Topic: *"Whose Service Is Perfect Freedom."*
- **Friday, July 30.** The presentation of a new drama, "Neither Friend Nor Foe," will portray Brethren involvement and witness during the Revolutionary War period with the Christopher Saur family and their printing press.
- **Saturday, July 31.** Desmond W. Bittinger, missionary, editor, educator, of Orange, California, will be the preacher for the celebration of 100 years of Church of the Brethren mission. Topic: *"Freedom Is a Discovery."*
- **Sunday, August 1.** Earle W. Fike Jr., Associate General Secretary of the General Board; Executive for Parish Ministries. Topic: *"The Freeing of the Multitude."*

A. Blair Helman

Roger Fredrikson

Barbara Enberg

Desmond W. Bittinger

Earle W. Fike Jr.

Conference on the Holy Spirit

"Like a Mighty Rushing Wind"

To convene June 10-12 on the campus of Valparaiso University in northwestern Indiana is the Brethren Conference on the Holy Spirit. The program, planned by a group of concerned Church of the Brethren members, promises outstanding teaching, inspired music, glorious testimony, searching dialogue.

While not an official Church of the Brethren conference, the gathering will present some of the church's most qualified teachers and leaders.

Sponsors include interested clergy, lay members, and congregations, headed by an executive committee comprised of R. Eugene Miller, chairman, E. LeRoy Dick, Forrest U. Groff, J. Donald Plank, Albert W. Huston, Nick Farr, and R. Russell Bixler.

The aim of the Conference on the Holy Spirit is to engage in a teaching ministry . . . "endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3).

You are invited to join in a learning and sharing experience seldom matched in the history of our beloved church.

Charles M. Bieber

Earl W. Morey, Jr.

Matthew M. Meyer

R. Russell Bixler

Daniel Yutzy

John W. Stauffer

- Dale W. Brown
- Phyllis Carter
- David B. Rittenhouse
- Hal Sonafrank
- Mary Ann Hylton
- Joyce Miller
- Forrest U. Groff
- Alan L. Whitacre

and more than 30 others

- including Graham and Treena Kerr of the tv "Galloping Gourmet" series, sharing their new life in Christ
- and the Farr Family, our own Brethren musical family, known across the nation, sharing testimony and leading musical worship

For programs and registration forms write R. Eugene Miller, P.O. Box 761, Altoona, PA 16603. 814 695-0110.

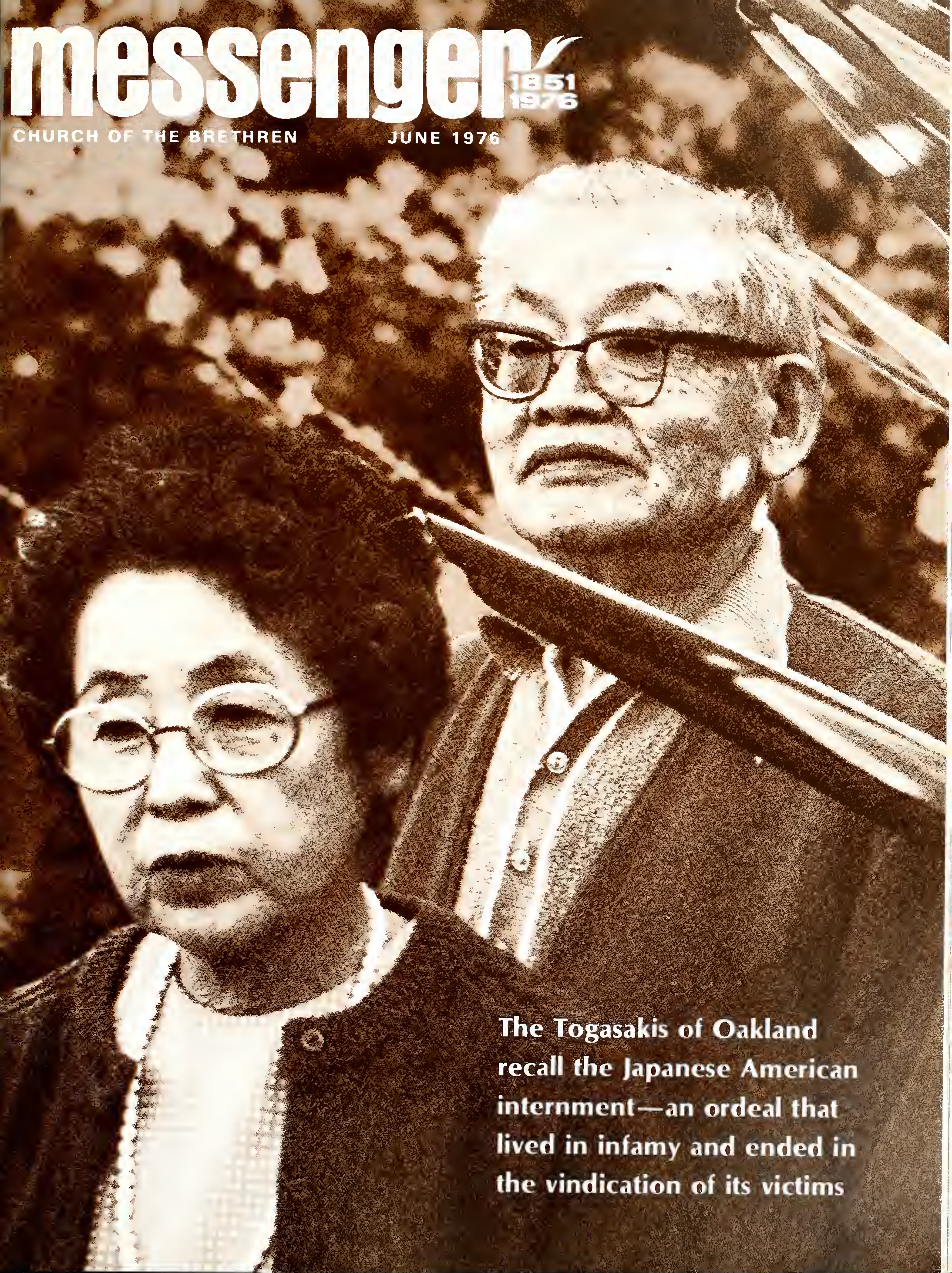
June 10-12 Valparaiso University

The Farr Family

messenger

1851
1976

CHURCH OF THE BRETHREN JUNE 1976



The Togasakis of Oakland recall the Japanese American internment—an ordeal that lived in infamy and ended in the vindication of its victims

contents

10 **Liberty and Justice Suspended.** February 19, 1942, was *another* date that will live in infamy. Sim and Yoshiko Togasaki were among the 112,000 Japanese Americans forced into resettlement camps. Esther Ho gives a special report.

13 **The Church Is One Body.** William Kidwell explores the familiar analogy used by Paul to tell Brethren something about their own "body" and its tensions.

16 **Jesus & Sin.** Ellis G. Guthrie says Brethren love to preach about justice and political reform, but the main thrust should be done on our relationship to God.

18 **Handi-Camp: Serving to Set Free.** Terrie Miller tells about a BVS project where mentally retarded children learn to be free.

20 **The Woman Who Wanted to Break Bread.** Julia Gilbert waited 61 years to attain her goal—Annual Meeting acceptance (in 1910) of the right of Brethren women to participate in communion as equals of the men. By Marlene Moats Neher.

26 **Doctor of Ministry: Equipping the Saints.** Donald L. Kline tells how Bethany's D.Min. program follows the seminary's tradition of education for the sake of effectiveness in ministry.

28 **Discipleship and Reconciliation.** The full report is given of the Annual Conference study committee assigned to revise the material on counseling and discipline as it appears in the Manual of Brotherhood Organization and Polity.

38 **The Dunkers and Diana.** How did Brethren a hundred years ago react to the *Centennial?* If you're enjoying this year's *Bicentennial,* be glad you're living in 1976!

In Touch profiles Glen and Florence Crago of La Verne, Calif.; Orpha Nusbaum of Middlebury, Ind.; and Dean Kagarise, South Bend, Ind. (2) . . . Outlook reports on On Earth Peace; Lilly grant to SHARE project; moral choices; Study Action Conference for Brethren Youth; intercultural events for Brethren; new Asia thrusts; Review and Evaluation Committee; Greenville Home; Continental Walk for Disarmament and Social Justice (start on 4) . . . Underlines (7) . . . Update (8) . . . WCC statement, "Pentecost, June, 1976" (15) . . . Column, "The future of the Colleges," by Paul Hoover Bowman (25) . . . Resources, "The Brethren Hymnal," by Kenneth I. Morse and Wilbur E. Brumbaugh (32) . . . Turning Points (33) . . . Here I Stand statements by Robert Beery, Russell V. Bollinger, Alvin E. Conner, Jeff Johnson, and Jeanene D. Pifer (34) . . . Editorial (40)

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letters

SHARING MY TESTIMONY

Since a publicity brochure with my name and picture appeared in connection with my modest assignment for the upcoming Conference on the Holy Spirit, I have been the recipient of various and interesting types of inquiries. Some have expressed surprise to find me a "charismatic." Others who know that I am not identified intimately with the current movement, express concern about the sanction I seem to give by such participation.

Although the gathering at Valparaiso in June can not properly be labled as *the* Church of the Brethren Conference on the Holy Spirit because of its lack of connection with our Annual Conference and its programs, the planners are to be commended for attempting to make it *a* Brethren Conference on the Holy Spirit. In their planning they have included other voices and interpretations than those most characteristic of the movement. In this they seem to be sincerely attempting to let their planning imbibe their biblical theme "endeavouring to keep the unity of the Spirit in the bond of peace." I am glad to accept this invitation to participate because I strongly believe that the Holy Spirit belongs not to one group but to the entire church. I do look forward to sharing my testimony concerning what it means to be baptized by the Holy Spirit.

DALE W. BROWN
Lombard, Ill.

A LIGHTHEARTED SEARCH

I always enjoy all the MESSENGER. This month (April) two Here I Stand pieces especially moved me: Ruth Martin's "The Privilege of Submission" and Sarah Alexander-Mack's "Balloting, It's All in the Name?" The satire in the latter is keen and true. We need to have such lighthearted searching of motive and procedure.

FLORENCE ZIEGLER SANGER
Trappe, Md.

JOY, VARIETY IN MUSIC

Following the closing of Annual Conference in 1975, we thought much effort and planning was evident in the programs. However, we felt there was a lack of variety of the type of music used.

We found it difficult to experience an attitude of worship during congregational singing, choral and instrumental presentations. Music for choir, congregation, and instruments needs to be *happy*. Worshiping is not always solemn and serious (respectful, yes) but should be warm, involving, and easy to relate with, sometimes very light and simple, definitely full of praise.

The message of the music should be of primary importance and the beauty of the music within itself secondary. Difficult music demands too much effort for the congregation to perform and loses its meaning and purpose. The music performed by choir and instruments last year was very good, technically speaking, but too difficult to interpret and be worshipful for us as listeners.

We would like to hear some of the songs from Gaither's *Alleluia,* gospel songs—old and new,

page one

some of the contemporary folk spiritual songs; but please not so much classical, baroque, minor, difficult music.

The congregation could learn some simple choruses such as *The Strength of the Lord Is My Joy, God Is So Good,* etc. Please sing familiar hymns, very few entirely new for congregation.

Again, Nancy Faus and Wilbur Brumbaugh, you are good leaders and perform well. Please don't go over our heads.

Caroline Dixon

Tipp City, Ohio

(*This also carried 34 other signatures.—Ed.*)

ASSURING, NOT PROVIDING

I would like to comment on the article entitled: "An Adequate Health Insurance System," by Tim Speicher (March). The author is quite comprehensive in his listing of some of the problems of our health care system, but I believe there is a distortion in the intent of the 1974 Annual Conference Statement on National Health Insurance.

Mr. Speicher says that "Quality health care is the right of each individual . . . and the responsibility of the government to provide." The 1974 Annual Conference Statement says: "We believe that the responsibility for fulfilling this right rests with both the individual and society and the government as an instrument of society must assure it." The key word I feel is "assure" rather than "provide." I question the government's ability to provide quality health care.

Granted we have problems with our health care delivery system, but in what area of our society aren't there problems. I would encourage readers of Messenger to reread that original statement in the *1974 Annual Conference Minutes* and also the book, *The Case for American Medicine (A Realistic Look at Our Health Care System),* by Harry Schwartz. There are strident voices in the land—Ivan Illich and others, who would throw out the "baby with the bath water."

Joseph J. Schechter, M.D.

La Verne, Calif.

A MATTER OF PROTECTION

I feel I just have to express my views on "Panama: Occupied Territory," an article by Robert Rhoades in the March Messenger.

Every time I read in a newspaper about returning the Canal Zone to Panama I boil. Then to read this article in the Messenger which pictures us as though we were awful, I *had* to write.

We need that zone for our own and Panama's protection. How many billions of dollars have we put in down there?

I have been Brethren since 1923, in the Marion, Ohio church, but I never have been a pacifist. I hate war but always have believed we have to defend ourselves.

I have a grandson who is a marine. I did not try to influence him one way or the other. That was his decision.

I aim to write some senators.

Bess Bauer

Upper Sandusky, Ohio

PANAMA: THE OTHER SIDE

For years now I have listened to politicians, writers, and other people with good intentions cut down and tramp upon the honor of the United States.

I am referring to Robert Rhoades' article on Panama in the March Messenger. The story, like many others today, is completely one-sided.

The article spoke only about the bad points of our treaty with Panama. It didn't mention the fact that the US took a large economic risk in building the canal. We did it alone after France had failed and while the rest of the world stood and watched.

The article said that Panama is a poor country, but it didn't say that the standard of living has improved since the canal has been built. What about the large sums of money the US has poured into Panama for medicine, transportation, housing? The list goes on and on.

The United States controls only a vital ten-mile strip of land the length of a country which connects the Atlantic and Pacific oceans together.

Maybe the US should give Panama more money for renting the canal. But if Panama was occupied territory as Robert Rhoades claims then the US would not have to pay any rent at all.

As far as breaking our treaty with Panama and forgetting about the canal which is vital to our nation—forget it.

Tim Webb

New Castle, Ind.

A FIELD DAY FOR REACTIONARIES

There is a "lack of the sense of the common good!"

I agree with this statement of Archibald MacLeish in the "Bill Moyers Journal" of March 7, 1976.

In government, in business, in labor, in religion, everywhere the reactionaries seem to be having a field day. Where are the liberals?

Paul Bechtold

Des Moines, Iowa

A FRATERNAL WORD

Your magazine is truly wonderful. We are members of the First Brethren Church but attend the Sebring Church of the Brethren.

Lowell Brown

North Manchester, Ind.

A "JUST RIGHT" ISSUE

The Messenger is getting better with every issue. How can I comment on so many things which were *just right* in the March issue?

. . . for instance: the closing editorial, the articles on pension fund and health care systems, the three excellent articles in Here I Stand, the article about the restoration projects and their architect, the anointing service, which made me cry even as I read about it . . .

What is there to say, except "Thank you very much."

Marianne K. Michael

Iowa City, Iowa

President Ford's February 19 lifting of the World War II order that sent 112,000 Japanese Americans into relocation camps revived—in a happy way—memories of those days of adversity 34 years ago.

Even adversity can set into motion processes that produce future blessings for its victims as well as for those less involved. Through the Japanese American internment experience Sim and Yoshiko Togasaki came into the Church of the Brethren and their lives have been a blessing to our denomination ever since.

This makes twice that Sim has been treated in a Messenger cover story. The issue of December 30, 1961 carried a story by Vernard Eller about Sim as a "Most Unlikely Dunker." The writer of our present Special Report on the Togasakis is Esther Mohler Ho, presently of Hayward, Calif., who worked with the Brethren Service Commission from 1957 to 1961.

Other June writers include Marlene Moats Neher of the Ivester (Iowa) church; BVSer and communications intern Terrie Miller; and Mack Memorial (Dayton, Ohio) pastor William Kidwell. Donald L. Kline is pastor of the Lynchburg (Va.) congregation. Still another pastor-writer is Ellis G. Guthrie, who serves the Eaton (Ohio) congregation. Paul Hoover Bowman is director of the Institute for Community Studies, University of Misouri, Kansas City, Mo.

In Touch writers include Stewart M. Hoover, consultant for media education/advocacy on our Communications Team and Ellyn Hartzler Cowels, a Brethren writer from Casselberry, Fla. Two names important in Brethren hymnology are Kenneth I. Morse of our Communications Team and Wilbur E. Brumbaugh, consultant for worship/heritage resources in the Parish Ministries Commission.

Here I Stand statements come from Russell V. Bollinger, North Manchester, Ind.; Alvin E. Conner, Manassas, Va.; Jeff Johnson, Overbrook, Kans.; Jeanene D. Pifer, Toledo, Ohio; and Robert Beery, North Manchester, Ind.—The Editors

Glen & Florence Crago: Mission in Testerazo

Not many people can claim to participate in as many services and organizations as Glen and Florence Crago of the Fellowship Church of the Brethren in La Verne, California. What's more, what they do, they often do together. Just as a sampler: they both teach at La Verne College, they are both members of the Archaeological Survey Association of Southern California, they both completed a Ph.D. on the same day one year ago, they are both stamp collectors, and on and on.

But a longstanding priority for the Cragos has been their involvement with a small village on Mexico's Baja peninsula called Testerazo. Several Brethren workcamps were held in the village in the early sixties, but the Crago's involvement began in 1965, when Testerazo was the location of an international workcamp. As administrative assistant to the executive secretary for the Pacific Southwest District, Florence handled the logistics for the remote camp.

When she and Glen finally were able to visit Testerazo late that summer, they observed the unfinished water system that had been started for the village and realized it wasn't fair to stop at that point. As a result, the Cragos and many people from all over California journeyed down to Testerazo weekend after weekend to finish the water system and build a clinic.

Then, two years ago, the Cragos discovered and promptly joined the Flying Samaritans, a group of medical doctors, pilots, and interested persons who fly into deprived areas to administer medical care. Testerazo was promptly adopted as a regular stop.

The La Verne Fellowship congregation has enthusiastically adopted Testerazo and backed the Cragos. "We've never had to ask for money for the project," explains Florence. "We've always said, 'This is what we want to do next,' and either the material or the money or the technical know-how has come. God has provided what we needed, when we needed it."

Glen and Florence Crago have unquestionably contributed a great deal to the betterment of life in Testerazo, and their exemplary involvement in the village manifests a great commitment to Christian living that permeates their entire life-style.
—Terrie Miller

intouch

Orpha Nusbaum: A lo

She met me at the door with a smile, a cheery welcome, and words that immediately endured. "Oh, you have your grandfather's big blue eyes!" I hugged her in response; a bond established on our first meeting.

Such warmth extends to all who know Orpha Ulrey Mishler Nusbaum. Born August 13, 1874, near her present home in Middlebury, Indiana, her continuing witness has touched many persons, young and old alike.

This vibrant woman, active and alert in her 102nd year, gives credit for her longevity to a very real God. When people remark about her long life, Orpha answers quickly, "the Bible says, 'Honor thy father and thy mother that thy days may be long upon the land.'" Believing she did just that while her parents were alive, she continually honors them with service to others.

In 1911 and 1912 she and her husband served a mission church in Grand Rapids, Michigan. Pulling a wagon filled with clothes and blankets, she went into needy homes with her offerings. The Sunday school class she taught grew from 6 to 24 in those years, a time remembered fondly.

Middlebury Church of the Brethren has benefited in many ways from her faithfulness. Many within the Brotherhood remember her as a Sunday school teacher. Today, Middlebury youth there can depend on her friendship, poetry, or help with a church supper. Her nightly

, with service

rayer list includes people across the 'S, a task she accepts as "something can still do."

Her recent years are as worthy of ote as early ones. At 94 she started riting poetry, stating, somewhat onderingly, "I never knew if I ould. It just comes; sometimes at ight the end of a line comes, so I get p and write." Reciting her own oems or others remembered from irlhood, she gives programs at hools, churches, and civic clubs. everal years ago, she published a ook from her collection called Nuggets of Gold" for gifts to family nd friends.

Never rewritten, her poetry reflects e deep responses of her being. lthough simple, it is rich with lliteration, simile, rhyme, and hythm, a further tribute to "a gift hat just comes." In recent years liddlebury's newspaper has pubshed a poem of hers each week.

To show this farm community's espect for their oldest citizen, in 974 she was grand marshall at the liddlebury Trade Festival, and last ear a county road was renamed rpha Drive.

There is little one can say of this oman that is not overshadowed by er own spirit. Now, when a hard inter cold has left her weak, she affirms her belief in one statement. 'm ready," her not-so-steady hand rites, "to go any time God wills."

Cannot one hear, "Well done, ood and faithful servant"?—ELLYN ARTZLER COWELS

Dean Kagarise: Doing something about tv

For most of us, television is merely entertainment. For Dean Kagarise, an ordained Brethren minister from South Bend, Indiana, television is an issue.

Concerned about the amount of violence television brings into American households, Dean chose to do something about it. He founded HART, which stands for Help America Reduce Televiolence. Through HART, Dean has been working to focus the attention and influence of concerned people on sponsors and networks alike.

A recent mailing from HART to a list of television advertisers yielded some gratifying responses. HART received some letters from many of the advertisers, as well as phone calls from two, cheering them on.

This response is helpful for Dean and for HART's supporters. The HART newsletter, which Dean edits, will carry many of these responses from advertisers regarding their policies to those who support HART's work. The concern of the HART people about violence on television is strong and Dean feels a strong sense of mission in working for them. "People need to feel that HART is more than just a short-lived brainstorm, that it will be around for awhile," he says, "and I want to continue with them."

HART's attention is moving beyond the issue of violence to include the problem of television-induced apathy, according to Dean. His feeling is that a few powerful media producers on the east and west coasts set the trends and moods for the whole country. This leads to passivity. "All you have is a few people who model tv actions while the rest of society stands by with its hands in its pockets," he adds.

Dean recently left the pastorate of the Prince of Peace Church of the Brethren in South Bend. "I am excited about the potential in HART," he says, " . . . and I feel I need to do something to improve television."

Dean's family has been supportive of his new direction. His wife, Janet Miller Kagarise, is a registered nurse. They have two children: Dan, a sophomore at Manchester College, and Linda, who is in tenth grade.

What of the future for Dean and HART? In the immediate future, he plans further newsletters and more communication with networks and advertisers. He may return to the full-time ministry as well, but he assures us that HART will continue. "There are a few companies that have a strong commitment to quality tv, but they are all too few . . . so there's a lot to be done yet."

Anyone interested in HART may write to Dean at HART, P.O. Box 1701, South Bend, IN 46624.—STEWART M. HOOVER

Brethren caterpillars in pupal stage July 23-27

SAC steering committee: Alan Kieffaber, Bonnie Kline, Lyle Lichty, Bart Shively, Nan Kieffaber, Debbie Gosnell, Doreen Bieber, Ralph Detrick, Ralph Boaz, Kevin Wils

Focus on the past, present, and future of Brethren belief will be the thrust of the upcoming Study-Action Conference for Brethren Youth.

The conference, being held at McPherson College, July 23-27, will open Friday evening with a mood-setting celebration, centering on the theme, "Emerging Brethren . . . from Caterpillars to Butterflies." Willard Dulabaum, World Ministries director of volunteer personnel development, and Steve Engle, music director of the La Verne (Calif.) church, will coordinate this session.

The historical implications of Brethren life-style and belief will be examined on Saturday, the first full day of the conference.

A slide presentation on Brethren history will be shown Saturday morning by Joe Detrick, a Bethany seminary student, followed by history seminars and heritage simulations. The simulation topics have been extracted from controversial issues found throughout Brethren history, dealing with subjects such as the relationship of the Brethren to the government in "Goshen Decision and Uncle Sam." Five other heritage simulations will take place simultaneously with this one.

Saturday evening, all youth and leadership will participate in a 19th century worship experience, coordinated by Andy Murray, Juniata College campus minister. Art Gish of Manchester, Ky., Bethany professor Dale Brown, and Ivester (Iowa) pastor Alan Kieffaber will be worship leaders with Beth Glick-Rieman, Parish Ministries person awareness coordinator, representing a "Sarah Major" character.

The second day will be devoted to discussing contemporary challenges facing Brethren youth. Beth Glick-Rieman and Bethany dean Graydon F. Snyder will present scriptures that identify Brethren belief, followed by value seminars, designed to discover meaningful ways in which the scriptures can be applied today.

A dialogue between Dale Brown and a speaker yet to be named will continue th focus on values. Using a "here I stand" fo mat, they will trade ideas on two differin value systems that can coexist within the Brethren belief.

The demands of the immediate future will occupy the third day. An Annual Co ference simulation directed by Terry Grove, regional coordinator of CROP in New Jersey, will emphasize the potential for youth empowerment within the churc

Seminars following the Annual Conference simulation will focus on Brethren organizations, Annual Conference issues,

New thrusts in Asia outlined by Bhagat

Several new thrusts of Brethren service in Asia have been outlined by Shantilal P. Bhagat. The Asia representative for the World Ministries Commission, back from a 58-day, 33,300-mile Asian tour, reports new activities for Brethren to subscribe to and current program to be continued.

- *Japan.* The Asian Rural Institute near Tokyo trains rural community development leaders. WMC this year is underwriting the cost of one student ($3,000) and encouraging the Church of North India to sponsor a person to ARI training. WMC is also looking for a BVSer with secretarial skill to assign to ARI.
- *Indochina.* WMC continues to support the Fund for Reconstruction and Reconciliation in Indochina (FRRI; see January MESSENGER, page 6). World Ministries staff is considering granting $25,000 toward FRRI, which has received a second mandate (1976-77) from the World Council of Churches.
- *Singapore.* The Christian Conference of Asia (CCA) in its Sixth Assembly in 1977 will have a major forum on China in the area of social planning, people's participation, economic development, human rights, and the place of religion in society. A Brethren grant of $10,000 supports the China study. A further grant of $5,000 supports two CCA workers promoting people's organizations in rural areas.
- *Indonesia.* World Ministries has provided ten $250 student scholarships for the Sekolah Tinggi Theologia, Ambon. WMC will also provide a two-year scholarship for a faculty member doing graduate study in the theological school in Jakarta (where Brethren teacher Donald Fancher serves). Supplemental assistance is being given a staff person currently studying in England. A $500 grant helps develop a plan for an agricultural training center on the island of Ceram.
- *India.* Gujurat State is taking increased interest in the tidal lands reclamation project reported in the February MESSENGER (page 19). Hopefully the Rural Service Center will soon receive permission to undertake the actual development of the project, now in experimentation.

George and Rae Mason of RSC are currently on homeland leave. Laura Sewell arrives home this month for a three-month leave. Everett and Joy Fasnacht returned to India in May for an assignment in leadership development with the Church of North India.

- *Nepal.* World Ministries is exploring the possibility of placing Brethren medical personnel, nursing tutors, vocational agricultural teachers, community health nurses, and engineers with the United Mission to Nepal (UMN).

lcPherson College will be the host for ie July 23-27 Study/Action Conference.

nd outreach possibilities beyond the rethren confines. A closing worship will omplete the conference program.

In addition to the theme programming, offee houses will be open every evening. pecial evening presentations will include a usical by the Elizabethtown Church of e Brethren (Pa.) youth choir, a concert y Friends, an acoustical music group, and quare-dancing and folk games.

Also contributing significantly to the onference leadership will be Nancy Kief-ber, of the Ivester (Iowa) church, as usic coordinator and Jon Strom, outhwest State University (Marshall, linn.) art education graduate, as art and nvironment coordinator.

Moral choices meeting at Etown this month

Support Systems for Life Decisions: how can the church help medical professionals in their efforts to be supportive in moral decisions for persons in their care? This is a dilemma currently in the forethought of doctors, nursing home administrators, family planners, and those they assist.

The Parish Ministries Commission has invited physicians, nurses, persons in direct patient care, health educators and those in research to a Consultation on Moral Choices, June 20-22, 1976, at Elizabethtown College, Pennsylvania.

Leaders for the consultation are Dr. James M. Gustafson, university professor of theological ethics, University of Chicago; Dr. J. Lawrence Burkholder, president of Goshen College; Dr. George T. Harrell, former dean and director of the school of medicine, Milton S. Hershey Medical Center, Pennsylvania State University; and Dr. Clyde Shallenberger, director of chaplaincy service, Johns Hopkins University, Baltimore, Md. C. Wayne Zunkel of Elizabethtown, Pa., is chairperson of the planning committee.

Enrollees will deal with the social and ethical issues involved in health care and formulate a support system for health care professionals. The consultation will focus on three basic time spans: life begins, life continues, and life ends. Small groups and plenary sessions will discuss genetics, abortion, controlled birth, transplants, behavioral modification, drugs, terminating and extending life.

J. Lawrence Burkholder

James M. Gustafson

Clyde R. Shallenberger

George T. Harrell

Attendance is by invitation. The consultation is being held in response to a 1972 Annual Conference paper that recommended "that, at the joint initiative of the Brotherhood and of interested physicians, groups of physicians, informed pastors, and knowledgeable laypersons be called together to consider ways to promote sharing the burden of responsibility for moral choices, so often left to the physician alone."

Peace assembly hears appeals of FOR leader

Three appeals were issued to the third assembly of the On Earth Peace Conference at New Windsor, Md., this spring by keynoter Richard Deats of the International Fellowship of Reconciliation.

First, he urged that connecting links be made between war and the problems that lead to war—such problems as citizens idolizing the state and giving armaments priority over meeting human need.

Second, he pled for people committed to peace to work together more organizationally—to counter the $40 million spent yearly by the Pentagon lobby, to stand ecumenically for peace and justice.

Third, he cited the significance of the remnant biblically and historically—a committed cluster affirming life, opposing the merchants of death, enabling the light to shine in the midst of darkness.

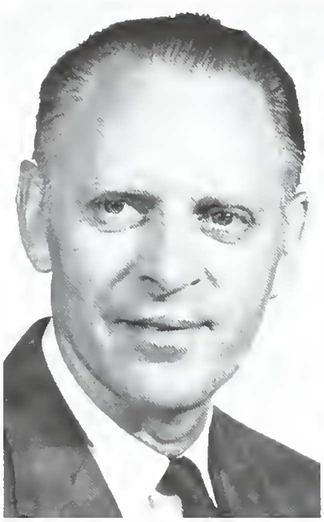
In response to the Deats address and to presentations by Charles M. Bieber, Stewart M. Hoover, Phyllis Carter, Howard E. Royer, and others, the assembly of 75 participants outlined program proposals to be shared with the World Ministries Commission. Included were budget goals, research and publication projects, and continued conferences for persons of various vocational groupings.

Among those groupings represented in brief presentations at the third assembly were: farmers, by Robert Eshelman; theologians, by Robert McFadden; doctors, by Franklin Cassel; lawyers, by Stanley Gilbert; educators, by Shirley Heckman; students, by Melanie May; draft age men, by John Wagoner; and historic peace churches, by DeWitt L. Miller.

The On Earth Peace Conference is an effort headed by M. R. Zigler, executive secretary; Ida Howell, administrative secretary; Byron Royer, program chairman; and Harold Smith, finance chairman. Its aim is to raise the consciousness and commitment of persons for peace.

outlook

Southern Ohio home in struggle for solvency



THE BRETHREN'S HOME
INCORPORATED 1902

Upper: $10 million retirement and medical centers are Greenville's latest additions. Left: Administrator Wilbur E. Mullen. Right: Greenville home was chartered in 1902.

An all-out effort to become solvent has been undertaken in recent weeks by one of the denomination's largest and oldest institutions for the aging—the Brethren's Home in Southern Ohio.

The fiscal crisis for the 470-resident home at Greenville stems from several factors, according to Wilbur E. Mullen, who became the home's administrator Jan. 1.

Foremost among them is the inadequacy of the home's life care contract which has provided ongoing care based on a lump sum payment usually made at the time of admission. The fixed dollar fee is seen as no longer dealing realistically with such factors as inflation, improved services, and the increased longevity of the residents.

The average cost per resident in the medical center, for example, increased from $5,500 per year in 1968 to $13,320 in 1976. Per person costs in the retirement center have jumped from $2,600 in 1968 to $6,000 currently.

In data presented to a specially called Southern Ohio District Conference on March 14, the home projected monthly operational expenses of $200,000 against an income of $100,000. Beyond this, interest due on bonds averages $69,000 monthly and principal due on bonds averages $67,000 monthly under present terms.

As an emergency measure, congregations of the district were asked to contribute $100,000 a month, or $10 per member a month, to cover the operational loss for the immediate period.

Meanwhile, the writing of life care agreements has been terminated. In addition, present residents or their families are being interviewed to pledge monthly support according to the level of care being received. While the commitments from individual residents are voluntary, such new income is seen as a requisite for establishing a workable financial base.

Measures also have been enacted to effect economies in day-by-day operations. Over the past year 1,000 hours a week have been cut in staff services. The office force is working four days a week.

At the same time steps are being considered to restructure the home's $9 million loan to pay out over a 30-year period rather than the 18 years now called for. The home was expecting to defer a 824,811 bond payment due in May; similar payments are due in November, 1976, and May, 1977, after which the semi-annual payments drop to $450,000.

Overtures to government, community, farm, and special agency leaders have been made for guidance in grappling with the economic crunch. The home's five-member board and six-member advisory group, chaired by Kenneth Bowman of New Carlisle, have been meeting at least weekly to review progress and weigh options. "We're not only between a rock and a hard place," the chairman said; "we're being squeezed."

Chartered in 1902, the Greenville home completed additions in 1945, 1952, 1966, and 1972. The latest additions were a four-story retirement center of 144 rooms and a six-story medical center of 160 beds, built at a cost of $10 million—$1 million more than initially anticipated.

Other factors bearing on the financial plight are related to a governmental freeze on rate increases in 1972-74 and to state and federal regulations prompting unanticipated expenditures in non-revenue producing areas. Among these were a $45,000 sprinkler system in an older section, a $15,000 light flasher warning system, and increased personnel on the second and third shifts.

For several years the Brethren's Home has experienced a shortfall on Medicaid payments that cover 45 of the residents in the medical center. A further $6,000 a month reduction was in the offing in May, due to cuts at the state level.

As to state welfare, assistance has been granted to 20 residents; there are others whose resources are slightly above the minimum for receiving welfare but inadequate to cover more than a small percentage of home care costs.

A positive factor generally, but a liability economically, is the increase in life expectancy of the home's residents. The figure is up over five years ago, with residents experiencing a three- to five-year living span beyond normal actuarial predictions.

hereas 43 rooms turned over on the
erage three years ago, in 1975 the figure
as 25.

All factors combined, the situation is one
at has elicited a heartening initial
sponse from legal, financial, and other
ecialist counsel as well as lay volunteers
side the church and out.

Responding to the special district con-
rence, Southern Ohio Brethren in the
st four weeks contributed $78,320 in new
nds to the home. One congregation
edged $1,000 a week during April and
ay; another $800 a week for 16 weeks.
vo others gave $5,000 and $4,000 out of
serves. One planned an every-member en-
tment on behalf of the Brethren's Home.
nother congregation donated money put
ide for repair of the church roof.

"The three C's are required to carry us
rough—cash, commitment, and con-
dence," Administrator Mullen observed.

And along with that, he acknowledges, a
illingness is required to correct policies
at brought the financial plight, a com-
ete openness to inquiries about fiscal
anagement, and cost analyses of every
cet of program.

Virtually all other Brethren homes
opped writing life care contracts several
ears ago. Some observers have wondered
out the soundness of financial projec-
ons made for the 1972 building program,
e high rate of interest promised bond
olders by the bonding company, and the
sence of an ongoing investment policy to
aintain life care contracts.

"I thought I was in a pressure cooker at
e time of the Xenia disaster, but this has
eater and even more complex pressures,"
mments Administrator Mullen, who was
e lay coordinator of the Brethren Dis-
ter Service response in 1974.

The pressure bears heavily upon in-
vidual residents and their families who
sumed the lump sum payment upon ad-
ission would be adequate for life care. In
at arrangement, it appears the home and
trustees were the ones most often taking
e major risks.

In all the agony, no one has faulted the
ethren's Home for the scope of its serv-
es or the quality of its care. Its leader-
ip in these areas has been widely
ralded.

The challenge is to determine if such car-
g can any longer be economically feas-
le and whether the administrative
tterns of so venerable a complex as the
eenville home can be turned around.

underlines

BRETHREN ABROAD ... *Ralph Royer* is administrator of the Air Oasis Project in Niger, working with the Niger government and Church World Service to improve date palm plantations and develop oasis communities along riverbanks.

Joy and *Everett Fasnacht*, missionaries in India since 1940, are beginning a two-year assignment in leadership development for the Church of North India at Vyara.

Merle and *James Bowman*, missionaries in Nigeria since 1946, are beginning new assignments as Bible and religion teachers at Waka Schools, working under the Borno State ministry of education.

Fumitaka and *Charlotte Matsuoka*, former Indonesia missionaries, have begun a two-year assignment with the International Christian University Religious Center in Japan. "Matsu" also is researching a doctoral dissertation on Protestantism in his native Japan.

Brethren involved with overseas enterprises outside the Church of the Brethren include *Fred D. Beam*, a missionary with the Sudan Interior Mission in East Africa and director of a recent BVS unit, who was ordained by the Conemaugh church in Western Pennsylvania; *Ken* and *Ella Mae Zell*, workers with the Wycliffe Bible Translators in Colombia, from the Swatara Hill church in Pennsylvania; *David L. Hollinger*, teaching for three years in Swaziland under the Mennonite Central Committee, from the Lancaster, Pa., church; and *Lynn* and *Linda Miller* of Aptos, Calif., and Columbiana, Ohio, with the MCC in Botswana.

LARDIN GABAS MEMBERS ... *Bitrus P. Sawa* and *Minso Gadzama* have been named to Executive Councils in their respective state governments in Nigeria. Sawa is commissioner for trade, industries, and cooperatives in the new Gongola State and Gadzama is commissioner of health in the new Borno State. Northeastern State, in which the Lardin Gabas church is located, recently was divided into three states.

MISSISSIPPI RESPONSE ... *Dale* and *Alice Kreider* of Palmyra, Pa., are coordinating the Brethren Disaster Response in tornado-stricken Canton, Miss. A $10,000 grant by the General Board and volunteer personnel from various districts are providing assistance for several months.

IN MEMORIAM ... *A. Lester Bucher*, 62, district moderator in Western Pennsylvania and pastor of the Ligonier church, died Jan. 28. . . . Dr. *Ernest Lloyd Cunningham*, 69, for 12 years a missionary in China and 10 years in India, died March 21 at Fresno, Calif. . . . *Beulah Minnich Eikenberry*, 87, former Messenger contributor known widely for her church activities, died March 23 at Greenville, Ohio. . . . *Kenneth Green*, 32, moderator of Community Church, Hutchinson, Kansas, was killed Feb. 17 in an industrial accident.

Daniel J. Lichty, 98, career missionary in India 1902-47 where he was evangelist, educator, administrator and builder, died April 4 at Greenville, Ohio. . . . *Galen K. Walker*, 92, pastor, evangelist, a founder of Brethren Hillcrest Homes, and first member of the Church of the Brethren Pension Plan, died March 28 at La Verne, Calif.

update

CAMPING CARAVAN ... Atlantic Northeast's Camp Swatara is planning an eight-day camping tour July 10-17 to follow the migration of early Brethren from eastern Pennsylvania through Maryland to Virginia's Shenandoah Valley. Resource leaders are *H. Austin Cooper*, *Samuel D.* and *Pauline Lindsay*, and *Roger E. Sappington*. Organizer is *Kirby Dubble*.

A SOUTHEAST ASIA CAMP ... for refugee children from Vietnam and adjacent areas is projected at Camp Bethel in Virginia in July. Vietnamese are represented in the planning. . . . Camp Bethel, by the way, is observing its 50th year.

ELSEWHERE IN CAMPING ... Camp Carmel is commemorating its 25th anniversary May 28-30. Special efforts have been made to bring together the first participants from Camp Carolina, as it was known in 1952. . . . Camp Springlake in Oklahoma, scene of tornado damage in 1975, is building a new double cabin for boys and relocating a cabin for girls. . . . Named full-time directors of Camp Placid in Tennessee are *Al* and *Jo Manis* of Salisbury, Md.

BUS MINISTRIES ... Six California congregations--Long Beach, Santa Ana, Bella Vista, Bakersfield, South Bay, and Ladera--are extending their outreach through a bus program. . . . For background on church busing, a free pamphlet, "Information on Starting a Bus Ministry," by *James S. Flora*, and a cassette tape interview of James Flora by *Henry H. Rist III*, free on loan, are available from the Evangelism Office, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120. . . . The interview was taped at a Bus Ministry Workshop in the Atlantic Northeast District. In attendance were 100 Brethren from 28 congregations.

PEOPLE YOU KNOW ... One of the Church of the Brethren's foremost composers, *Don Frederick*, was honored April 4 at McPherson, Kansas, for his 30 years of musical direction to the congregation there. A concert of all Frederick compositions was presented by the choirs and ensembles of the church. . . . Formally invested as Juniata College's eighth president at a May 1 Centennial Convocation was *Frederick M. Binder*. . . . *M. Guy West*, chaplain at the Bridgewater, Va., Home, is a new member of the College of Chaplains, an organization certifying clergy serving institutions.

CONGREGATIONAL BRIEFS ... A newly remodeled sanctuary and education wing were dedicated May 1-2 by the West Green Tree church, Mt. Joy, Pa. Speakers were *James F. Myer* and *Nevin H. Zuck*. . . . A July 4 homecoming at the Eglon, W. Va., church will feature *Norman L. Harsh* as speaker. A luncheon and drama also are slated. . . . *Laura Moyer* officially retired from 45 years of mission service at the Brooklyn, N.Y., church in February.

SUMMER INSTITUTE ... A 10-day institute on "Heritage and Life of the Faith Community" for non-seminary trained pastors and laity will convene Aug. 4-14 at Bethany Seminary, with *Ralph G. McFadden* and *Graydon F. Snyder* leading.

outlook

Intercultural seminars planned for Brethren

1976-77 will be a season of intercultural happenings for Brethren. Aside from the usual tours abroad arranged or directed b individual Brethren, a half dozen other events are being planned by Brotherhood staff and related agencies.

An intercultural seminar to India in January, 1977, is designed for anyone wh desires to grow as a global citizen and become a more effective member of the Christian community. Educational goals for the 3-week seminar will be chosen by the participants, but all will be guided to experience the sufferings, problems, gifts, and glory of India. Contact person for th seminar is Stewart B. Kauffman, 1451 Dundee Ave., Elgin, IL 60120.

Three intercultural seminars will take Brethren to Latin America or the Carribbean. A small group experience is offered for eight persons interested in looking at Haiti's culture and its problems. If there i sufficient interest *two* groups of eight will be formed. The dates are October 30 to November 6, 1976.

December 27, 1976, to January 3, 1977 are the dates for a 20-person seminar to Puerto Rico. These are strategic times as Castaner Hospital is turned over to a community board. Ecology and population problems plague the island commonwealt

In the summer of 1977, a 12-day, 20-person seminar will be held in Mexico, Panama, and Ecuador. In Ecuador participants will visit the area of the United Evangelical Church of Ecuador.

Inquiries about the Haiti, Puerto Rico, and Latin America seminars should be directed to Merle Crouse, Box 296, St. Cloud, FL 32769. The Latin America representative of the World Ministries Commission has also initiated plans for a international work camp in Castaner, Puerto Rico, in November and Decembe 1976. Sponsored by Castaner church, evangelical churches of the Dominican Republic, and WMC, it is open to six to eight US youth, three to four Puerto Rica youth, and three to four Dominican Republic youth with a counselor from eac country. The work will be harvesting coff and fruit.

Lamar Gibble, WMC peace and international affairs consultant, is planning a seminar to Western Europe and Poland f 1977 to mark the 20th anniversary of the Polish Agricultural Exchange program. Likely a two- or three-week event ometime in the first half of the year, it is lesigned for former exchangees, sponsors, ınd others related to the program. Send inquiries to Lamar Gibble, 1451 Dundee \ve., Elgin, IL 60120.

The Association for the Arts is tentatively ılanning a three-week tour of Europe for \ugust, 1977. Emphasis for the tour will be ın art, music, and church history. Send inquiries to Association for the Arts, Old Mill Road, Franklin Grove, IL 61031.

Lilly grant evidence of SHARE success

he Ecumenical Center for the Black Church Studies, a SHARE supported ırogram, was the recent recipient of a 50,000 grant from the Lilly Endowment oundation.

The center, which works at upgrading he theological training and professional kills of black pastors in the Los Angeles rea, will receive $25,000 a year for two ears.

According to Dr. Henry Mitchell, direcor of the center, the Lilly grant will be ised primarily to pay salaries. Neither he ıor the faculty or counselors have received ompensation for their work for the past wo years.

The Lilly grant is significant not only ecause of the financial boost it gives to he center, but also because it is evidence hat SHARE is encountering success as a seed grant" program.

In this case, SHARE released two 8,000 grants in 1974 and 1975 to the enter. One grant was used to hire a coorinator for the center and the other was esignated for tuition scholarships. The tability and credibility lent to the center's ırogram through these grants helped to ry loose the larger financial contribution rom Lilly.

The center was one of seven organizaions to receive a grant out of 39 applicants. The funds were made available on a ompetitive basis. Any organization or eminary involved in educating leadership or black churches was eligible to apply.

According to Fred L. Hofheinz, Lilly epresentative responsible for the dispersal of funds, four prominent black churchmen ssisted in choosing the grant recipients.

SHARE support has not been the only orm of Brethren involvement with the enter. La Verne College and the Pacific outhwest District have also provided inancial contributions, primarily for cholarships.

DISARMAMENT
WALKERS WORKING FOR PEACE
DISARMAMENT
IAL JUSTICE

Go take a walk! *La Verne, Calif., peace worker Mildred Davis welcomes to lunch at the church on March 11 participants in The Continental Walk for Disarmament and Social Justice as they arrive from San Francisco where the walk began Jan. 31. Due to end in Washington in October, the walk's purpose is to raise the disarmament issue, educate about nonviolent resistance, and encourage a renewal of peace demonstrations. For information about participating, write to: Continental Walk, Box 271, Nyack, NY 10960.*

From 'Rev and Ev': invitation to a hearing

Five persons at the February General Board meeting wore identification badges carrying the enigmatic designation: "Rev & Ev." Not the cast of a new tv political talk show, they form the Committee on Review and Evaluation, a body created in the 1968 reorganization of the General Board.

Appointed in 1975, the present committee consists of (see photo) Raymond Peters, Sebring, Fla.; Bridgewater College president Wayne Geisert (chairperson); William R. Faw, Roanoke, Va.; James S. Flora, Long Beach, Calif.; and Anna B. Mow, Roanoke, Va.

"Our job is discernment," observes Dunker doyenne Anna Mow about the committee's task. With the Annual Conference goals before it, the committee spends two years reviewing the work of the General Board and its staff in light of the mandate given the board by Annual Conference. In attendance at General Board meetings and Annual Conference, the committee gathers and assesses data that will be condensed into a report to the 1977 Annual Conference in Richmond, Va.

Stressing its informal approach to its work, the committee invites this year's conferencegoers to a hearing that will be held on Tuesday evening at Wichita. Persons who come should feel free to ask questions, make points, and discuss issues with the committee, following the regular hearing procedure of Conference. In addition to the Tuesday evening hearing, a "hearing center" will be maintained each day during Conference for persons who wish to chat with committee members informally.

Another data-gathering device will be a sheet for comments and evaluation included in delegate packets, but available on request to others.

Eager for input from as wide a range of Brethren as possible, the Committee on Review and Evaluation invites participation of all interested persons on the question of whether the structure of the General Board is working—carrying out satisfactorily the mandate of Annual Conference. So come to Wichita ready to share.

special report

Liberty and justice suspended

by Esther Ho

December 7, 1941—the words "Pearl Harbor" call forth varying images to American people. For younger readers, Pearl Harbor Day may be just something they read about in history books. For those who fought in World War II or lost a son or relative, it may stir up a deep pain. Fear may be associated in many minds.

For a group of Americans who happened to have the "wrong" ancestry, Pearl Harbor and its aftermath have etched an indelible memory of bitter experiences forced upon them by public opinion and government order.

Executive Order 9066 resulted in 110,000 Japanese Americans, two-thirds of them American citizens, being uprooted from their homes and confined in "relocation" camps. Many were given less then 48 hours to dispose of their homes, businesses, and furniture, resulting in incalculable financial loss.

My first awareness of what was happening to Japanese Americans came a couple years after Pearl Harbor, when my brother brought a fellow McPherson College student home for a holiday visit. That handsome, reserved young man, several years my senior, made a lasting impression on an unsophisticated Kansas farm girl. However, he didn't talk about his days in camp or the experiences of his family, who were still confined in a camp.

My second jump in awareness of the massive denial of civil rights to people of Japanese ancestry came in my association with Ralph and Mary Smeltzer, when I assisted Ralph in the social education office in Elgin from 1957 to 1961. I recall, for example, a sukiyaki meal in the Smeltzer home when Mary and Ralph shared some of their experiences teaching school in the Manzanar camp and directing Brethren hostels in Chicago and Brooklyn.

Although they started in empty classrooms and teaching materials were almost nonexistent, they considered it to be one of the easiest teaching situations they ever had, as the students were well-motivated and self-disciplined.

After the camps had been operating a while, it became apparent to the Smeltzers and others that the Japanese did not need to be confined behind barbed wire and that they could be helped to settle in other areas, away from the West Coast. Working through the Brethren Service Commission, they received permission from the War Relocation Authority to establish a hostel in Chicago to assist people in leaving the camp and finding employment.

After helping more than a thousand Japanese Americans come to the Chicago area, they opened a similar hostel in Brooklyn.

My third, vivid, personal encounter came recently when my husband and I visited in the home of Sim Togasaki in preparation for writing this article. Sim, along with his wife, Yoshiko, shared with us many feelings and incidents from their relocation experience. As readers who have met this former General Board member can verify, learning to know Sim is an experience in itself. MESSENGER's December 30, 1961, article highlighted Sim as a "Most Unlikely Dunker."

We visited the Togasakis in their two-story home in the heart of Berkeley. Sim's father purchased the house in 1922 in order to be near the University of California so that his eight children might more easily receive a good education. Knowing that thousands of Japanese Americans lost their homes as a result of the evacuation, we inquired how they were able to keep the property in the family. They were able to rent it, rent-free that is, to Caucasian friends during the war.

Since 1928 Sim had been a part of the Mutual Supply Company, an export-import business which his father had established in San Francisco in 1908. Immediately after Pearl Harbor the provost marshall of San Francisco indiscriminately closed all businesses in the area owned by Japanese Americans. Mutual Supply was cleared and allowed to reopen in February 3, 1942. However, it soon became clear to the Togasakis that the prevailing climate of hysteria made remaining in the San Francisco area unwise.

They looked for a place further inland and decided to transfer the business to Visalia, California. Before moving there at

The serene faces of Yoshiko and Sim Togasaki belie the memories they keep of their experiences as internees during World War II at the hands of their fellow citizens.

WE DON'T WANT ANY
JAPS
BACK HERE--EVER!
$1

A wave of anti-Japanese hysteria swept the West Coast after Pearl Harbor, making victims of upstanding American citizens, whose only "fault" was their Japanese ancestry.

the end of March, they received assurance from the provost marshall that they would be allowed to continue in business if they relocated in Visalia.

This agreement lasted just two months. On June 2, 1942, the Togasakis—along with other Pacific Coast Japanese—were moved into the relocation center at Poston, Arizona. The Togasakis were forced by the government to sell all their merchandise, although after the war it was admitted that this had been illegal, as only about 10 percent of the business was owned in Japan (by Sim's brother).

The government placed a ceiling on what Sim could ask for his merchandise but placed no restraint on the buyers, who resold it at an exorbitant profit. Sim sold out at a loss, and the government charged him $6,000 for auditing the company's books.

As a native-born American citizen, Sim was naturally incensed that he and other Nisei and Issei were treated as enemies of America. (*Issei* are Japanese immigrants in the US. *Nisei* are their children.) Nevertheless, as a prominent member of the Japanese community and an officer in the Japanese American Citizens League, he and his colleagues persuaded their fellow Japanese to comply voluntarily with the government in the evacuation procedure.

In July, 1943, the Togasakis were able to leave the Poston camp for Chicago. Dr. T. T. Yatabe, a friend of Sim's who lived in Chicago near Bethany Seminary, had contacted the Smeltzers and made arrangements for Sim and his family to move into the Brethren hostel at Bethany. After a few weeks they moved nearby to an apartment behind the Brethren Fellowship House. As a result of their contacts with the Brethren, the Togasakis began to attend First Church in Chicago and soon became members.

The Togasakis were allowed to return to the Bay Area in February, 1946. However, through a quirk of the law, they were forced to pay rent on their own home for six years. They promptly began to attend the Oakland Church of the Brethren. Some of the congregation reflected the climate of distrust which most of the returning Japanese encountered, but those who met the Togasakis face-to-face could not long maintain their coldness. The warmth radiated by this Christian family has taught many persons the reality of a love that transcends cultural differences.

Through determination and hard work Sim was able to rebuild Mutual Supply Company. In addition to holding numerous local, district, and Brotherhood positions in the church, he has been a prominent leader in the Japanese community. He has been listed in Who's Who in the West.

As we sat in the Togasaki home, sipping the tea which Yoshika had prepared for us, I inquired of Sim what he sees as the meaning of President Ford's lifting of the executive order which created America's "concentration" camps.

He replied that the rescinding of the order does not mean that racism is dead in the United States or that "it can never happen again." He acknowledged that Japanese Americans now enjoy relatively high status in this country as a result of their ability to "out-American the Americans" in hard work and education. Although overt acts of discrimination against his race—such as people spitting in his face or throwing lighted cigarette butts down his neck, which he experienced in childhood, or the violence that flared when Japanese returned to their homes after the war—are no longer common, Sim finds that too many people are still unable to tolerate differences among people. He observes that the majority of people who wish no ill to those who are different are too often silent when the rabble-rousers and super patriots stir up campaigns of hatred.

Nevertheless, Sim is glad that the order has finally been officially lifted. He feels that the admission of the government that its action in interning the Japanese was unjustified may be helpful to young Japanese when they encounter people who argue that the evacuation was done for the good of the Japanese.

NISEI
CLOSED!
This Restaurant
~Soon~

Internees often lost their businesses, soon reopened "under new management."

Sim Togasaki's warning that we still have with us some of the attitudes which made possible the wholesale disregard of

Upper: The Togasaki family in the 1950s: Sim holds David, while Carolyn and Stephen pose beside Yoshiko. Lower: Yoshiko and Sim searched vainly through family records for internment photos. There were none. Internees were not allowed to have cameras.

constitutional rights is echoed by other students of the evacuation period:

Donald Pike and Roger Olmsted, writing in California Historical Society's *Executive Order 9066,* report that less than 10 percent of the actual value of their property was returned to the Japanese Americans, to say nothing of the losses in wages, income, interest, appreciation, etc. They conclude that "the tragedy of the relocation was more than squalid internment camps, lost property, . . . psychological stress of confinement, . . . the humiliation of being regarded as traitors to their country, and the inescapable fear that their ancestry rather than their actions would always determine how they would be treated." These historians feel that an equal tragedy is the knowledge other Americans must face that their country pays only "lip service to a cherished tradition of equality and constitutional protection."

Daisuke Kitagawa, a Japanese pastor who participated in the internment experience, summarizes some of the lessons we can draw from the evacuation experience in *Issei and Nisei:*

". . . with no charge against them save that of being of Japanese descent, they were forced to leave their homes and the localities where they had been law-abiding, tax-paying citizens—at the very time when the United States was fighting Hitler's racism in Europe. . . . One learns from this that whenever a group of people is believed to be a problem people, one had better suspect that the problem may very well lie with the part of the society that so believes. The white man, for example, who looks upon every black man as a 'white man's burden,' by virtue of that very fact is more than likely himself the 'black man's burden.'

". . . Segregation gives birth to ghetto mentality, both in the segregated and in the segregators. . . . Without opportunities to see, hear, and associate with those whose collective image haunts one, one can hardly be liberated from that image. . . .

My "wartime experience of the American people . . . convinced me . . . that narrow-minded and bigoted people are definitely in the minority. But . . . they exert tremendous influence because they are determined, vocal, and highly organized. . . . How desperately important it is for American society to strengthen the moral fiber and the backbone of the fair and open-minded majority so that it will not be trampled by any vocally gifted, vicious minority."

Thirty-four years later is an appropriate time for each of us to ponder whether we will be among those who allow injustice to flourish by our silence or whether we will work seriously toward justice for all of God's children. ☐

A time for reckoning . . .

"This kind of error shall never be made again," declared President Ford on February 19, 1976 as he formally lifted the World War II order that sent over 100,000 Japanese Americans into relocation camps.

Executive Order 9066, signed by President Franklin D. Roosevelt on February 19, 1942, in the post-Pearl Harbor climate of hysteria and suspicion, was erased from the books exactly 34 years later.

It was "a very, very sad day in American history," stated President Ford in the rescinding ceremony. "We now know what we should have known then: not only was that evacuation wrong, but Japanese Americans were and are loyal Americans." He stated that the Bicentennial year calls for "an honest reckoning . . . of our national mistakes as well as our national achievements."

The Church is one body

Most surely what Paul said of the Corinthians is true of the Brethren. We are a people of many gifts and many interests.

by William Kidwell

Paul's concept of the church as a living organism speaks of a unity that is alive with vitality and variety. Eyes, ears, noses, legs and arms all working together to form a creative whole. It's a marvelous way to think of the church, "the body of Christ."

Very clearly Paul was speaking to a particular congregation, the church at Corinth, a sometimes quarreling, fussing group of Christians who were having difficulty agreeing on anything. Paul's challenge to the church at Corinth is a challenge to all congregations to accentuate the positive, put down the negative, and claim the unity which is ours in Christ.

Let us examine in closer detail this exalted view of the church as Paul has outlined it in Chapter 12 of I Corinthians.

First, Paul speaks of the church as composed of people with a variety of gifts. Some prophets, some healers, some miracle workers, and some speakers in tongues. All according to Paul are inspired by one and the same Spirit.

Most surely what Paul said of the Corinthians is true of the Brethren. We are a people of many gifts and many interests.

Some of us are community action people; we really get turned on by becoming involved in programs to resolve economic and racial inequities. The central mission of the church is here as far as we are concerned.

Others of us are students of the national and international scene. We are voracious readers of current political events and can speak and act with knowledge and authority in this arena.

Still others of us have a hunger and thirst for the study of the Scriptures. Nothing fills our needs quite like an evening of Bible study and prayer with a group we know and love.

Some of us have found a sense of inner peace and spiritual power through speaking in tongues, and still others are exploring the power of prayer for healing.

We could continue, listing many other gifts and interests that enrich the life of the Christian family. It is important that we, like Paul, see all of these as gifts, not as threats, not as differences which divide us, but gifts which strengthen and enlarge the vitality and variety of the fellowship.

It would be very naive, however, to think that there is any way for a congregation to escape a certain measure of tension in the face of such divergent interests. So let us not try to escape the tension, but rather to try to understand and accept it. Creative tension is inevitable in any dynamic group that is alive and growing.

At this point Paul's analogy with the human body is appropriate. Consider the action of the arm. Bring the arm forward and the biceps tighten and the triceps relax. Let the arm down and the opposite happens, the biceps relax and the triceps tighten. The two muscles acting in opposition provide a happy balance and the arm doesn't go flying out in one direction. In the church family, in our differences we provide a necessary check on each other, and thus the church is protected against radical decisions either to the left or the right.

Again, we might illustrate it this way. Tension in the body causes muscles to contract, squeezes blood vessels and dries up glandular flow. Much of the anxiety and depression we feel in times of personal stress in the final analysis is the product of a chemical reaction in the body. Dr. Morris Taggart, a clinical psychologist, states that depression is a safety valve that prevents us from making rash, hasty decisions when we are in distress. In times of personal tragedy, as with the death of a close one, we can thank God for the grief and depression we feel. It makes us less mobile and prevents us from selling the house and moving away from familiar friends and places which are so important as we seek to cope with inevitable changes. A minister friend said to me recently, "Bill, I believe depression in times of stress is the action of the Holy Spirit, which guides us in making wise and proper decisions."

Did you ever think of tension in the church, actual conflict between opposing groups, as being the action of the Spirit? Sometimes we get so angry with the dissenters in the group who take up time and slow down the decision-making process. Who knows, the dissenters may be the very people who provide the kind of healthy tension that is needed in the church to slow us down; a tension which protects us from oversimplifications, glibness, and forces us to look at hard questions for real solutions.

Obviously, in most of our congregations, we are blessed with quite enough of that kind of tension. Our big need now is to use this creative diversity with which we are so abundantly blessed and move on to making the critical decisions that are necessary if the church is ever going to begin to happen. Decision-making seems to be particularly difficult for church people. We have a unique ability at retreats, in board and committee meetings to talk, intellectualize, and cleverly avoid coming to any satisfactory conclusion about any matter. One of the problems is that we often place ourselves in win or lose battles. We provide only the option of voting yes or no on key issues, and when we vote that way either we win or we lose. We need an alternative method of arriving at decisions.

I like the method employed by the Southern District of Ohio in making some very important decisions about the operation of two camp sites, Woodland Altars and Camp Sugar Grove; a dual operation which was consistently going in the red each year. Something had to give. Fortunately the delegates at the specially called conference to consider this issue were not asked to vote yes or no on one specific recommendation. Rather, they were given several options to consider and were asked to rate their preference for the various options on a scale of 1-5. Some of the options were eliminated almost immediately. After a rather long and repeated process of rating their preferences, the delegates were able to come to a consensus concerning the one option that seemed to satisfy the most. Everybody had an opportunity to be a part of the decision-making process and no one got locked into a yes or no position. In the end no one could boast or complain of winning or losing.

The process may have some merit as congregations brace themselves for the annual round of budget-making. A more open process that allows people to be heard could save us from the very thing Paul was warning against when he said, "If the foot should say, 'Because I am not a hand, I do not belong to the body' . . . and if the ear should say, 'Because I am not an eye, I do not belong to the body.'" I think what Paul is saying is, "Let us not get into those kinds of win/lose battles where people feel that in order to save face they must secede from the union."

Paul continues as he shows how ridiculous we become when we try to have everything our way. "If the whole body were an eye, where would be the hearing? If the whole body were an ear, where would be the sense of smell?" And we might add, "If the whole body were a nose?" Along with Jimmy Durante, for some of us this is very nearly true! Can you imagine such a monstrosity? A whole body which is all nose with little appendages sticking out here and there. Grotesque!

Our big need is to use the creative diversity with which we Brethren are so abundantly blessed and move on to making the critical decisions that are necessary if the church is ever going to begin to happen.

The church body can become all one person if we are not careful. It may be a wealthy, influential member who is the big giver and calls the shots. Sometimes it is the pastor who centers everything around self. The pastor is the decision-maker, the strong, controlling voice of all meetings. The pastor is the dominating figure; the prima donna; the focal point of all life in the church. The pastor is the glue that keeps everything together. But watch out—if that pastor ever leaves, everything seems to fall apart. A strange, sick kind of unity can be achieved as people are led to worship the person rather than the Christ.

Paul says, "I will show you a more excellent way." "Though I speak in the tongues of men and angels, but have not love . . ." (1 Cor. 13:1). Love! It is as though everything Paul says in chapter 12 is preparation for I Corinthians 13, the immortal hymn of love. It is as though Paul is concluding his rather lengthy discourse on the unity of the church by saying, "In the final analysis there can be no unity in the church without that necessary ingredient called love, *agape* love."

This is how he expresses it: "God has so adjusted the body . . . that there may be no discord in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together."

It is a fact, if one tooth aches, we are miserable all over. Would that we could come to the point in the church body that if one member were hurting not one of us would be at ease until that hurt was eased.

Those dear members of the church who consistently and without failure send cards and make visits with the sick; those dear members of the church who consistently and without failure remember to say just the right word of encouragement and support when it is needed the most; those dear members of the church who consistently and without failure have open ears and open hearts and are ready to hear the hurts of others; those dear members of the church who consistently and without failure write notes of interest and encouragement to young people in college and BVS; those dear members of the church who consistently and without failure bake pies and prepare tasty dishes for the bereaved; those dear members of the church who keep alive a sense of commitment to one another; they are the necessary glue that holds the church family together as one.

Maybe it was these kinds of unsung, behind-the-scenes activities Paul had in mind when he spoke of the "less honorable" parts of the body. Specifically, Paul says, "The parts of the body which seem to be weaker, are indispensable." We know even better than he that obscure glands do fulfill a most important function. Do not ever think that those little, obscure acts of love and compassion which we do are unimportant. Indeed they may be the *most* important in God's sight.

There is an old tale about the elderly minister who died and presented himself at the pearly gates of heaven. To his dismay, Peter denied him admission until he presented his credentials. The old man told of the sermons he had preached, but Peter said that no one had heard them in heaven. He spoke of his service to his city and his pastoral work, a work that had made him beloved by multitudes of people. Even that was unknown in heaven. In despair he was about to turn away, when Peter said, "Stay a moment and tell me this. Are you the man who fed the sparrows?"

"Yes," was the reply; "what has that to do with it?"

"Come on in," said Peter, "the Master of the sparrows wants to thank you."

That tale illustrates the point which holds good for our day as well as Paul's. Great services may indicate our talents and capacities, but small services indicate the depth and range of our love.

But let us not keep this love "all in the family." A sense of commitment to people beyond the family, a sense of responsibility and care for the people of the community may be the salvation of more than one congregation. Day Care Centers for the children of working mothers, adult literacy programs, resettlement of refugee families, busing programs to reach the unchurched, church facilities open and available to community groups—these are the kinds of outreach ministries that have the potential of enlisting the enthusiasm and interest of a total congregation. Unity that is centered around a common purpose: herein lies our hope.

Robert Raines in *New Life in the Church* sets forth this affirmation, this summary of oneness and mission:

"The Holy Spirit is at work in power in our time. The dry bones are beginning to live again. The hand of God, still small on the horizon, is becoming big with judgment and renewal over us. The new creation is appearing. There is hope for recovery of mission. Now is the day of salvation. Now are Christ's people summoned to prepare for his coming. Amen. Come, Lord Jesus!" ☐

PENTECOST

June 6, 1976

When our Lord told his disciples about the coming of the Holy Spirit he said: "He will glorify me, for he will take what is mine and declare it to you" (John 16:14). The same thought is expressed in his words: "He will bear witness to me" (John 15:26).

Now this is precisely what happened on the day of Pentecost in Jerusalem when all the apostles were gathered in one place. They spoke in different tongues about the mighty works of God; that is to say, they proclaimed the great central facts of the history of salvation: the coming of Christ, his life and teaching, his death on the Cross, his resurrection. The men and women who heard and believed this message became a new community held together by a common faith and by a new creative way of life. The Christian church was born.

The Holy Spirit continues to work in this way. He makes Christ known to those who did not know him. He sustains and renews the faith of the believers. He leads them back to the source of their faith. He gives Christians courage and power to witness for Christ. He helps them to discover in the tensions and struggles of our time what is God's will for his people. He binds them together in a fellowship which transcends all human divisions.

This is also what the Holy Spirit did to us at the World Council Assembly in Nairobi. Once again we were brought face to face with the central truths of the gospel. We were shown new ways of living in obedience to our Lord. And thus we were enabled to stay together in spite of the forces which can so easily divide us.

When we open our lives to the Spirit we will also be able to make a decisive contribution to humankind's great struggle for survival and for a world of justice, freedom and peace. We have been warned that our world must change its values if it is to avoid catastrophe. The Spirit who glorifies Christ and all that he stands for will send us the true priorities.

Let us therefore repeat the prayer which was used in the closing service of the Assembly at Nairobi:

Holy Spirit of God
fill us with confidence
  and make us available;
teach us to pray
  and to hear the moanings
    of men;
help us interpret
  the signs of the times,
and prepare us
  for the Kingdom of God
each day and forever.
Amen.

—The Presidents of the World Council of Churches: W. A. Visser't Hooft, honorary president, Switzerland / Justice A.R. Jiagge, Ghana / José Miguez-Bonino, Argentina / His Eminence Metropolitan Nikodim, USSR / T.B. Simatupang, Indonesia / Most Rev. Olof Sundby, Sweden / Cynthia Wedel, US

"The Pharisee and the Publican," by Gustave

JESUS & SIN

In preaching we must deal with sin

/by Ellis G. Guthrie

Read Luke 18:9-14

Despite the love of Brethren to preach on justice and political reform, a reading of the Bible clearly shows that it majors on the vertical (God-person) relationship rather than on the horizontal (person to person) relationship.

This is not to say the horizontal is not stressed in scripture. It is. I John lifts up the horizontal. A man is a liar if he says he loves God while hating his brother (1 John 4:20). Yet a careful reading of this passage indicates that love for God is primary. All other good follows from it.

Scripture, then, discusses both the vertical and the horizontal relationship. The vertical is primary because all else is dependent upon it. It was not until relationship of persons with God was broken that relationship between persons was broken. These fractured relationships are called sin in the Bible. The Old Testament deals with them but in a holding action.

The New Testament deals with the same malady but gives a cure for the illness. The angel tells Joseph to take Mary his wife and says: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21).

So (Luke 15) Jesus tells stories about lost sheep, lost coins, and lost sons. All of these deal with the relationship of persons with God. Humankind is lost and needs to be saved. The culprit, in this lostness, is sin.

In Luke 18, in the parable of the Pharisee and the publican, Jesus tells us how sin must be handled to bridge the chasm between God and the individual. Only when this is bridged can there be a happy horizontal relationship.

"Two men went up into the temple to pray; the one a Pharisee and the other a publican" (Luke 18:10). So far so good. It appears that both went to the temple with the same motive. Immediately we see that this assumption is wrong.

The Pharisee did not pray to God but to himself. He glorified self by declaring that he was innocent of certain sins. Then he brags about the pious things he does—he fasts and tithes. Now we must not suppose that the Pharisee was untruthful. He lived a better life than the publican, but for the wrong reason. Prayer, to be genuine, must assume one's need of God. It must assume the righteousness of God and the sinfulness of the human being. The Pharisee's prayer did neither of these. There is no indication he felt he needed God's mercy.

The publican presents an entirely different picture. His prayer is an honest admission of God's righteousness and his own sinfulness. At the same time it is a cry for help. Nor must we suppose that the publican was anything but what he said he was—a sinner. Yet Jesus said he went down to his house justified because he recognized his need for God and cried out for God's mercy. God granted mercy. None was granted to the Pharisee because he had not asked for it since he was trusting in his own righteousness. He should have known better, for Isaiah had written long before (Isa. 64:6) " . . . all our righteousnesses are as filthy rags; . . . "

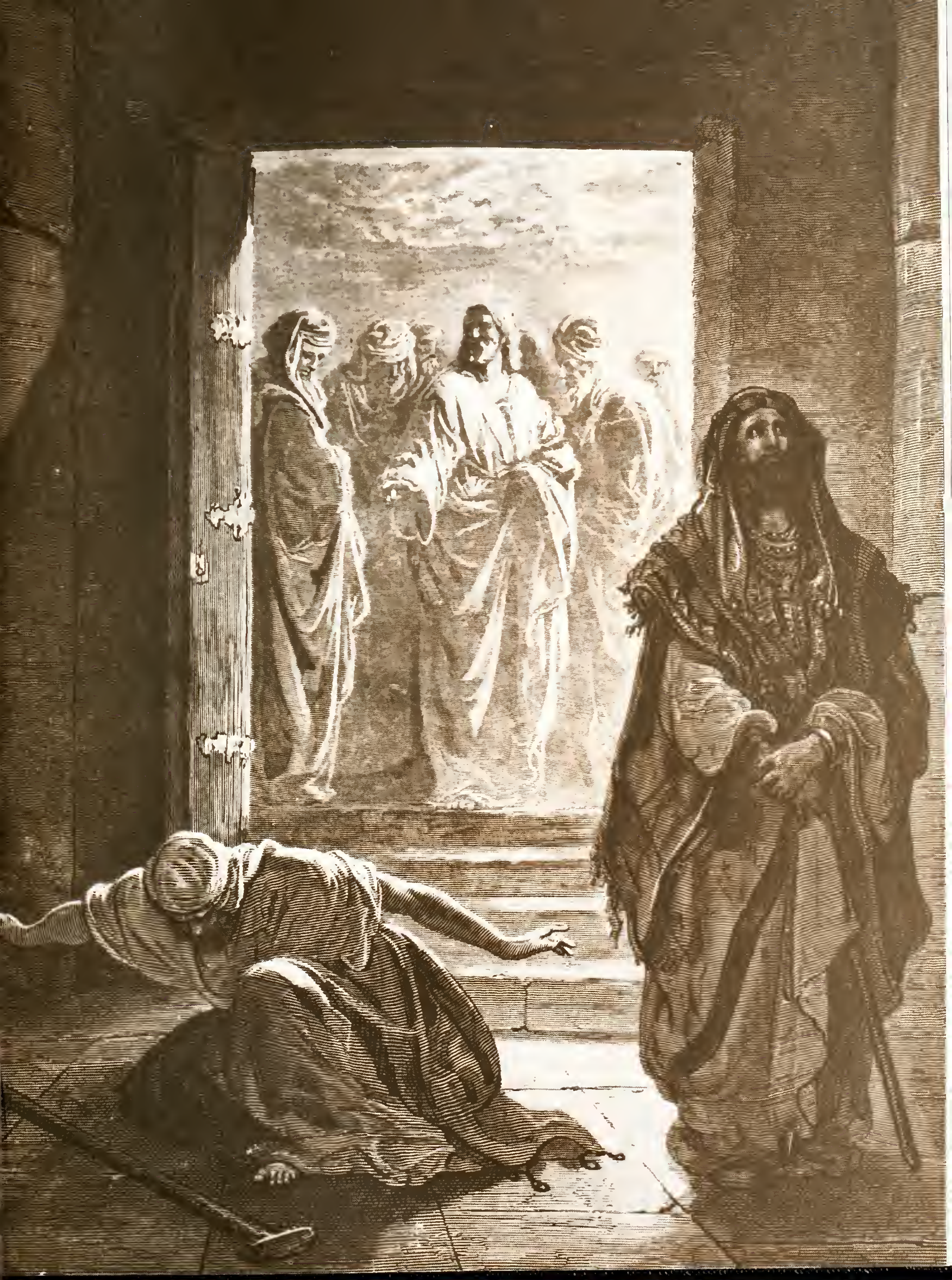
The publican had the vertical relationship. Sin was handled through repentance. It would be easy to believe that when he went home he was kinder to his wife, more considerate of his children, and more patient with all with whom he had contact. It is impossible to believe this about the Pharisee. Any consideration he might give to others would be based only on whether or not they measured up to his code of conduct. His attitude towards the publican showed his basic attitude towards others.

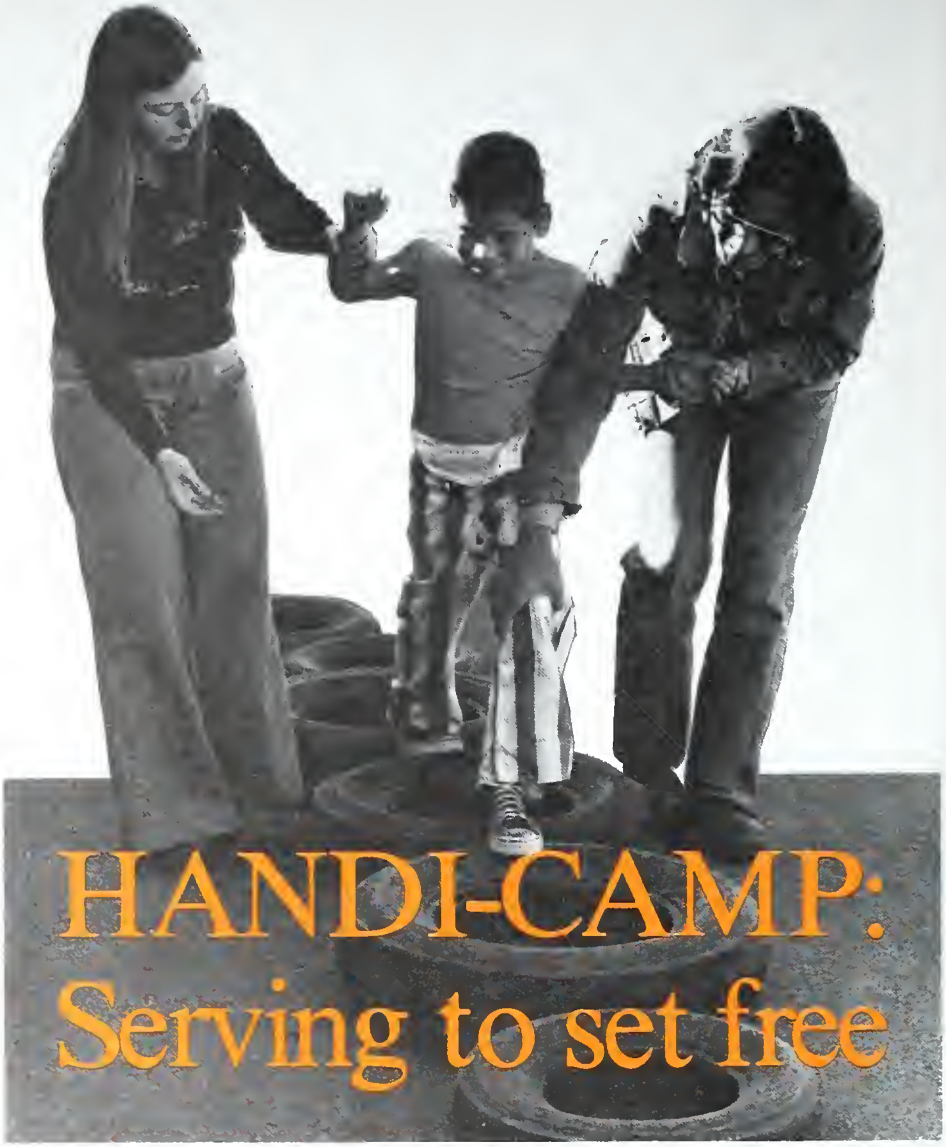
In this parable Jesus lifts up the importance of reconciliation with God. This is what the major thrust of preaching needs to be. The horizontal relationships are important but it is a mistake to make them primary. For they become warm and loving only when there is first a warm and loving relationship with God.

Brethren response may be to assume the vertical while preaching on the horizontal. Even if this is true, constant preaching of the horizontal leads to minimizing or denying the vertical. A hospital chaplain once told me that preachers shouldn't talk about sin. It made people feel guilty. What a dodging of real issues. The Bible would be mangled if passages dealing with sin were eliminated.

Perhaps a few ministers preach on sin without giving the antidote. My guess is that most people prefer to remain guilty rather than to humble themselves before God to find forgiveness. Preaching on horizontal relations are needful but must be done in the context of the vertical else it becomes mere humanism.

The main thrust of preaching must be done on the individual's relationship with God. This means dealing with sin because sin is what destroys the relationship. Any other theology ignores the main thrust of scripture and brings to naught both Jesus' life and death, making his cross only a sad injustice with no power to heal human brokenness. □





HANDI-CAMP: Serving to set free

by Terrie Miller

The smooth, concrete walk next to the educational wing of the church caught my footsteps and sent the echoes vibrating along the length of the corridor. It was a hollow sound, a spooky characteristic of the open, western architecture. The sun was shining, however, with all the authority invested in it by the desert, and its rich warmth effectively dissolved the ghostly reverberations.

The warm day seemed especially inviting to my thawing northern blood, but I pushed open a squeaky door, anxious to see the world inside too. I had expected to create a minor sensation with my paper and camera and pencils dangling from my available appendages, but no one stirred or looked my way. For a moment, I watched, feeling gigantic in this room full of child-sized figures and furniture. Sliding my camera off my shoulder, I snapped a few pictures, glad for the opportunity to kneel down and assume the level of the immediate population.

There were six or seven children in the room, engaged in various activities. One or two played with puzzles or did art work, not really absorbed, but not bored or cranky either. Another wandered aimlessly, falling occasionally, then struggling to regain his equilibrium. An aide encouraged a child to put objects in a box and take them out again. At the table a little girl huddled close to the lead teacher, trying to comprehend the concept of blue. What makes it different from red, yellow, green, or white?

Blue . . . eyes, sky, lakes and oceans, robin's eggs and cold, cold lips. I let my mind reflect on the world's blue possessions; I appreciated their vividness and my ability to recreate them from memory. What would it be like, I wondered, to have trouble perceiving blue, or red, or cow, or dog, or me, or you? How would it feel to have difficulty conceptualizing the world around me?

Most of the children at Handi-Camp, Inc., Tucson Church of the Brethren, struggle with problems like that. They are mentally retarded, many of them with physical handicaps as well, but they have the capacity to learn. With the proper training they are able to achieve the basic self-help skills and discipline needed in daily living.

Many of the 33 lively children enrolled in the school are not toilet trained, nor can they dress or feed themselves. Ranging in age between three and twelve, they have motor skills, attention spans, and language facilities that are poorly developed. Most of the children do not speak, but communicate a need or desire through gesture or emotion. They are enrolled at Handi-Camp in an attempt to make them more responsive to their environments and to help them recognize and take care of their own needs. For many of the children the program works, enabling them to go on to special education classes in the public schools.

For me and most everyone I had grown up with, school was a time to play and work and to try to do my best. (Arithmetic was the only unfathomable part of the whole experience!) For these children school is a different experience. They are most greatly taxed during the group experience every day, when they are gathered for singing or any other activity which prompts social interaction.

"It is not an easy time for the children," points out Noreen Kordosky, director and teacher at Handi-Camp. Many of the children also have trouble working by themselves. "Most kids need individual attention. They don't have the play skills or self-direction to work on their own." To supply the children with the individual attention they need, a lead teacher and several aides work with each group of seven or eight children.

Currently at Handi-Camp, working as aides, are three BVSers—Marsha Miller, Wenatchee, Wash., Sunnyslope Church of the Brethren; Karen Flora, Huntington, Ind., Huntington City Church of the Brethren; and Linda Carpenter, Millersburg, Ind., Rock Run Church of the Brethren. They have all been serving at Handi-Camp for varying lengths of time and are the most recent of a line of BVSers who have been serving at Handi-Camp for five years. Linda, in particular, has found it to be a meaningful experience, noting that with er nursing background and this exerience she has begun to know more learly which direction she will go rofessionally. (Linda's term of service nded in April. She has been replaced by Marlene Bell of Leetonia, Ohio.)

The BVSers participate in almost every spect of the Handi-Camp program and here is plenty to keep them busy. In every oom a different project is underway. ubble-blowing, finger-painting, and a avorite of everybody: a special shaving ream routine. Shirts removed, and seated t the table, the children are delighted to ccept huge globs of the smushy concocion to smear on the table and on hemselves. Smiles break loose and hands tray as one little girl discovers it is fun not nly to smear the shaving cream on herself, ut on her neighbor as well!

I stood back, my thoughts shielded by my licking camera, thinking how alike people an be in spite of intellectual differences. I emembered a favorite family story. At an xcusably tender age, an older brother had overed a younger one with zinc oxide intment, sprinkling him generously with owder as a final touch. We had always hought it was the artistic instinct in him hat pushed him to such eccentric exremes, but possibly it was just the same ovely, gushy, smushy feeling of smearing omething gooey on warm skin, that these hildren were experiencing.

According to the director, another avorite pastime is cooking. They ocasionally pop popcorn and once they nade breakfast at the school, an activity hey hope to repeat. More routinely, the hildren will be found sponge-painting or traw-painting, making fabric collages, laying on the playground, tumbling on he mats, or taking part in group ball ames on the lawn.

Programs like Handi-Camp don't just pring up out of the blue; somebody has to ant or need them.

In 1970 a family in the Tucson congregaion discovered that their blind child needd a pre-school setting prior to admittance o a blind center. The church responded to he need, and that summer there were welve children in the program; only about alf were mentally handicapped. At the nd of the summer it was clear that coninuing the program would be beneficial to nany of the children. The mother of the blind child directed the school that year and in the spring, Handi-Camp became incorporated, "with $30 in our account and a lot of blind faith," according to Thelma Tyler, member of the Church of the Brethren and current business manager of Handi-Camp. The program has grown every year since then, adding teachers, classes, and BVSers as the enrollment swelled.

Although Handi-Camp is technically out of its hands, the Tucson church maintains an active interest in the project. The congregation considers it a personal outreach program and donates the use of the building along with $500 toward water and electrical utilities. In addition many church people donate directly to Handi-Camp and some serve on its board of directors. Also many of the staff and aides come from the church.

The future? Handi-Camp is currently facing the probability of having to redirect its efforts toward younger children. Arizona will soon be operating under a new law requiring that all school-age children be provided an education no matter what their intellectual capacity. This will probably cause Handi-Camp to shrink its operation until 1978, when a federal mandate will require all children of age three and older who are handicapped to receive special education. Handi-Camp will hopefully expand again at that time, since school systems will not be able to incorporate that extensive a program.

I took my last few pictures as the children were picked up by various parents, buses, and car pool drivers. It was only 2 o'clock in the afternoon, but it had been a full day of encouragement and love for the children. I had seen autistic children, children with both mental and physical handicaps, lovable children, rebellious children, big children, little children. Because of what they could not see and do, they had reminded me of the beautiful world around me and of my vivid childhood. As my footsteps echoed through the corridor one last time I wished somehow I could return those gifts of perception and memory. Wishes, however, do not function in reality, and Handi-Camp is giving the children something far more useful and tangible than a wish: it is giving them the ability to make use of every resource in their minds and bodies, more than most of us with more extensive abilities ever learn to do. ☐

From top: Handi-Campers delight in squishy shaving cream play. BVSers Marsha Miller, Karen Flora, and Linda Carpenter. Director Noreen Kordosky also teaches. Below: Despite mental and physical handicaps, this Handi-Camper is extremely alert and teachable.

The woman who
to break bre

by Marlene Moats Neher

Julia [illegible] it the Lord would let her, a sister, break bread [illegible] [illegible] ought to take [illegible] [illegible] but she would have [illegible] [illegible]. But she did not dream how long that waitin

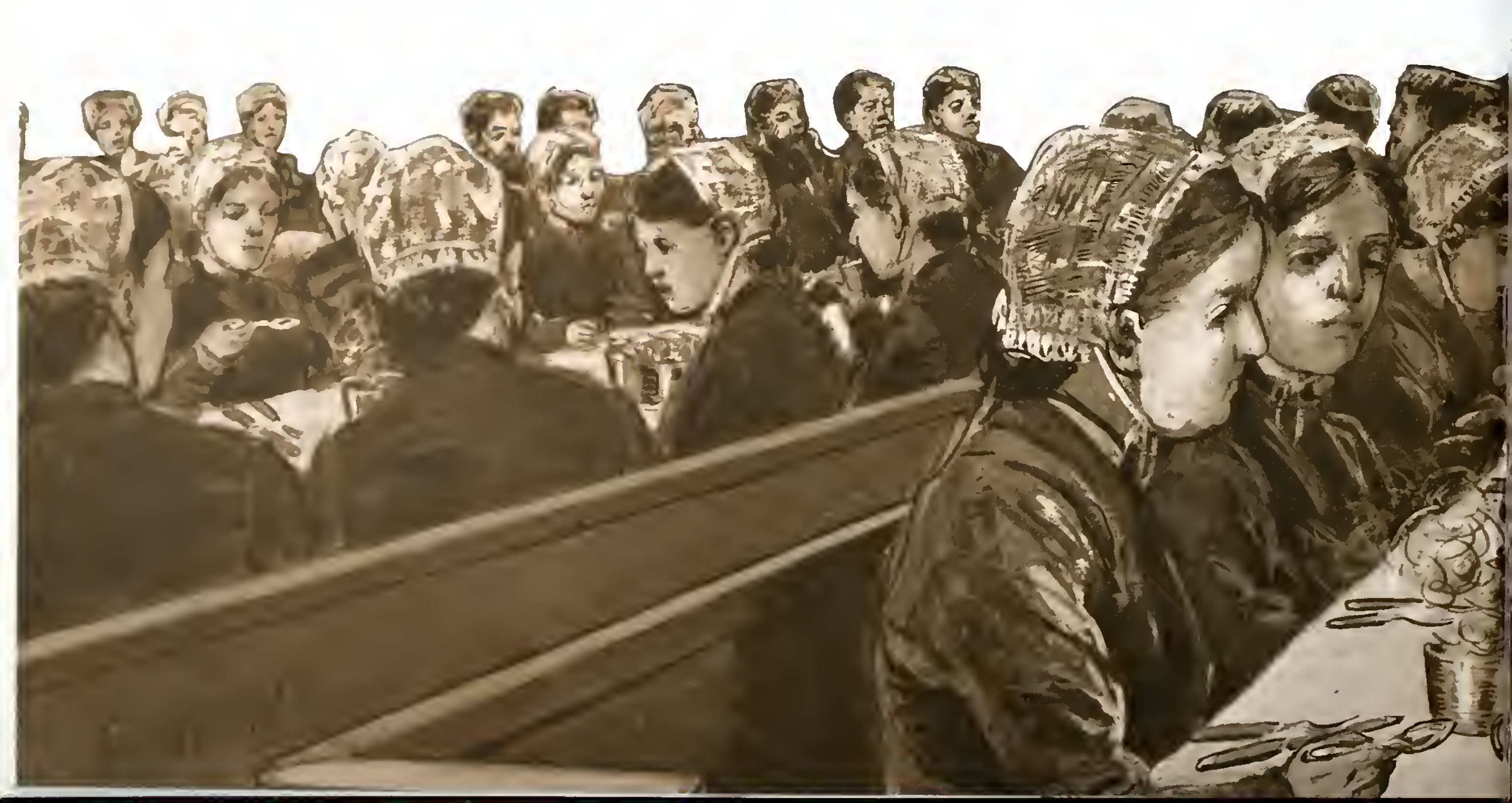
For visionaries and crusaders who are "ahead of their times," waiting can be very painful and exasperating. Wrongs may need righting and new courses may need charting. Yet often they must patiently wait—sometimes a very long time—for the rest of the world to catch up to their vision.

Julia A. Gilbert had a vision that it was right for her to break bread at the Brethren communion, but she waited sixty-one years without giving up and without becoming embittered before her vision became a reality.

Julia was born January 27, 1844, near the foot of South Mountain, Frederick County, Maryland. When she was in her fourth year, her parents Solomon and Sarah Slifer Gilbert, her two brothers Silas and Jonas, and a young man named Isaiah Gross pulled up stakes and pioneered westward. After a seemingly endless wagon ride for the little pioneer girl, the family settled in a farming community about ten miles west of Dayton, Ohio.

The long trek westward was only the beginning of trials for Julia. Pioneer life was fraught with danger—not the least of which were crippling or killing diseases that could strike the settlers on the frontier, isolated from medicine and doctors. On May 8, 1855, as Julia lay suffering from measles and scarlet fever, both her sister Ann Zillah (seven) and her brother Jonas (twelve) died of the same diseases. Ann and Jonas were buried in a common grave in a small graveyard on the Jacob Tfoutz farm in southern Ohio. Julia managed to slowly conquer the diseases but not without them leaving her a "cripple," as she wrote in her diary years later.

Julia's family was very devout in its faith and attended church regularly. Reading the new Brethren publications kept them informed on the life of other Brethren, now scattered from Pennsylvania and Virginia



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the western frontier. Reading the *Gospel isitor* was a joy for them, as revealed in a tter to its editor, James Quinter, on ecember 13, 1868, when Julia's father rote, "I wish you to continue the *Visitor* us. I have read it for many years, and it as generally been a welcome visitor to e." And in an article written by Julia and inted in the *Gospel Messenger* she stated, have read our church paper every year, nce the beginning of its publication." In e same article, published in 1912, Julia rote that she had attended every Annual leeting since 1897, except the one at St. oseph, Missouri in 1911. In 1850 she tended Annual Meeting for the first time. was held about five miles from her home nd she wrote of her impressions, "I member seeing the long tables at the ommunion and the many teams."

Just after *The Brethren at Work* and *The rimitive Christian* had been consolidated become *The Gospel Messenger* in 1883, letter from Julia was printed in the July issue: "*The Gospel Messenger* has come our place of abode, and its pages are ad with pleasure. When we get used to e name, it will seem as dear to us as the d names were, and we hope it will be the eans of helping us all on the way to that ome in heaven."

When she was fourteen Julia was bap-zed by Elder Abram Erbaugh in the Wolf reek congregation in Ohio. Being ippled limited her physical activities, but did not keep her mind from study and ought and questioning. It was at her first ommunion that she began to question e way Brethren were doing things and later she wrote these reflections;

Julia Gilbert, pioneer for equality of women in the Brethren ordinance of communion

"At that time there was no supper on the tables at the time of the feet-washing. As I thought about how the Savior rose from supper, laid aside his garments and girded himself, I pondered for several days, with the testament in my hand at my work. At last I concluded I would ask my father, as he was a great lover of his Bible. I think I can almost see him yet as he sat on a low rocking chair, when I read the passage in question and asked him why the members did that way at the love feast. He gave a heavy sigh and said, 'The old Brethren took the ordinance from several passages of Scripture and thought this to be the proper way it ought to be done.' This explanation gave me satisfaction for a while, but when I thought of the vow that I had made to God, to walk in all his ways (and our aged Brethren used to teach that it was Christ whom we should follow), and read the Scriptures, I felt that it was my duty to see if we were doing things in the way Christ told us to do them.

"Next came the breaking of bread for the sisters, and then I had another struggle. I told Bro. Lewis W. Teeter, in 1894, when talking on the subject, that I then thought if the Lord would let me live to have that experience—breaking the bread and passing the cup—he ought to take me home, as I thought I had fought enough battles. But it went on a great while longer than they, at the time, thought it would. It seems the Lord must have had something for me to do in this world."

But Julia suppressed her desires and visions until she found a way to get into polity what she honestly felt was right.

Many Brethren do not know that in early Brethren history the women were not allowed to break the bread and pass the cup to one another at the communion service. Rather, the elder in charge broke the bread and passed the cup to each woman individually. As early as 1849 this question had been brought before the Annual Meeting, when it was "considered, unanimously, to go on, in celebrating the communion, as heretofore."

In 1857 the query was put succinctly:

"Why do not the sisters break the bread, and pass the cup to each other in the same manner as the brethren do at the communion?

"Answer: Man being the head of woman and it having been the practice of the church, from time immemorial, for the officiating brethren to break the bread to the sisters, we know of no scriptural reason for making a change in our practice."

This answer may have been accepted by many as "the way" for the time, but it did not keep sisters like Julia Gilbert from questioning and searching and studying the Scriptures. In 1883 in the church publication, *The Brethren at Work*, I. J. Rosenberger, a well-known preacher and evangelist of that time, wrote an article which indicates that sisters' rights was a topic of real questioning.

"Sisters' rights and privileges are among the topics of controversy of the day; and among the points is that of breaking bread.

"The Scriptures no where say whether sisters should break the bread of communion, or have it broken to them; hence it remains one of the questions that must be settled by the spirit of the gospel.

"1. It should be remembered that under the law, women were excused from all military duty; neither did they serve in the priest's office; besides women were not allowed to go beyond the court of women, toward the holy house of the temple.

"2. Under the gospel, woman is not 'to usurp authority,' but to be 'in subjection.' Neither Christ nor the apostles ever called woman to positions of authority in the church, hence do not administer, but are administered unto; and like under the law, they in the meantime share all the benefits of the gospel.

"I therefore conclude from the spirit of the above scriptures, that sisters should not break bread, but have the bread broken to them."

Just one month later, on June 23, 1883, a letter from Julia Gilbert appeared in *The Gospel Messenger*. This in itself took courage on Julia's part, for this was in a day when very few articles or letters in the church publications came from the pen of a sister. Evidently, the Gilberts not only read *The Gospel Messenger*, but also *The Brethren at Work*, because Julia makes reference to I.J. Rosenberger's article.

"If Bro. I. J. Rosenberger's conclusion is right in the last *Brethren at Work* about sisters not breaking bread, would someone be so kind as to instruct us sisters what conclusion to come to, when we are administering the ordinance of feet-washing, and the salutation of the holy kiss to one another around the table of the Lord? I hope I am not out of place by asking this question."

For eleven more years this controversy was left unresolved and all that time Julia had the question very much on her mind and in her heart. Her diary, kept from 1868 to 1895, indicates that she kept her faith. The waiting, although discouraging, did not cause Julia to be bitter or to give up hope. In her diary she did not record her daily activities, but weekly she wrote the name of the church she attended, the names of the ministers who preached, and the scripture texts they used. She also recorded the council meetings of the church which she attended, the funerals, and a few bap-

"Conestoga Wagon," by Nick Eggenhofer

When she was three, Julia's family moved to Ohio, then frontier territory. She moved to Iowa in 1897. Perhaps it was partially the frontier atmosphere that gave Julia the spirit to pioneer for women's rights in a time when their voices were seldom heard beyond the hearth.

tisms. Julia attended church regularly.

Then, in 1894 a door was opened that gave Julia a chance to speak. And she was there and ready. She stated in a letter that in that year at council meeting—for the very first time—their elder mentioned the "sisters" with the brethren when asking whether they had anything that they wanted to refer to the district meeting.

At the council meeting on April 19, 1894, knowing that the only way to make a change in policy of her church was by sending a query to Annual Meeting, Julia submitted the following query (copied here from her diary):

"Dear Brethren, we, the sisters of the Wolf Creek Church, seeing that we have made the same covenant with God in Christ Jesus that you made, we petition Annual Meeting through district meeting to repeal your former decisions against us and grant us the same privilege in the breaking of bread and passing the cup as you do the brethren."

Julia's deep disappointment can be felt as we read in her diary, "My petition was not granted to be sent and now I feel I have done what I could for the present and if I was called to stand before the throne of God I would be free."

On May 2, 1895, one year later, she briefly reported in her diary, "Council meeting in Wolf Creek Church. My query voted down again."

After the death of her parents in 1896, Julia made her home with her brothers—William, a minister in Ohio, and Silas, who had moved with his family to Grundy County, Iowa, where he was a minister in the Grundy County German Baptist Church. Julia went to live in Iowa in 1897.

The question of the sisters breaking bread and passing the cup had not been dismissed from Julia's mind. And so as she put her membership in the Grundy County Church she presented her query before the local council meeting on September 24, 1898. The wording of the query was identical to the writing in Julia's diary, except for the substitution of the church name and the addition of "See 1 Cor. 10:16."

In the 1800s the Brethren of the western frontier were looked upon by those of the east as radicals and innovators. (In a discussion at the 1850 Annual Meeting, a brother Garber was warned about "drinking poison" from the "Far Western Brethren.") So perhaps Julia's move to the West was the reason the query passed, or perhaps the question may have been up for discussion so long that the time had finally come for it to be accepted. Whatever the reason, it must have been a joyous occasion for Julia when the local church passed the query.

The query was presented by the Grundy County Church to the district meeting in the Northern Iowa, Southern Minnesota, and South Dakota District on October 15, 1898. From there it was passed on to the Annual Meeting of 1899.

The answer sounds like one of modern times: "We recommend that a committee be appointed to investigate the gospel grounds and expediency of the change and report to Annual Meeting of 1900."

At the 1900 Annual Meeting a lengthy debate took place and the matter was deferred for another year. In 1901 after another lengthy debate, the query lost when brought to a vote. A query was presented every year from 1906 to 1909—only to be given to a study committee or to be deferred again.

The Grundy County query under consideration in 1910 read:

"We, the sisters of the Grundy County church, knowing that the Brethren, in the beginning of our church, gave the sisters the same privilege that the brethren enjoyed, in acknowledging Christ as their head, in the breaking of the bread and the passing of the cup, as they were commanded. 'This do in remembrance of me,' Luke 22:19, and we sisters, seeing that we have made the same covenant with God, in Christ Jesus, that the brethren have made, petition Annual Meeting, through district meeting, to grant us the same privilege in the breaking of bread and passing the cup, that the brethren enjoy in fulfilling the Word of the Lord. 1 Cor. 10:16."

The breakthrough came with the startling answer brought by the committee dealing with the query: "The officiating minister, or ministers, shall break the bread and pass the cup of communion to *both* brethren and sisters."

Spirited debate followed. The committee was pressed for an explanation of the curious answer, which did not grant the request in the query and furthermore would change the practice then existing. Committee member D. C. Flory told the conference that, after much searching of Scripture and history, the committee had decided that as Christ had both broken the bread and passed the cup to the disciples, the officiating minister should follow that example for *both* the brethren and the sisters.

Upper: Old Grundy County German Baptist Church. Lower: Today's Ivester church.

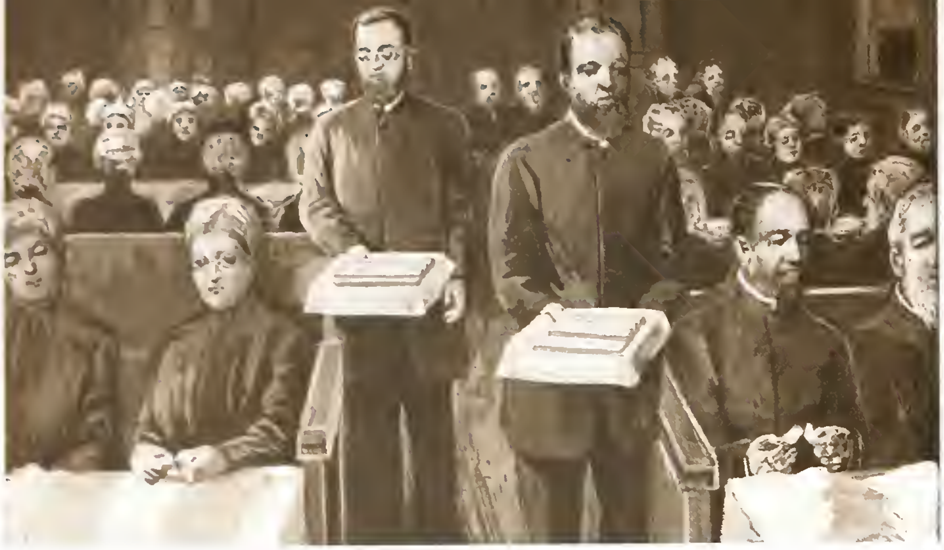
S. Z. Sharpe called attention to the fact that Christ's washing of the disciples' feet had never hindered the brethren and sisters from washing each others feet.

Further eroding the argument of the committee, G. M. Lauver quoted scripture that indicated the disciples had divided the cup of communion among themselves.

Following Lauver, J. T. Myers called "attention to the fact that it is possible for us to pay more attention to the method of doing the thing than to the thing to be done." He closed his speech by asking the Brethren ". . . as the body of Christ, (to) break bread to one another and give the cup to one another."

At this point came the opportunity to address Annual Meeting that Julia Gilbert had long awaited. Gaining the recognition of acting-moderator L. W. Teeter, she rose and said:

"I feel it my duty to give you a reason



For Julia, the 1910 Annual Meeting was a supreme triumph. After more than 60 years of waiting she was able now to participate in communion as an equal of the brethren.

why we brought up this petition: I suppose if this decision that the brother spoke about, in 1857, had been always followed, you would never be bothered by this petition before this meeting or any other meeting. I think the brethren said what they wanted to say when the question was asked. What was the reason? It was said that man is the head of the woman. He is so, naturally, but he is not the spiritual head of the woman. When I came into the church, I was young, and when I took hold of our elder's hand and he led me into the water where there was a strong stream flowing, he said, 'Don't be afraid, Jesus went before.' And I walked down there, and between heaven and earth I made a covenant with God to live faithful to Christ Jesus until death. And didn't I come up out of the water the same as my dear Savior did? When we came to communion, didn't I rise from the supper the same as my Savior did? Didn't I gird myself the same as he did? Didn't I wash my sister's feet and thus obey the command to wash one another's feet?

"When we come down to the breaking of the bread and the passing of the cup, however, then man steps in between us and our Savior. Though man never suffered, or shed a drop of blood for us, he takes his hand to break the bread for us, as if God hadn't given us any hands. We have been using our hands right along, claiming to come in the Spirit, and following him. He brake the bread and gave unto them and said, 'This do in remembrance of me.' Of course I have been told there was no sister there. Well, there was no sister there in feet-washing. Excuse us from *that* if you want to use that scripture.

"But Paul comes to us with the words read at every communion, 'Be ye followers of me as also I am of Christ.' There were certainly sisters there, and Paul could tell them to be followers of him as he was of Christ. He followed Christ in breaking the bread, and therefore I think I have a right to ask these delegates to permit us sisters to break bread one to the other. We do not ask to break it to the brethren, but we want to fulfill that command, and be in touch with Jesus Christ. We want the letter and the spirit to go together."

Julia's cause was now sweeping away all opposition. I. N. H. Beahm followed her with a call for all members to participate in communion. I. B. Trout was next to speak and admonished the conference to grant the sisters the privilege they sought.

A substitute motion was then made by E.G. Rodenbaugh, ". . . that we grant the sisters the same privilege of breaking the bread and passing the cup that brethren now enjoy."

A speech in favor of the substitute motion was made by *Gospel Messenger* office editor J. H. Moore and then the question was called for.

Acting-moderator Teeter asked if there were objections to the motion. Cries of "yes" followed, so a rising vote was necessary. The minutes do not tell how many delegates objected, but the acting-moderator's sparse words tell the historic result: "The substitute has passed."

For Julia Gilbert it was a moment of supreme triumph. At last, after more than 60 years of waiting, she was privileged to participate in communion in a way she believed was full and complete.

In the July 13, 1912, *Gospel Messenger* Julia briefly told her story, and the editor mentioned that "for years Sister Julia A. Gilbert, an unassuming and earnest little woman, was often seen on the Annual Meeting grounds, and a time or two addressed the conference. Early in life she began agitating the question of sisters being granted the same privilege in the breaking of communion bread and passing the cup enjoyed by the brethren, and is said to have practically framed the petition from the Grundy County Church, Iowa, that after years of earnest discussion, was finally passed, and is now the rule among the churches."

In 1918 Julia returned to Ohio to live with the family of a niece. The next year the niece died, leaving several small children including a nine-day-old infant. Julia stayed with the family, doing household chores and helping care for the children until she moved to the Brethren Home in Greenville, Ohio, in 1927. It was here she lived until her death at age ninety, so for nearly a quarter of a century she was spared to enjoy the privilege for which she had worked and waited so long.

Over 40 years have passed since Julia's death, but still many women are struggling for equality—not only in the church but in married life, the community, and the business world. And once again some women from the church in Grundy County, now called the Ivester Church of the Brethren, are seeking answers to the question of equality. Coming to Annual Conference to be held on the Kansas Plains this summer is a request from the Ivester Church through the Northern Plains District "that Annual Conference study, evaluate, and update the 1972 General Board statement on Equality for Women and determine to what extent this paper has guided the program of the church at all levels." They also request that recommendations be made for further implementation of the paper.

The 1972 paper was written in response to a 1970 Annual Conference resolution to "state the church's position on women in our church and society." "Since this paper has not been widely publicized in some areas of the Brotherhood; and because there is misunderstanding within the church as to how the church should carry out its commitment to persons in affirming their full worth and humanity" the 1975 Ivester query has been submitted.

"Affirming full worth and humanity"? Julia Gilbert has been dead these 40 years and more, but clearly her spirit still lives in the women of the Ivester church and in their sisters across the land who still continue the struggle in which Julia Gilbert pioneered so long ago. ☐

The main sources for Julia's story are found in her diary; The Gospel Messenger, *June 23, 1883, and July 13, 1912;* Brethren at Work, *June 26, 1883; and Annual Meeting Minutes for 1849, 1857, and 1900-1910. The writer is a great-grandniece of Julia Gilbert.*

by Paul Hoover Bowman

The future of the colleges

The evening paper carried yet another story about the difficulties of the private colleges in this country. It seems that one-third of them are holding their own, one-third are in serious financial difficulty, and all have cut their programs and have deferred essential expenditures.

I have been reading such stories for almost five years. Students hesitate to spend four years in study only to stand in unemployment lines. Parents face enormous bills to put even one child through college. Colleges experience such escalation of costs that they have to raise charges, knowing full well that such action may prevent many from attending who should. Supporters of the colleges question whether there may be better uses for their donated dollars. Higher education is under severe stress.

During the last week of June, approximately 200 members of the Church of the Brethren will travel to Richmond, Indiana, to spend three days discussing "The Church and Higher Education."

This conference will focus specifically on the *relationship* between the church and the six Brethren colleges. How well do they understand each other? What do they expect of each other? In future years where will their mutual interests coincide and where will they conflict?

For the last two years a conference design committee of six persons, appointed by the General Board in response to a query from the Atlantic Northeast District, has been working on plans for the conference. Ralph McFadden of Parish Ministries has provided very able staff assistance. Three area consultations were held in 1974 with 60 representatives of local districts to determine if people thought a conference was needed and, if so, what problems should be considered. From their suggestions the committee has developed a list of specific questions to be discussed at the conference. and these will form the agenda for small work groups of 10 to 15 persons.

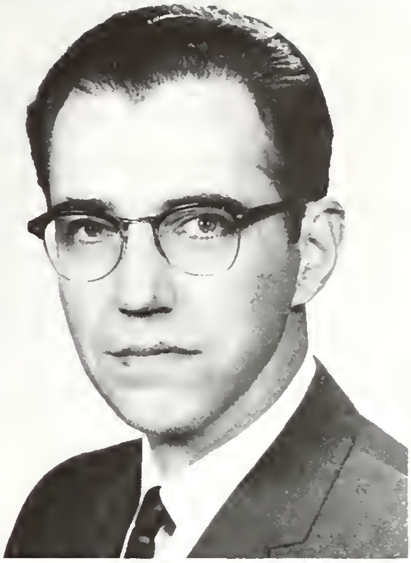
Under the direction of James H. Lehman, considerable information has been gathered concerning the history of church-college relationships, the current concerns of congregations, the current problems of the colleges, and the trends of higher education in general. This material has been condensed into a packet being mailed to participants, so that they will have three weeks for study before coming to the conference. All participants in accepting appointments as delegates commit themselves (1) to study the mailed materials before the conference, (2) to attend all of the sessions of the conference, and (3) to record their vote on each of the recommendations that come out of the conference. If people take these commitments seriously, the conference will be lively and productive.

The conference is planned to have all significant segments of the church body represented at the discussion tables. Districts have been invited to send congregational representatives, who will constitute the largest group in attendance.

In addition, colleges have been invited to send representatives of their administrative officers, faculty, students, and board members.

Campus ministers from Brethren and non-Brethren campuses will also be present, as well as representatives of the denominational staff, the district offices, the Pastors Association, the seminary, and several other denominations. Those who cannot attend are invited to convey their ideas and concerns to the representatives of their districts for consideration in the discussions.

The conference will take account of the trends in the world around us, such as the changing patterns of employment, the experiences of other colleges and other denominations, the aspirations of youth, and certainly the human and spiritual needs of our people. Several national leaders will present to the conference their perspectives on trends among church-related colleges.



My greatest hope is that the conference can be courageous and creative in facing some hard questions: How can we provide more value-oriented education for our young people on Brethren and non-Brethren campuses? What structural ties, if any, should exist between the church and the college? How can colleges provide greater educational opportunities to the membership of the local churches? What role can the college have in developing leadership for the church? Is there any way to increase the number of Brethren youth on Brethren campuses? Is it possible, or advisable, for our colleges to become more sectarian?

I trust that these meetings will provide explorations of alternatives for the future instead of platforms for confrontation. There undoubtedly are many differences of opinion, and provision has been made for their expression; but problems are not likely to be resolved unless there is non-defensive *listening* as well. Confrontation is ultimately a way of violence. It has been the way of conducting international affairs, and is becoming increasingly a way of domestic life. At times confrontation may be the only alternative, but it seldom is productive of long-term solutions. Honest discussion, *spoken* and *heard* in love, can be an alternative.

George Bernard Shaw once said that a church-related college is a "contradiction in terms." Are religious commitment and academic freedom incompatible? I hope that this conference through its deliberations and recommendations might discover that "it ain't necessarily so." □

Doctor of Ministry:

Equipping the saints

The Doctor of Ministry program at Bethany may rightly be regarded as following in the Bethany tradition of education for the sake of [illegible] ministry, and in the New Testament calling of equipping the saints for the work of ministry, for building up the body of Christ.'

by Donald L. Kline

It was on Labor Day of 1973 when members of the Bethany Theological Seminary faculty met with a group of minister students to launch the seminary's newly-developed Doctor of Ministry program. Now, nearly three years later, that first group of D.Min. students has completed the program, and are among the graduates participating in Bethany's 71st annual commencement services this month.

I believe that the design of the Bethany Doctor of Ministry program is faithful to the vision of A.C. Wieand and E.B. Hoff, for it reflects Bethany's traditional conviction that the primary business of the seminary is to equip people for more effective ministry. Two statements describing the program at its outset illustrate this conviction:

"The new program at Bethany is designed to help persons gain the knowledge and competencies required for faithfulness and effectiveness in the practice of ministry. It also seeks the renewal of congregational life as well through the equipping of the whole people of God for the work of ministry.

"The Doctor of Ministry curriculum at Bethany is designed so that ministers may fulfill the requirements of the degree while serving their own local parishes. It is hoped that their day-to-day experiences under careful supervision with guided reflection will serve to enrich their own ministry and contribute to the spiritual growth of their congregations."

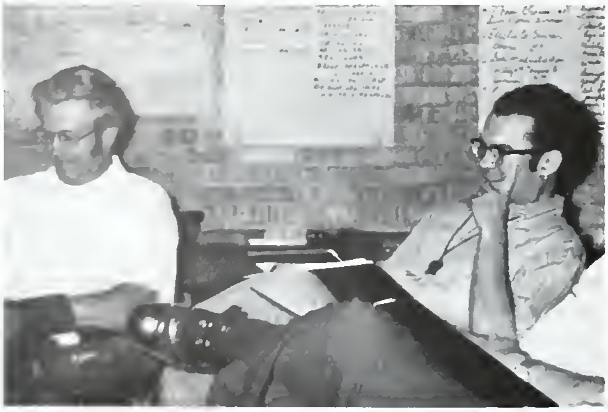
It is clear to those of us in this first class that Bethany's faculty is dedicated to the ongoing development of a doctoral program that will establish its integrity beyond any reasonable doubt. Further, the program will challenge the ability of the minister/student to integrate the results of study and reflection with the performance of the tasks of ministry.

During the first two years of the three-year program the minister/student designs and carries out four learning units, projects that involve both the pastor and the congregation in learning and spiritual growth.

In some learning units pastors have worked with members of the congregation to build worship services and sermons growing out of group study of the Bible. In some the process of communication through the sermon has been the subject of study, measurement, and discussion on the part of the pastor and a group of people in the congregation. In one the formation of small groups for sharing, growth, study, and action was the result of joint action by the pastor and the congregation. In at least one the focus was on evangelism, while another sought involvement of members in learning and practicing more helpful methods in visitation.

Throughout the program the minister/student meets at least monthly with a group of four professional peers, such as pastors, physicians, or teachers, who review the work, help evaluate the pastor's ministry, and form a mutual support group. The pastor also meets monthly with a group of six members of the congregation who supervise the ministry, help evaluate performance and the progress of

Candidates begin their third year with a three-week 'summer intensive' at Bethany.



programs in the congregation, and facilitate communication between the pastor and the congregation. Through such contacts the minister/student is constantly engaged in evaluation of the program and of growth in ministry.

Members of the Bethany faculty make on-site visits to every minister/student, meeting with the local peer group and the congregational supervisory group, observing the minister/student's ministry in the congregational setting.

At the end of each of the four learning units the minister/student submits to the Bethany faculty an extensive report. The most significant parts of every report are the minister/student's reflection on the learning unit as a whole and the assessment of growth achieved both by the pastor and the congregation.

The second learning unit for each of the two years is completed by April, and the participating ministers then begin to prepare for the summer intensive, a period of three weeks, beginning in mid-August, when the Doctor of Ministry students gather on the Illinois campus, together with Bethany faculty members, to worship, to study, to share the experiences of the past year, to hear from faculty members concerning some of their most recent study and research, to plan for the coming year, and to draw strength and inspiration from the incomparable spirit that pervades the atmosphere at Bethany. Every minister/student participates in two such intensives, in addition to the initial orientation period on the campus, when beginning students are introduced to the program, and plan for the first year of their involvement.

In addition to the learning units and the periods of residence on the Bethany campus, every minister/student is required to earn six credits in related graduate courses, clinical pastoral education, advanced pastoral seminars, or other similar units of education.

Finally, each must write a publishable article, and must complete a major written project or thesis that gives coherent expression to the growth and learning the minister and the congregation have experienced together. The writing of such a major project or thesis takes up the third year of the program, and is a time-consuming, demanding process.

It might seem to many that the writing project is a useless vestige of devotion to traditional academic doctoral programs, rather than a valid part of an in-service doctorate. I myself have been tempted to feel that way about it, but I believe that the very act of having to organize, integrate, and give coherent expression to a body of experience is valuable learning in itself, being, in effect, a cumulative, integrative reflection on the total experience of what has gone before—in this case, the first two years of the program.

About midway through the third year of our program, I asked the other members of the 1973 group of students to give me their evaluation of their experience in the program, and all of them responded to my questions. In various words, the members all said they had entered the program in the hope of becoming more effective in their ministry. In one way or another, nearly all of them were influenced to choose Bethany for their continuing education by the design of the Bethany program, with its flexibility and its integration of study and theory with the practical work of the day-to-day ministry. High regard for Bethany, based upon the experience of earning the first seminary degree there, was important for the nine Church of the Brethren ministers in the group.

All members of the group said that the Bethany program has been very much worthwhile, with most saying that it has surpassed all of their expectations. Some used exclamation marks to emphasize their enthusiasm for the program. Several of the group volunteered that the program had been far more demanding than they had anticipated, and some were very enthusiastic about the benefits of the program, not only for themselves, but also for their congregations.

Coming through all of the responses is a feeling of greater confidence and satisfaction in the work of ministry. This seems to have grown out of an increasing ability to focus the resources of the pastor and the congregation on the setting of goals and the devising of programs to meet the goals.

I can best tell the story of some of the things that have happened through the Doctor of Ministry program by sharing some of what my classmates wrote to me. One states, "It works! One can sit down and plan goals and programs that come to fruition." The program has brought about much more involvement of the congregation in the tasks of ministry, he reports, adding, "I feel good about the accomplishments of the D. Min. program for me and the church."

A district executive in the program credits his participation with enabling him to develop several programs of lasting significance to the district. He says, "I have a satisfying feeling that the program has enabled me to grow and develop a better performance in my ministry."

A pastor with more than 35 years of service writes that he has ". . . learned so much from (his) fellow students." He adds that, "The program has helped bring to a sharper focus the enabling style in my ministry and that of the congregation."

A younger pastor writes, "I have never felt so much in partnership in ministry with my congregation as I do now. Persons are really taking hold in ministry themselves; I'm a minister among ministers."

A United Church of Christ pastor in the program writes, "A whole concept of the church's ministry to families in our present cultural situation developed. Not only did I achieve a new ability to work with family groups, but they in turn also found a new experience of growth in their own lives."

That these things have happened is no accident; the Bethany faculty designed the Doctor of Ministry program to provide for precisely such things to happen. They have been superb enablers.

A key text for the Doctor of Ministry program at Bethany has been Ephesians 4:11-16, because there has been a dual focus on the spiritual and intellectual development of the minister, along with the building of pastoral skills and on the renewal of congregational life through ". . . the equipment of the saints for the work of ministry, for building up the body of Christ" (4:12).

The examples cited here reveal something of how this has been happening in those congregations that have participated, along with their pastors, and I feel confident that more growth is ahead for them.

I fully believe that the conception and development of the Doctor of Ministry program at Bethany may rightly be regarded as following in the Bethany tradition of education for the sake of effectiveness in ministry, and in the New Testament calling of equipping "the saints for the work of ministry, for building up the body of Christ." ☐

Discipleship means accountability not only to Christ the head of the church, but to one another. As erring lay and set-apart ministers, humble and penitent in our attitude, in need of God's grace and forgiveness, we act upon the authority of the covenant community and in the name of Christ who called this community into being and us into it. This tempers our attempts at reconciliation with patience and mercy making our actions loving and redemptive.

Discipleship and reconciliation

An action issuing out of the 1975 Annual Conference was the assigning of a study committee to revise the material on counseling and discipline as it appears in the Manual of Brotherhood Organization and Polity. The revision is to come before the 1976 Annual Conference as an unfinished business item.

Much of the material on counseling and discipline presently in the manual dates back nearly 30 years or longer. Impetus for the revision came in last year's Conference action on related queries on the ministry—ordination and family life.

Elected to draft the revision were Harold Z. Bomberger, who chairs the committee, Mt. Gretna, Pa.; Judy Tomlonson, secretary, Preston, Minn.; Gary Jones, Lincoln, Neb.; Duane H. Ramsey, Washington, D.C.; Donna Forbes Steiner, Lanark, Ill.; Nancy Studebaker Ulrich, Oak Park, Ill.; and Kent Zimmerman, Athens, Ohio.

The report of the committee follows:

Counseling and discipline have been part of the teaching and practice of the Church of the Brethren.

Their forms, however, have changed. Overt, public, and stringent forms practiced earlier are now in minimal use. Considerable counseling and some discipline in a more informal and confidential manner occur almost continuously. Much of it is done by pastors and district executives or small ad hoc committees and does not involve the larger bodies of the church.

Guidelines are needed to enable members of the body of Christ to confront, instruct, support, admonish, hold accountable, and discipline one another. This is for the welfare of one another and for the covenant community.

In the spirit of recent definitions of the set-apart ministry, these guidelines seek to instruct this leadership group specifically in matters of function, but to include the group with the entire faith community in reference to Christian living.

We have decided to use the words *discipleship* and *reconciliation* instead of *counseling* and *discipline.* The word *discipline* carries widely varying meanings and has become associated frequently with negative, unloving and punitive overtones. *Counseling,* as traditionally used in this context, often implies "pressuring" and "advice-giving" rather than the way the word is understood professionally. *Discipleship* and *reconciliation,* biblical and positive words, are consistent with our heritage. Our understanding and interpretation of these two words are included in the body of this report.

Definition and function of discipleship

The church consists of persons who have responded to Christ's call to discipleship. Membership is voluntary, intentional.

Personal discipleship. Personal discipleship is

—giving loyalty to Christ as Lord (Matt. 16:13-27; Phil. 2:9-11; 1 John 4:15)

—striving for Christlikeness (Luke 6:40; Eph. 5:1-2)

—witnessing to the good news of Christ (Matt. 28:19-20; Acts 1:8).

Community discipleship. When disciples become a part of the community of faith, they

—accept as their creed the New Testament as interpreted by the Church of the Brethren

—accept the call to be ministers in the New Testament sense (Eph. 4:11-13)

—accept responsibility for enhancing the covenantal, corporate life of the local and larger church (1 Cor. 12:7; Eph. 4:11-16)

—interpret to each other the mind of Christ through the study of the Scriptures, in dialogue with one another and in openness to the Holy Spirit (Phil. 2:5)

—accept the ministry of accountability in the faith community for growth toward spiritual maturity and increased ability to minister (Rom. 15:14-16; Col. 3:12-16).

Set-apart discipleship. When disciples accept responsibilities for leadership or set-apart ministries, they are

—to exhibit, in relation to their special calling, growth in terms of training, skill, maturity, insight, integrity and commitment (1 Tim. 4:6-10)

—to exhibit spiritual, moral, and ethical values which are exemplary and challenging in the Christian community (Gal. 5:16, 22-26)

—to be accountable to their brothers and sisters (Col. 3:12-13; 1 Pet. 5:2-4, Jerusalem Bible).

Causes of brokenness

When brokenness occurs within the life of the church, it is God's will for all to be healing agents (2 Cor. 5:18-20). Discipleship entails sincere attempts at reconciliation involving self, others, and God through prayerful confrontation and loving acceptance and concern. Out of such encounters, persons experience change and reconciliation and the faith community grows spiritually (2 Cor. 2:5-11).

"If (one) should be detected in some sin . . . the spiritual ones among you should quietly set (that person) back on the right path, not with any feelings of superiority but being yourselves on guard against temptation. Carry each other's burdens and so live out the law of Christ" (Gal. 6:1-2, Phillips).

All members. All members of the body of Christ are responsible for self-discipline and growth and for the maintenance and strength of the body. (1 Cor. 12:14-26).

Occasions do occur when there is brokenness or a radical departure from the norms of the covenantal community and when persons must be confronted regarding their accountability to one another and to the values, beliefs, and practices of the church. Examples of brokenness include

—apparent failure to make a conscientious effort to live up to the teachings of the New Testament as interpreted by the Church of the Brethren in its Annual Conference decisions

—acts of infidelity, dishonesty, deception, divisiveness, insubordination, lovelessness, rejection, and violence which break relationships and militate against personal, family, and group relationships

—prejudicial attitudes and acts toward other persons based on sex, race, religious, economic, or cultural backgrounds

—irresponsible use of global resources

—inadequate or superficial efforts to resolve differences and controversies with other persons or the church according to Matthew 18 and failure to contribute responsibly to the strengthening of community ties

—unwillingness to pursue professional counsel when it could improve family and other fragmented relationships

—actions and habits which are destructive to self in terms of physical, mental, emotional, and spiritual well being.

Members in leadership or set-apart ministries. Occasions occur when those who are called to set-apart leadership experience brokenness and must be confronted regarding their accountability. Examples, in addition to those for all members, are

—neglect or misuse of the responsibilities of the office

—rejection of the basic beliefs and practices of the Church of the Brethren as determined by the Annual Conference

—failure to grow professionally and in Christian discipleship

—adoption of behavior patterns which prevent effective leadership within the congregation, district and/or denomination (Rom. 14:13-21; 1 Cor. 8:9-13; 10:23, 31).

Process toward growth in discipleship and in reconciling brokenness

The faith community shall facilitate discipleship. It shall provide training to acquaint all members with the meaning of discipleship and the significance of Christian behavior. Each congregation should be responsible for offering literature, study/discussion groups, training sessions, and other contacts. These tools and opportunities should help each member to

—know what commitment to Christ and to a particular local faith community means

—be informed regarding the biblical beliefs, historical, and organizational structure of the Church of the Brethren and to understand its pronouncements on current issues.

—accept the self-discipline inherent in the call of Jesus: "Seek first his kingdom and his righteousness . . . " (Matt. 6:33a); "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. . . . You shall love your neighbor as yourself" (Mark 12:30-31; also 1 Cor. 14:15; Eph. 6:18; 1 Thess. 5:15-22; 2 Pet. 1:5-7)

—be recognized as having individual, unique gifts in the body of Christ. (1 Cor. 12:4-31; Eph. 4:11-14; 1 Pet. 4:8-11)

—be a witness to God's good news (Acts 1:8)

The faith community shall encourage support groups for personal acceptance, confrontation, and interaction; and by groups involved in set-apart leadership situations to share mutual expectancies, clarify role assignments, develop position descriptions, and engage in performance

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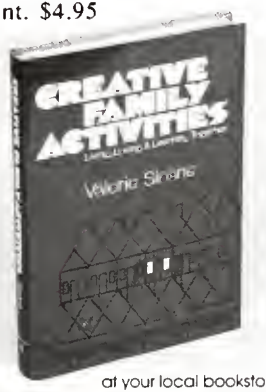

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reviews in order to develop positive pastor-church relationships.

The faith community shall review membership expectations of the local faith community at least yearly. Individual members should be confronted with a specific annual opportunity to evaluate themselves in relation to the church's expectations. Materials to assist congregations in this endeavor are available from the Parish Ministries Commission of the General Board.

The faith community shall develop in the faith community a warm, joyful climate of love, support, prayer, and sensitivity to the guidance of God (Rom. 12:6-21; Gal. 5:22-25).

The faith community shall facilitate reconciliation. Any member experiencing brokenness or difficulty should be approached by or feel free to approach the pastor or any other person. This relationship should be open and understanding, caring and trusting (Matt. 18:15-22).

If it is necessary to involve additional persons, sensitive and accepting members should comprise a committee of reconciliation. The pastor should be involved in these appointments. Open communications will encourage the person to express feelings of hostility, hurt, or guilt and make acceptance possible.

If these procedures should fail to effect reconciliation, the difficulty should be referred to the church board, the congregation, or the district board.

After all efforts have been exhausted and reconciliation cannot occur or the person refuses to be in fellowship and harmony with the corporate body, the action counseled in Matthew 18:17 may be necessary.

The biblical teaching of Matthew 18, traditionally practiced in the Church of the Brethren, can be misinterpreted. It can be insensitively and hastily employed. However, when verse 17 (". . . let him be to you as a Gentile and a tax collector") is understood within the context of the *total* chapter, it reflects the openness and unending compassion of Jesus. Gentiles and tax collectors ("heathen and a publican"—King James) as well as other rejected persons were the focus of his compassion and forgiveness (Matt 9:9; 21:28-32; Luke 5:28-32; 7:34-50; 15:3-32; 18:9-14; 19:1-10; and John 4:7-26; 8:3-11).

Appeal by any person can be made to the district board and, if desired, to the Standing Committee of the Annual Conference.

If a person has become disassociated from the church, either voluntarily or by action of the local congregation or the district, it is understood that there is always an invitation to be reinstated. This implies an understanding of and a desire to comply with the requirements for Christian discipleship.

Members set apart by licensing or ordination, in addition to being responsible to their primary covenantal community for their call and function are also accountable to the district from whom they receive their licensing and ordination.

A pastor or set-apart minister should have open, supportive, and trusting relationships with the congregation and with some designated group within it.

Pastors and other set-apart ministers are encouraged to be involved in local community or district peer support groups. Districts should facilitate such groups. They may be denominational or interfaith.

District executives are resource persons used by many pastors. Inasmuch as they are involved in the placement process, their effectiveness sometimes may be limited. Districts are encouraged to provide a "pastor to pastors," financial assistance for professional counsel, and involvement in the Parish Ministries Commission-sponsored counseling network for set-apart ministers.

Many times reconciliation is accomplished informally and confidentially. If this is not possible, the concern should be brought to the district. A report of any alleged offense shall be presented in writing to the district executive, chairperson of the district board, or the district moderator, setting forth the concerns.

The district board proceeds with its officers, executive committee, or commission on ministry; or through a continuing or an especially appointed committee. This group, consisting preferably of laypersons and clergy, shall attempt to resolve the difficulty. If it is unable to do so, the matter shall be brought to the district board.

The district board shall act quickly and aggressively to implement procedures to effect reconciliation. Before being approached, if aware of a need, the board has responsibility to initiate attempts at reconciliation.

All persons shall have the privilege of presenting any written or oral statement in their behalf.

The district board shall have the authority to review and weigh the causes of brokenness presented to it, and, if ecessary, to make further investigation. In ases where the concerns are severe and econciliation difficult, the district board iall determine the accuracy of the charges nd decide how the matter shall be re- olved. District Board actions may include xoneration, continued reconciliatory ttempts, removal from a pastorate or set- part ministerial functions, temporary ispension of licensing or ordination atus, or removal from the ministry or om membership in the church.

Persons have the right to appeal district oard actions that they feel are unfair to ie Standing Committee of the Annual onference. Until the Standing Committee everses the decision of the district board, ie board's decision stands.

The district board shall be open to eceive and consider a request for reinstate- ient into the set-apart ministry when

—there is satisfactory evidence that the istrict board's decisions were made on iisinformation; or

—there is satisfactory evidence that epentance, forgiveness, healing, reconcilia- on, and growth are being experienced.

The district board is empowered to grant einstatement when the confidence of the iith community in which ministry is to ike place can be reestablished.

Persons involved in the reconciliation rocess, whether as individuals or as iembers of committees, will treat con- dentially the information they receive.

(For recent supportive guidelines and ac- ons, see, "The Ministry: Ordination and amily Life," Sections IV-VII, 1975 An- ual Conference.)

Conclusion

All of us are ministers in the body of hrist. We are part of the brokenness of ie world and of our church. Recognizing ur weaknesses, failures, and sins, we are eluctant to be openly and relationally con- ontive when the weaknesses, failures, and ns of others in the faith community cause rokenness.

Discipleship means accountability not nly to Christ the head of the church, but one another. As erring lay and set-apart iinisters, conscious of our sins, humble nd penitent in our attitude, in need of od's grace and forgiveness, we act upon ie authority of the covenant community nd in the name of Christ, who called this ommunity into being and us into it. This empers our attempts at *reconciliation* with atience and mercy and tends to make our ctions loving and redemptive (Eph 4:2, 15, 2; 1 Cor. 13). ☐

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ANNUAL CONFERENCE BULLETINS

HYMNAL ANNIVERSARY—To help celebrate the 25th anniversary of the publication of "The Brethren Hymnal" there will be special hymn-singing each evening at Conference. Bring your own personal copy of "The Brethren Hymnal" to use, with your name and address inside. If you don't own one, borrow a copy from your church (put name and address inside) or buy a new one in book sales at Conference.

SORRY, WRONG NUMBER—The 1976 Church of the Brethren Directory has incorrect phone numbers for the Wichita congregation. Please correct to read: Church (316) 263-0274; Pastor (316) 943-2472.

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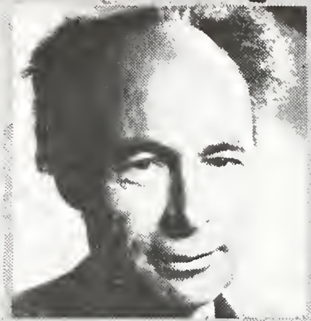
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The Brethren Hymnal

This year marks the twenty-fifth anniversary of the introduction of the 1951 Brethren Hymnal. It continues to be such an aid to worship and celebration in our congregations that we have broken the Brethren tradition of producing a new hymnal every twenty-five years and instead are rediscovering its rich wealth of devotional material.

Biblical concepts

You can find a tremendous amount of specific Old Testament and New Testament material represented, either directly or indirectly, in the hymnal. The Index of Scriptural Allusions reflects some of this, but generally that index has not been as comprehensive or as adequate as it ought to be. However, it does suggest a beginning.

Here are some of the more obvious hymns that reflect specific scriptural texts, either in metrical arrangement or paraphrased or adapted more freely: No. 2 based on Psalm 100; No. 3, Psalm 84; No. 16, Psalm 100; No. 19, Psalm 148, which is also reflected in the "Canticle to the Sun" by St. Francis; No. 23, Psalm 57; and No. 29, Psalm 103.

Christian traditions

The hymnal recognizes and brings together the worship contributions of many traditions. No. 38 is the only one in the hymnal that picks up a Jewish hymn, not from the Old Testament but from a poem written around 1300 by Daniel Ben Judah, based on a formulation of the principles of Judaism by the Jewish philosopher Maimonides in the twelfth century. Thought to be the nearest thing to a Jewish credal statement, it is usually sung at the beginning of all synagogue services.

The Greek orthodox tradition, especially in the early years of the Christian church, is represented by such hymns as No. 55, an ancient Greek hymn; No. 319, a hymn by Andrew of Crete; and No. 183, one of two Easter hymns by John of Damascus.

There are a number of hymns that reflect the Roman Catholic influence, particularly through the middle ages and that of some recent hymn writers. Among them are: No. 109 and 202 by Bernard of Clairvaux; No. 116, Aurelius Clemens Prudentius; No. 155, Theodulph of Orleans; and the words to "Day by Day," No. 555.

Many hymns represent the Anglican tradition contribution but special note should be made of: No. 25, 64, 597, Wordsworth; and No. 56, Keble.

The influence of the Presbyterian and Reformed movements could be illustrated through many contributions, but perhaps most significant would be through the hymn tunes of Louis Bourgeois who set many of the metrical arrangements of Psalms in the Genevan Psalter to hymn tunes that became well-known (2, 551, 632, 633). Some others of his are No. 55, *Nunc Dimittis* and No. 520, *Toulon.*

Lutheran influence could be noted in many ways; the best examples are the hymns of Luther No. 75, "A Mighty Fortress Is Our God," and 137, "Away in a Manger."

Other traditions to be noted are Moravian, No. 305; Methodist, No. 114, 181, 128; Quaker, No. 201; and Unitarian, No. 74 and 307. There are five spirituals, harmonized by Don Frederick.

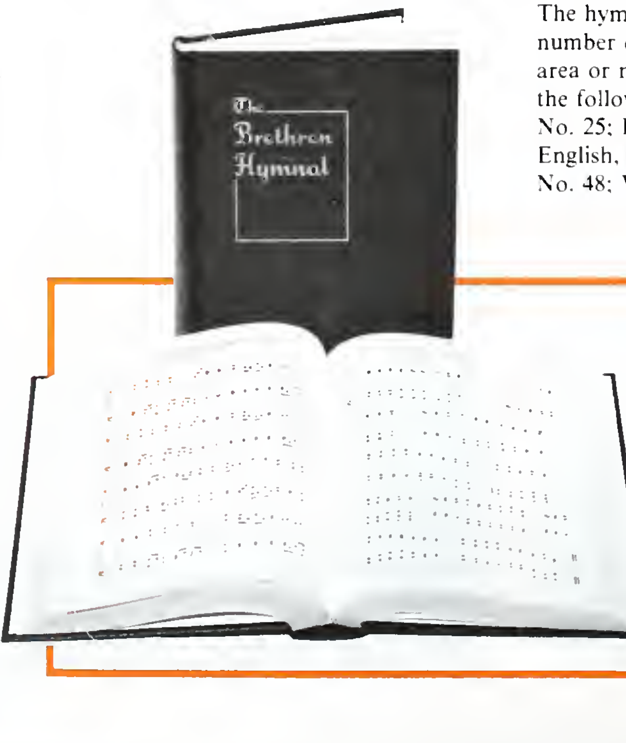
Classical music

Among the more familiar and better-known composers who are represented in the hymnal and who are listed in the index, we should note, with a couple of their works, *Bach* No. 11, 84; *Beethoven,* No. 27, 672; *Brahms,* No. 30, 127, 431; *Joseph Haydn,* No. 43, 98, 274; *Michael Haydn,* No. 33, 228; *Palestrina,* No. 190, 646, 647; *Orlando Gibbons,* No. 254; *Gounod,* No. 631, 66; *Handel,* No. 121, 130, 194; *Mendelssohn,* No. 45, 128, 240; *Mozart,* No. 3, 115; *Praetorius,* No. 122, 207; *Schubert,* No. 251; *Schumann,* No. 40; *Sibelius,* No. 263, 384; *Sullivan,* No. 15, 183; *Tallis,* No. 49; *von Gluck,* No. 620; *von Weber,* No. 59, 71; *Wagner,* No. 619; *Vaughan Williams,* No. 152, 419, 586; and *Bortniansky,* No. 54, 275, 293.

Among the types of music that are represented in the Brethren Hymnal are themes from symphonic movements, sections from string quartets, choral music, sections from oratorios, piano numbers, operatic themes, popular songs, as well as musical texts written specifically for hymns or church worship.

Folk tunes

The hymnal is also a resource in the number of folk tunes, usually of a specific area or national origin. Among these are the following: Netherlands, No. 9; Hebrew, No. 25; French, No. 41; Irish, No. 53; English, No. 99; German, No. 100; Sicilian, No. 48; Welsh, No. 287; Danish, No. 534;



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nnish, No. 294; Greek, No. 549; and ear-
American, No. 433 and 477.

rethren heritage

he Brethren Hymnal provides examples
writings by some of its early members,
ch as Alexander Mack Sr., Alexander
ack Jr., John Naas, and Christopher
aur Jr. More about other Brethren con-
ibutions can be found in such other
iblications as "Handbook on Brethren
ymns," by Ruth B. Statler and Nevin W.
isher, available from The Brethren Press,
451 Dundee Ave., Elgin, IL 60120.

sing the hymnal

e intentional in using the wide range of
aterials in the hymnal. This will not
appen haphazardly.

Design a hymn festival for Sunday
orning or some other special time, to ex-
ore the ecumenical aspects of the hymnal;
the Brethren heritage; or folksongs; or
eat music; or outstanding poets.

The choir might make choral
rangements of familiar and unfamiliar
ymns to dramatize the musical quality of
e old, or to introduce "new" tunes to the
ongregation.

The organist might prepare simple but
eautiful arrangements of the classical
ines in the hymnal. Also, there are many
ommercial arrangements available by such
ersons as Gordon Young and Karl Elert
hich are effective in showing the versatili-
of hymn tunes.

When singing folksongs, mix in the old
ith the new. There have always been folk-
ongs and the most common are often
verlooked. Explore guitar and other in-
ruments to accompany the choir, soloist,
congregation on these tunes from the
ymnal.

Write something in the worship folder
bout the hymns being used. Just a *little*
ackground information can afford new
ppreciation to the congregation.

Again, because it is easy to become
areless in the choice of materials from this
ast resource, one could miss many of the
aluable features it offers. Help to
elebrate its twenty-fifth anniversary by
iscovering the unfamiliar in the familiar,
nd the new in the old, in the book which
or the Brethren is our common book of
rayer.—KENNETH I. MORSE and WILBUR
. BRUMBAUGH

turning points

Licensing/Ordination

John Herbster, licensed Feb. 1976, Pine Creek, Northern Indiana

Clifford W Ott, licensed Feb. 8, 1976, Shade Creek, Western Pennsylvania

Donald E. Stine, relicensed March 1976, Upper Conewago, Southern Pennsylvania

Wendell S. Thompson, ordained Dec. 28, 1975, Owl Creek, Northern Ohio

David Raymond Willauer, licensed Dec. 7, 1975, Parker Ford, Atlantic North East

Pastoral Placements

Ronald A Beverlin, from Rockhill and Blacklog, Middle Pennsylvania, to Grossnickle, Mid-Atlantic

William Biddle, to Spruce Run, Virlina

William Faw, resigned, Central, Virlina

Bruce H Flora, from Cloverdale, Virlina, to retirement

Samuel H Flora, from Waynesboro, Southern Pennsylvania, to Highland Avenue, Illinois Wisconsin

Roy W. Fulk, from secular, to Oak Grove, Illinois Wisconsin

Sam Goldizen, to Knobley, West Marva

V Enos Griffith, resigned Coulson, Virlina

Edward Lee Murray, from Springfield, Good Shepherd, and Associate Executive, Southern Missouri Arkansas, to Big Creek, Southern Plains

Donald E. Stine, to Upper Conewago, Southern Pennsylvania

Mark Wampler, from Mud Lick, Southern Ohio to Pennsylvania, semiretirement

Galen Wine, resigned from Spruce Run, Virlina

Wedding Anniversaries

Mr. and Mrs. Ray G. Bales, Stet, Mo., 56

Mr. and Mrs. Raymond Brumbaugh, Hartville, Ohio, 50

Mr. and Mrs. Ora Burkhart, Cando, N D., 59

Mr. and Mrs. Ralph Burkholder, Lanark, Ill., 52

Mr. and Mrs. Roy Charlton, Harrisonburg, Va., 50

Mr. and Mrs. Arthur Domer, North Canton, Ohio, 50

Mr. and Mrs. Rufus Driver, Grottoes, Va., 52

Mr. and Mrs. Ralph Flory, West Milton, Ohio, 50

Mr. and Mrs. Q. Guentner, Lanark, Ill., 55

Mr. and Mrs. Buford Hale, Norborne, Mo., 53

Mr. and Mrs. Charles Harris, Roanoke, Va., 50

Mr. and Mrs. Harry Hartley, Perkiomenville, Pa., 50

Mr. and Mrs. Harold Hogle, Grundy Center, Iowa, 51

Mr. and Mrs. Cletus Holsinger, Grottoes, Va., 58

Mr. and Mrs. Harley F. Hoover, Albany, Oregon, 59

Mr. and Mrs. Howard Knope, Denver, Colo., 50

Mr. and Mrs. Samuel Martin, Lathrop, Mo., 61

Mr. and Mrs. Harry McCullough, Winter Park, Fla., 53

Mr. and Mrs Harold McRoberts, Waterloo, Iowa, 50

Mr. and Mrs. S M. Neely, Hollidaysburg, Pa., 60

Mr. and Mrs. Oscar J Perrin, Hollidaysburg, Pa., 60

Mr. and Mrs. Loren C. Prentice, Waynoka, Okla , 55

Mr. and Mrs. Lowell L. Prentice, Aline, Okla , 55

Mr. and Mrs. Abram Price, Ambler, Pa., 63

Mr. and Mrs Cecil Reed, Floyd, Va., 62

Mr. and Mrs Rawley Sandy, Norborne, Mo , 59

Mr. and Mrs. Clarence Saylor, Roaring Spring, Pa., 55

Mr and Mrs. Martin Schwarck, Grundy Center, Iowa, 57

Mr and Mrs. J. D. Shirk Sr., Stoytown, Pa., 56

Mr. and Mrs. H F Shull, Harrisonburg, Va., 50

Mr and Mrs. Marvin Sink, Rocky Mount, Va., 64

Mr. and Mrs. Elton Slough, Elkhart, Ind., 50

Mr. and Mrs. Russell R. Stickler, Hartville, Ohio, 50

Mr. and Mrs. Estill Still, Richmond, Mo., 54

Mr. and Mrs. Russell Stutsman, Winter Park, Fla., 59

Mr. and Mrs Daniel Weimer, Lewisburg, Ohio, 58

Mr. and Mrs. Howard Weiss, Lebanon, Pa., 71

Mr. and Mrs. Harold Whitsel, Nappanee, Ind., 50

Mr. and Mrs. Thomas Williams, Helena, Okla., 55

Deaths

Ernest L. Albin, 92, Quinter, Kans., March 4, 1976

Ozella Banning, 80, Indianapolis, Ind., Jan. 12, 1976

Ruby Beers, 76, Copemish, Mich., Dec. 14, 1975

Chester Bennett, 81, Hagerstown, Ind., Jan. 26, 1976

Orpha Bolinger, 77, North Manchester, Ind., Feb. 9, 1976

Alvin F. Brightbill, 73, North Manchester, Ind., Feb. 28, 1976

Irene Tisdale Bronson, 65, Waterloo, Iowa, Jan. 30, 1976

Douglas Carmichael, 21, Mooreland, Ind., Jan. 1976

Catherine Sieple Cook, 62, Mt. Sidney, Va., Oct. 19, 1975

Clarence Eavey, 83, Staunton, Va., Sept. 18, 1975

Ada Ebie, 85, Akron, Ohio, Feb. 9, 1976

Mary Edwards, 89, Roaring Spring, Pa., Dec. 25, 1975

Forest Sard Eisenbise, 80, Fresno, Calif., Jan. 25, 1976

Nellie Evans, 80, New Carlisle, Ohio, Jan. 27, 1976

Lee Fagen, 78, Adel, Iowa, May 30, 1975

Dorothea Elizabeth Ferguson, 72, Grand Junction, Colo., Jan. 20, 1976

Dale Figg, 88, Sunfield, Mich., Oct. 12, 1975

Ruth Fouts, 81, Greensfork, Ind., Feb. 22, 1976

Martha Gardner, 59, Floyd, Va., Nov. 16, 1975

Ella M. Garman, 83, Lititz, Pa., Jan. 12, 1976

Marie Geyer, 78, Nappanee, Ind., Feb. 12, 1976

Clara Goar, 91, Cambridge City, Ind., Jan. 25, 1976

Chester Gouchnour, 76, Roaring Spring, Pa., Oct. 2, 1975

Ervin R Groff, 61, Manheim, Pa., Feb. 28, 1976

Ollie Grossnickle, 94, Copemish, Mich., Jan. 17, 1976

William Haldeman, Harleysville, Pa., Jan. 8, 1976

Alice Hall, 85, Huntingdon, Pa., Jan. 5, 1976

Violet Hall, 74, Huntingdon, Pa., Jan. 27, 1976

Melvin C. Hefner, 73, Lima, Ohio, Feb. 12, 1976

Harold Henderson, 65, Greenville, Ohio, Sept. 15, 1975

Ernest Henry, 79, Ashland, Ohio, Jan. 30, 1976

Emil Henze, 76, Johnstown, Pa., Jan. 26, 1976

Rebecca Hernley, 80, Manheim, Pa., Feb. 4, 1976

D Kenneth Hollinger, 62, Harrisburg, Pa., Jan. 25, 1976

Floyd G. Hostetler, 71, Grand Junction, Colo., Jan. 29, 1976

Harold Hough, 68, Quinter, Kans., Jan. 19, 1976

Walter Huber, 78, Mt. Morris, Ill., Feb 6, 1976

Al Hutton, 42, Modesto, Calif., Jan. 9, 1976

Osman Hylton, 97, Fresno, Calif., Dec. 24, 1975

Florence Kinzie, 81, Cloverdale, Va., Feb. 23, 1976

Hope Kurzrock, 73, Dixon, Ill., March 3, 1976

Flossie Kyler, 93, Roaring Spring, Pa., Dec. 10, 1975

Carroll Pollock Lahman, 79, Franklin Grove, Ill., Jan. 6, 1976

Emily Lehigh, 87, Neffsville, Pa., Jan. 1, 1976

Ralph Likes, 77, Ashland, Ohio, Jan. 11, 1976

Shirley Ann B. Lindamood, 40, Verona, Va., Feb. 19, 1976

Elmer Livering, 66, Lebanon, Pa., Feb. 27, 1976

Clifford Lucan, Hartford City, Ind., April 9, 1975

Eda Long, 76, Quinter, Kans., Dec. 24, 1975

Dorothy Meyer, 77, Adel, Iowa, Jan. 22, 1975

Ada Evers Michael, 81, Mt. Solon, Va., Feb 2, 1976

Grace Knott Michael, 76, Mt. Solon, Va., Feb. 12, 1976

Joseph James Miller, 69, Cerro Gordo, Ill., Jan. 21, 1976

Roy Miller, 82, Condo, N.D., Feb. 12, 1976

On health insurance, awareness, freedom

Alvin E. Conner

Schwarzenau and medical progress

If the factual content of the theological articles in the MESSENGER matches in error the factual content of the article "An Adequate Health Insurance System" (March), our salvation is not assured. This article is a tired replay of slanted political pronouncements, of half truths used to convince, of statistics misinterpreted, and of dogma unsubstantiated.

Here are some of the more glaring offenses:

The Consumer Price Index has risen 112.5 percent since 1950; the medical component 191.1 percent. The article fails to point out that government-mandated wage increases and standards are partially responsible.

More importantly, the cost increase due to improved services is ignored. An apple in 1950 is an apple in 1975. Medical care has changed. An eighteen-month-old came into the emergency room not breathing from an accidental ingestion of a narcotic. In 1950, the parents would have had a bill of $140—$125 of it for the funeral. In 1975, the bill was $1,200 for 3 days in intensive care. With the bill they receive back their beautiful, living child.

A cardiac monitoring system in our hospital increased the cost; it also saved 21 lives the first year.

Following the article's parroting logic, we should keep the medical component in line with the general index. How many lives shall we sacrifice to do this?

In 1935, a laboring man worked ten hours to pay for an office visit; today he works only three hours. Has the cost of medical care really increased?

"Preventive medicine saves money" has never been proved. Actually, it is more expensive than "curative" medicine. Item: A woman never gets check-ups; she has breast cancer at 35 and dies at 37. Under preventive medicine, she received check-ups every six months from age 18, perhaps several nodules are removed during her life; her cervix may be coned. She has a heart attack at 65, nursing home at 70 and funeral at 72. Which costs the most money?

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Item: The weak, who need the most medical care, in past years were removed early by disease. Now, under preventive medicine they survive childbirth, measles, meningitis, pneumonia, and other health hazards. They are in the medical care system for many years. Their lives are saved, but it costs money.

"The right to medical care" intrigues me. Since we have no agreement on what constitutes a medical problem, how can we give people the "right" to care for these problems. Watching people attend the city free clinic to escape boredom makes one wonder whether society can afford to give people the "right" of unlimited entry into the health care system.

Britain, Germany, and France, the homes of great physicians of yesteryear, have national health systems. The United States doesn't, yet we are the acknowledged leader in the health care field. Is there a connection?

Two statements in the article should be examined. "A national health insurance system would more efficiently use the 118 billion currently spent . . . " (actually 135 billion in 1976). Does government do anything more efficiently than private enterprise? They regulate the railroads. They regulate agriculture. Railroads are broke; food prices are high. At one point, it costs more to administer Medicare than to pay the physicians. The Blues of Virginia spend 6 percent for administration. The cost of administration for medicare is more than 3 times that.

"A national health care budget or trust fund could be set up." In Britain, the people who need operations have to wait at times 12-18 months because they don't fit into that year's budget. A trust fund was set up in the thirties in the United States. They called it "social security." It will be broke in 1981. Is this what we want?

The article is blatant propaganda that has no place in the MESSENGER. However, it has one element of truth! The present health care system is not perfect. Our Brethren history helps us here. Our forerunners in Schwarzenau rid themselves of ecclesiastical rule in order to be free to work towards religious perfection; medicine needs the present freedom to advance in professional excellence. Government can be as oppressive to medical progress as the church hierarchy was to spiritual progress. Is the lesson of Schwarzenau lost? ☐

Jeanene Pifer

To stand beside in joy and pain

Up until a few years ago life for me was pretty much routine. It was teach all day and engage in mundane activities the rest of the time; kind of a colorless existence. experienced no exceptional joys, and likewise no horrendous depressions. I began to ask, "Is this all there is to life—sort of computer-type living?"

About this time I was invited to attend week-long group life-training laboratory c the Church of the Brethren. I had no idea what it was, but consented to go, for something different to do.

That experience proved to be a turning point in my life. I was like the chick who has just barely cracked the shell—and now seeing a glimpse of daylight, just can't wa to break out of the shell and grow and develop. I was suddenly "turned on" to lif and anxious to move ahead.

About two months later I met a friend, Church of the Brethren pastor who was Rogerian- and Adlerian-trained, who consented to help me travel down the road o becoming a person, of getting more in touch. The journey was similar to walking through a woods: periods of darkness whe seemingly there was no light anywhere (depression), rainstorms that battered and beat (tears of agony), thorny bushes that prickled (the pain of seeing self and others as we really are), stumbling throug the underbrush (carrying all the baggage c the past, oughts, shoulds, etc.), the lovely wildflowers (one seeing strengths in self), gentle rains of springtime (tears of joy in an "a-ha" experience), seeing new foliage and growth (feeling new strengths and

nity, amnesty

reaking out of the old life-style), and the right, warm sunshine (when one feels one an cope better and has reached a new lateau). Life took on new color and eaning.

In recognizing new strengths I have been uch quicker to try new experiences and ke risks. In becoming more acquainted ith my own feelings I have found it easier get in touch, or feel, with others. Some sights and understandings of human ehavior have helped me to accept people a new way.

For the past year I have worked with an dlerian psychologist—also a Church of e Brethren member. I am not only a ient continuing to grow, but a student arning Adlerian theory and preparing to rve others.

Why do I want to be a counselor? In my st few years of teaching I have become utely aware of family problems: broken omes, distraught mothers who "just don't now what to do or where to turn," udents who refuse to go home after hool because of the devastating atosphere; and the learning and discipline fficulties in the classroom. So many are ying out for help, alleviation of pain, omfort, and someone who cares.

No, the route to freedom and self-vareness is not always easy, but for me it is been well worth the hurting. I hope to o for others what some have done for e—cared enough to stand beside me in y and in pain to guide me to greater eedom. ☐

obert Beery

Essential freedom reedom to fail

the early 1960s the US Secretary of griculture held a news conference in hich he revealed the provisions of proosed new farm legislation. The proposed bill ould have imposed some rather strict ontrols along with support payments for rm commodities. During the question nd answer period a newsman asked, Where is the farmer's freedom in this ll?" The Secretary quickly replied, "If you e talking about the farmer's freedom to o broke' we are going to do something about that." He received considerable applause for that remark, but when I read it in the paper the next day, I did not applaud.

My failure to applaud resulted not from opposition to all farm legislation, but from a conviction that neither the Secretary nor anyone else could remove the farmer's freedom to "go broke" without also removing some other freedoms which he might be much less willing to surrender.

These observations are prompted by remarks made by sincere Christians during discussion of concern over hunger and high unemployment in our society. Such statements as "There is no unemployment in Russia" or "There is no hunger in China" bother me. It is not my purpose to debate the accuracy of the statements, but to examine the implications. When Christians point to the apparent success of totalitarian regimes in dealing with these important social problems, they should at the same time acknowledge that that success has been achieved at an enormous cost of human freedom, not to mention human life.

I hope we are not so arrogant as to assume that we can learn nothing from other cultures or other societies. I also hope that as Christians we are committed to as much freedom for the individual as is compatible with the basic Christian principle of love for our neighbor. The recorded struggles for, and the seemingly universal yearning for freedom would seem to indicate that the human spirit was created to be free.

It seems clear to me that the Christian faith cannot be tied to any one particular social or political system. It seems equally clear that the Christian commitment requires recognition of and respect for the value and dignity of every human personality.

I would find it difficult to argue that Jesus would ignore the hunger and unemployment in our society if he were walking among us in the flesh in 1976. For him the most important thing in the world is people and what happens to them, and certainly experiencing either hunger or unemployment on more than a temporary basis would have a significant effect on one's personality. Furthermore, Jesus condemned injustice, and to a considerable degree the presence of these phenomena represents an injustice perpetuated by a society that does not care enough.

However, a look at the total earthly ministry of Jesus seems to suggest that his

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chief business was not filling stomachs, but freeing the human spirit from whatever shackles it. We recognize that many of those shackles are self-imposed and must be dealt with by the individual. But beyond that Christians ought to look critically at every plan or program directed at social problems to determine whether in attempting to solve the problem it may in fact destroy much of the freedom of those it is designed to help. A society in which everyone's physical needs are fully provided for is not necessarily the kingdom of heaven.

Let us continue to insist that the hungry be fed and that those who are able to work be provided an opportunity to use their abilities. Let us also insist that these things be done in ways that do not make a god out of the state; that preserve human dignity; and that guard essential freedoms.

Finally, let us recognize that those freedoms may have to include the freedom to fail. ☐

Jeff Johnson

One big meeting builds unity

As a pastor and a member of the Church of the Brethren, I have become concerned about the number of events and conferences taking place in our Brotherhood this summer. There is the Conference on the Holy Spirit, the Study Action Conference for Brethren youth, Annual Conference, study conferences on moral choices and higher education, theological happening for women, district conferences, and camping for various ages.

Aren't we overdoing it a bit? Can all these events be both well planned and attended? I am doubtful. There are so many choices, families will need to make decisions. Some events will be left out.

This year's planning is already set in motion. But I have some suggestions for future years.

Annual Conference has been the traditional annual gathering for the Brethren. It has been a family affair, with events for all ages. And its purpose has been both to do the business of the church, and to challenge those who have come to a deeper faith in Christ and his church. So, I believe that the needs for the youth conference as well as the need for the Conference on the Holy Spirit could have been met by Annual Conference quite well.

It could all happen at once. And we Brethren could be enriched by us all coming together in one big meeting, by fellowshiping, and by sharing our faith and ideas with each other.

I covet having a thousand Brethren youth actively participating in all the events of Annual Conference, as well as having their own special events. I covet hearing some o the leadership of the Conference on the Holy Spirit, for they are some of our most gifted preachers and teachers. And I believe it is important for Brethren of all persuasions to gather together once a year to discern the direction to which God's Holy Spirit is calling us.

This would take a real sensitivity in planning on the part of the Annual Conference Central Committee. Much prayer and work would need to go into the selection of speakers and programs. Excellent youth activities would need to be planned. The committee would need to be sensitive to the needs in the church. (For example, in discussion with persons who attended the Roanoke and Dayton conferences, people shared a hunger for stronger, more inspirational preaching.) But these concerns and others can be met.

I believe we can work to ensure that Annual Conference meets both the spiritual needs of Brethren of all ages and does the business needed to set the direction for ou mission in the Church of the Brethren. Th kind of unity can lead to a building up of the church. Also, there would not then be need for as many different events.

Since this year is already planned, I would simply encourage all who can to attend Annual Conference in Wichita, even other events and conferences are on your schedule. Brethren, we need the gifts which other Brethren have to share with us. ☐

Russell V. Bollinger

With disobedience comes a penalty

I have been unable to accept the reasoning of Brethren and others who conclude that all Christians must support complete and unconditional amnesty for persons who violated the Selective Service laws or fled the country to escape military service. It seems clear to me that much of the argunent is irrelevant and fails to deal with the eal issue.

To be sure, Christians should forgive hem and support the proposition that one must obey God rather than man." he real issue appears to be in the follow-ng:

Having chosen as a citizen to disobey a aw of his country, ought a man be re-quired to pay some penalty or no penalty?

In my view, he cannot ask to escape such penalty, either as a Christian or as a esponsible citizen.

I present the following considerations to upport my view:

1. We are citizens of two "kingdoms," ach implying both rights and respon-ibilities; on the one hand to man, and on he other hand to God.

2. Our responsibility to the kingdom of od represents our highest priority and akes precedence over all others, including ur responsibility to our government.

3. When loyalty to the former requires disobedience to the latter, one's responsibility to government is not cancelled, but simply made secondary.

4. Having accepted rights and responsibilities under our government we cannot ask the privilege of disobedience, conscientious or otherwise, without accepting, if not insisting upon, the appropriate penalties implied by such disobedience.

Jesus' advice to "render unto Caesar that which is Caesar's and unto God that which is God's" becomes meaningless if I take the official Brethren position, Annual Conference having spoken as it did.

I have been unable in a number of conversations with responsible adult Christians to find anyone who will specifically refute any of the above propositions, or present a cogent rationale for unconditional amnesty.

As Christians, we are under a solemn mandate to love God with both heart and mind. Our decision-making must meet both tests—emotion and reason. ☐

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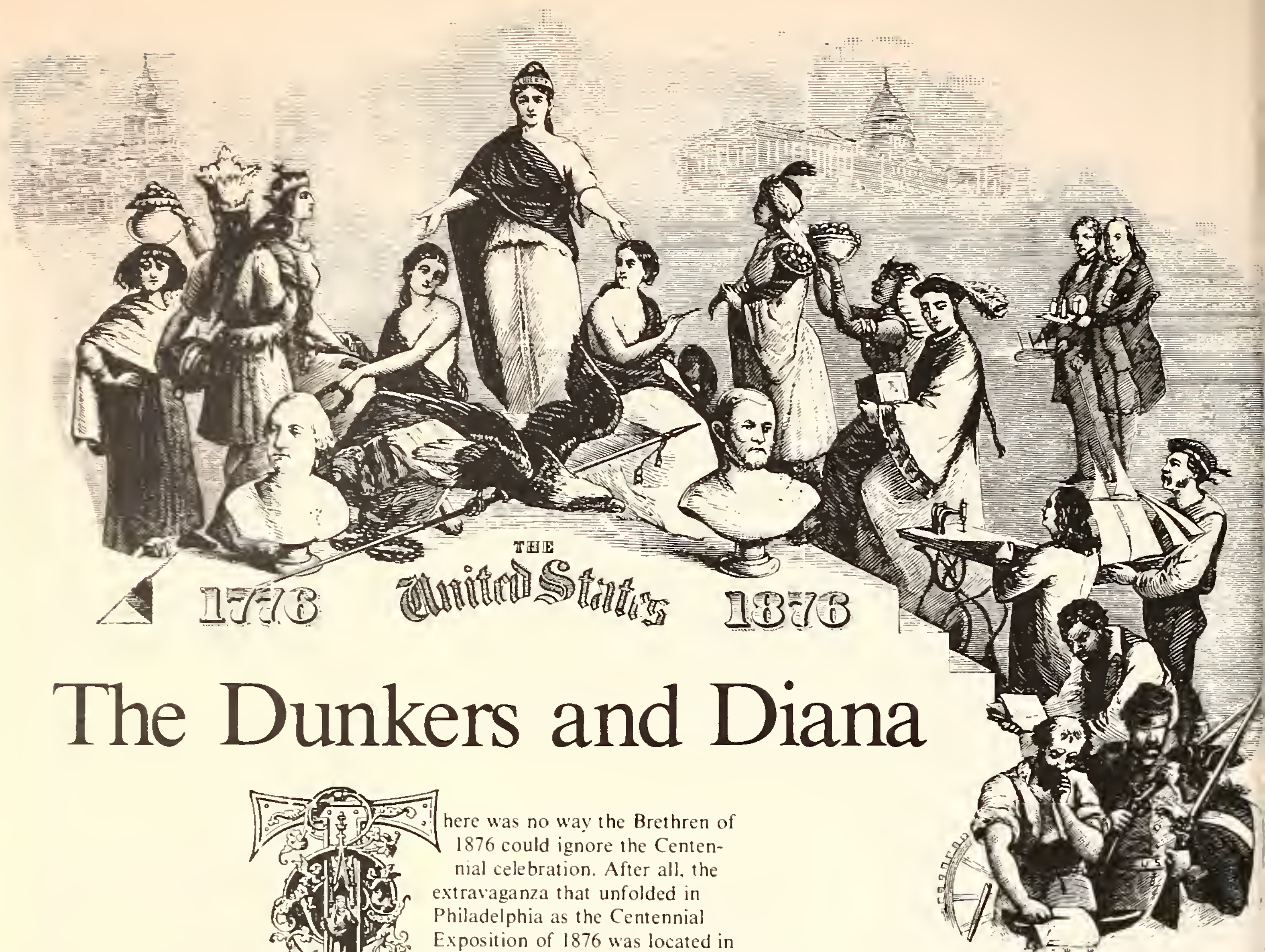

The Dunkers and Diana

There was no way the Brethren of 1876 could ignore the Centennial celebration. After all, the extravaganza that unfolded in Philadelphia as the Centennial Exposition of 1876 was located in Fairmount Park—within whose bounds lay the Wissahickon Creek site of the birthplace of the Church of the Brethren in America. Germantown, the parent congregation, was a stone's throw away.

Billed by the press as "the most stupendous and successful competitive exhibition the world ever saw," the exposition was seen by the simple-living Dunkers as "the great Diana of America, whom the whole world is going to worship."

Annual Meeting of 1876—held at Pentecost in Logan County, Ohio—took a dim view of the worldly delights and temptations being prepared in Philadelphia to test the spiritual strength of "God's peculiar people." The query pertaining to the issue was simple and direct: "Is it right to attend the Centennial?" The answer was equally terse: "It is not right for Brethren to do so."

The prevailing view of the Brethren was well stated in a letter to *The Pilgrim*, which, with the *Primitive Christian*, served in 1876 as the main Brethren forum for public opinion. The writer was Enoch Eby, a Brethren name of some prominence in 1876 and in later years to be pre-eminent—he followed Christian Hope to Denmark as a missionary in 1877 and was Annual Meeting moderator eleven times between 1878 and 1895.

While the term "simple living" had yet to be coined to refer to Brethren life-style (another term not then a household word), Brother Eby amply enunciated that tenet of the faith. He clearly thought the great exposi tion at Philadelphia was a threat to those who believe in shunning the world and its goods. (The US marke its 100th birthday with a centralized, world's fair type exposition, unlike the dispersed Bicentennial celebration of this year.)

The Pilgrim, from whose columns of April 11, 187 we reprint Brother Eby's letter, while published by pious Brethren, was not the official organ of the chur (*The Gospel Messenger* became the first official chur publication in 1897). Its editors, H. B. and J. B. Brumbaugh, took a more balanced view of "Diana" than their correspondent Eby. In a March, 1876, editorial, they noted how Dunker farmers loved to show off "their fine homes, barns, carriages, separators, reaper mowers, and a hundred and one other things they ha about them for their convenience and advantage," an asked what difference it would make to go to the Centennial exposition and see it all in one place. The concluded: "It is altogether owing to the design we ha in going to places that makes it right or wrong and w therefore think it should be left to every man's conscience to decide in such matters." The editorial was directed against the earlier mentioned Annual Meetin query, for the Brumbaugh brothers preached a doctri to the Brethren of the fewer rules the better!

Undeterred by the subsequent Annual Meeting ru

g and by letters like Enoch Eby's, the Brumbaughs
re able to write in their July 11, 1876, editorial:

"No matter what were the instruments and means
ed in the accomplishment of this great Declaration
Independence), it must be looked upon as a glorious
och in the history of religious liberty and none should
l more grateful than our own dear Brotherhood."

Nudging the Brethren out into the world they had
vays sought to shun, the *Pilgrim* editors threw out to
em a challenge that ever so reluctantly the Brother-
od would accept:

"May we not hope that, as we enter this, the second
ntury of religious freedom, our views may be en-
ged, as to our duties and responsibilities in having
gospel preached, not only in America and Den-
rk, but to all nations?"

The Centennial found the Brethren ruling against at-
ding an exposition. The Bicentennial would find
em in mission among the nations of the earth.—K.T.

Dear Pilgrim:—

we are rapidly approaching the time appointed by
chief magistrates of the government of the United
ites, to have the greatest national jubilee, and also
greatest exhibition of national pride and glory, ever
itten upon the pages of history to be held in the city
Philadelphia, the memorable spot in which the
claration of Independence was first read, but now
spot on which the great Diana of America is being
cted, whom the whole world is going to worship, the
portant question presents itself to our minds, have
, any right as the members of the church of Christ, to
e any part in it, either by donation or personal
sence and be consistent with our profession of the
f-denying principles of the doctrine of Jesus Christ?

I answer, No. We cannot consistently countenance
encourage any thing that creates or engenders
rldly pride and ambition or anything in which the
ature is likely to be worshipped more than the
eator, for that is the very principle the doctrine of
rist condemns. The gospel and the spirit of Christ
ches us that if we love the things that are in the
rld the love of the Father is not in us, and therefore
not his, but belong to the world, and if we belong to
world it is very natural, we will love the things of
world, which is the lust of the flesh, the lust of the
, and the pride of life, and wherever the things we
e most, can be found, there is where we will likely
and as the (triune) god of this world, (which is the
t of the flesh, the lust of the eyes, and the pride of
) will be the ruling and predominating spirit and
nciple of the Centennial, we are forced to the conclu-
n that no one will be found there, only those who
e the things of the world. Think not, dear brethren
d sisters, I am mad, for I speak the words with truth
d soberness, and if God rewarded the offender now,
in the former dispensation, (and I do not entertain
aggerated views of the amount of sin and iniquity, of
ry form and character which will be committed
re,) the earth would open her mouth and all would
down alive into the pit.

Our object in writing is not to put a yoke on the
k of the disciples which we or our fathers are not able to bear, but to give a word of caution in due time, so that we forget not that we are a peculiar people, and belong to Christ's kingdom, which is not of this world. Jesus says I have chosen you out of the world, therefore the world will hate you, if you were of the world, the world would love its own.

Neither do I thus write because we have aught to accuse our nation of. I love our government, and will be subject to it as long as it does not conflict with the law of Christ, but notwithstanding I respect our government, and feel no disposition to speak evil of the rulers of the people, nevertheless, I am morally bound to take exceptions to many of their actions, and doings which are no advantage to the nation, but only calculated to demoralize and corrupt; and rest assured that sin will receive its reward which is death, in the soul of the prince as well as of the beggar, for God is no respector of person. And as the American people as a nation, are proud of their power, wealth, education, and excellent government, and delight in saying, "I sit as a queen, and I will plant my star spangled banner in Philadelphia and invite all nations to come and participate in my joy and glory;" and when the nations of the earth manifest such a zeal in their cause, sparing no labor or means to accomplish their ends, interest, and carnal desires; ought not we as a holy nation, God's peculiar people, appreciating the blessings of religious liberty which we have enjoyed under our government for one century, glory in the thought that while the fathers of our country were fighting for our liberty, our fathers in the church, (the holy nation) had already planted the banner of King Jesus in many places in America, and were waving the crimson flag which proclaims peace and good will toward all men!

And though it has spread throughout a good part of the United States, there are still many places destitute of a true and correct knowledge of the scriptures, and when we remember that we are accountable for every neglect of duty in the salvation of souls, we feel that we ought to use more energy and zeal, both in publishing tracts for free distribution, and in sending brethren to preach. We hope the district meetings will generally take this thought into serious consideration, and act accordingly. Many calls are made, and all could be filled if we get in earnest, and look at the matter in its proper light. We feel to rejoice that the interest on that subject is rapidly increasing throughout the brotherhood; and right here permit me to say, that the church should exercise wisdom and caution, in sending brethren out to preach, and only send faithful men whose conduct, appearance, and general deportment is perfectly in harmony with the teachings, and spirit of the gospel, as presented to us in the general order of the church. I heartily agree with the sentiment of Bro. D. P. Sayler, as found in *Primitive Christian,* page 20, that no brother should be allowed to preach that does not conform to the whole truth as found in the scriptures of divine inspiration.

Dear reader, in conclusion, permit me to say, in order to be a holy nation, a peculiar people, we must walk in the footsteps of Jesus, for it is written be ye holy for I am holy. Again follow peace with all men and holiness, without which no man shall see the Lord.—Enoch Eby

editorial

Sing of dissent and freedom

Ready as Brethren often are to join in common witness with other churches, when it comes to communitywide religious observances for the nation's Bicentennial, the ardor may cool.

There is reason for reserve. For if the Church of the Brethren is to take seriously its biblical and historical moorings, it will not enter unquestioningly into events that may overidentify the church with the state.

Consider that not only in feudal Germany but in this nation's colonial period, in the War Between the States, and in the international conflicts of this century, Brethren have been among those who have challenged society's assumption that when the state or nation goes to war, so does the church. The pacifist conscience has championed the radical and revolutionary idea that religious faith cannot be coerced by civil authorities: if the foremost allegiance is to God, loyalty to the state has limits. Faithful discipleship is more than freedom to worship according to the dictates of conscience: it is the freedom to live by conscience.

To be party to Bicentennial celebrations that ignore or ride roughshod over these perceptions is a risk that comes in festivals of religious patriotism. Yet to decline involvement is to miss the opportunity for lifting up some of the deeper and more delicate dimensions of our country's religious past.

Such observances offer the possibility not only of affirming religious liberty as a principle, but of visualizing it in such flesh and blood terms as those cited by Glenn T. Miller in *Religious Liberty in America:* " . . . the pastor of the First Baptist church calling sinners to repentance, the rabbi interpreting the Torah, the priest saying mass, the Jehovah's Witness distributing tracts, the Amerindians celebrating their ancient rituals."

Miller further pleads that we see religious liberty not only in styles of worship, but in patterns of relationship. That is, how we identify with young men exiled to Canada, with persons who favor abortion laws and those who oppose them, with groups intent on shaping their own educational systems.

Looking back, the Bicentennial is a means for pointing up the significant role that minorities or dissenters long have made on the American religious scene. To celebrate this contribution, one congregation in Washington, D. C., the Westmoreland Congregational Church, this spring developed its own Bicentennial service of music around the theme, "The Singing Dissenters."

The selections at Westmoreland began with music by Conrad Beissel of the Ephrata Cloister; his hymnal, *Turtel-Taube,* published in 1747, was credited as the first book of original hymns published in the colonies.

Other numbers included several Shaker songs, among them "Tis a Gift to Be Simple," performed by a children's chorus and interpretive dancers, and a series of anthems from the Moravians, who represented some of the most creative musical talent in 18th century America. The service was climaxed with a Moravian love feast, almost entirely musical, during which buns and coffee were distributed in the pews. Had time allowed, the service might well have drawn on the folk hymns of the southern mountains, the spirituals of the black community, the music of Puritans, Quakers, abolitionists.

Congregationally and ecumenically, the Bicentennial affords opportunities to demonstrate the expression of religious freedom where we live, to celebrate prophetic moments that are in both our national history and our religious tradition, to sing "the harmony of our differences."

Ours is a broad religious heritage; let that note be vocal and visible in our Bicentennial reflections.—H.E.R.

Even if you don't have money, you ought to have a will

Everyone has seen the classic "will" scene on television. The lawyer droning on about how the deceased has left incredible sums of money to his wife, son and favorite sheepdog. Maybe that's why many people think only the very rich leave wills.

In real life everyone should have a will. Even if they are not going to leave one red cent. Because everyone leaves something besides money.

Sentimental things like great-grandfather's clock, the old family Bible, mother's china, dad's violin. Without a will everything is up for grabs. With a will you can specify who gets what.

If you are going to leave some money and you don't leave a will, the emotional and legal entanglements can be devastating. A will can make sure your money and other possessions are handled responsibly, in keeping with your Christian faith. Before you say you don't have an estate to leave, check out things like company insurance, pension plans, or any stock or property you may own. You may be worth more than you think.

But after talking about money and property, you get to one of the most important reasons to have a will. Your children. If something were to happen to both parents at the same time and there's no will, who gets the children may be the last person you would want to have them. A will is a legal statement as to who the guardian will be.

Getting a will is easy, but it is not a do-it-yourself job. First, make a record of your affairs—your estate—and consider seriously how you want it distributed after your death. Then go to a lawyer and prepare a will in keeping with your desires and faith.

Everybody needs a will. Your first one may not be your last. But you ought to have one.

Please send me without obligation the following booklets:

___ MAKING YOUR WILL
___ A RECORD OF PERSONAL AFFAIRS

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Address ____________________________
City _______________________________
State ______________________ Zip ______

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The service for which Brethren are set free takes many forms and requires a variety of skills. It includes all of us.

Persons who know they stand in the light of God's presence reflect that experience into the lives of others. Such persons seek out one another in the fellowship of the Church. With quiet power they witness to the Gospel. They celebrate the faith. They take up their own ministry in home, daily work, community.

Brethren who are set free to serve see themselves as members of the one family God loves. And together they support the church's response to persons in its local, district, national and world dimensions.

Your gift to the Brotherhood Fund will expand your field of service. It will help. And it will be appreciated!

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SET FREE TO SERVE

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CHURCH OF THE BRETHREN
JULY 1976

For Blair Helman, life is no spectator sport

contents

10 **Set Free to Serve.** The 1976 Annual Conference theme, says B. Wayne Crist, encompasses two themes that walk hand in hand: What it means to be free people and what it means to be servant people.

12 **Traveling the Road of Faith.** What road does one travel to get from the Pennsylvania coalfields to the presidency of Manchester College and the Church of the Brethren moderatorship? A. Blair Helman travels the road of faith, answers Anne Metzler Albright.

15 **Coronado Country.** Annual Conference this year will be in "Coronado Country." Wilbur R. Hoover compares and contrasts the Western Plains Brethren with the Spanish conquistadors of old.

18 **Guide to the 190th.** MESSENGER presents a preview of what's in store for you at the 190th recorded Annual Conference.

20 **Abstinence From Things Harmful.** Howard E. Royer summarizes a 10,000-word report which the Alcohol Study Committee will present to Annual Conference this month.

24 **A Bicentennial Hornbook for the Brethren.** Kermon Thomason assembles a sampling of personalities and quotations from Brethren history, mostly from the Revolutionary War era.

In Touch profiles Lydia Sabacka of Long Beach, Calif.; Jake Mummert of San Francisco, Calif.; and John Scott Davenport of Lexington, Va. (2) . . . Outlook reports on Nigeria hospital turnover; Nigeria church name change; Armenian college; foremothers; "Rainbow Coalition" SHARE project; NCC and Panama; Mow portrait; prison testimony; NCC concerns; and food stamps (begin on 4) . . . Underlines (7) . . . Special Report, "Alternative to Arms," by Kermon Thomason (8) . . . Play Review, "'Friend Nor Foe' Neither Cold Nor Hot," by Bob Bowman (22) . . . Column, "On Religious Liberty," by Donald F. Durnbaugh (28) . . . Word From Washington, "Bicentennial Priorities for Brethren," by I. W. Moomaw (29) . . . Book Review, "Love and Drivel, or a Golden Text?" by Murray L. Wagner (30) . . . Here I Stand, statements by Betty Ann Porter, Alfred Alling, J. E. Overholser, Cyrus L. Strite, and Wanda Callahan (32) . . . Resources, "Criminal Justice," by Sylvia Eller (36) . . . Turning Points (37) . . . People & Parish, stories from Oakland (Ohio); Spindale (N. C.); Skyridge Judson (Mich.); Manchester (Ind.); and McFarland (Calif.), by Lois Teach Paul (38) . . . Editorial (40)

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letters

APPLAUDING THE SERMON

This is a short footnote to the letters in MESSENGER about decorum at Annual Conference. (Letters, Oct. and Dec., 1975)

The practice of applauding after the sermon was common in the early church up to the time of Augustine, the fifth century A.D. Sermons had a personal appeal, engaging the hearers directly, and applause was a natural and spontaneous reaction.

During World War II, the leaders of the Roman Catholic and Protestant churches in Nazi-occupied Holland regularly issued pastoral letters which were read from all pulpits. Those letters comforted the believers in their common suffering and gave guidance in the matter of resistance to the abhorrent measures of the Nazi government in Holland. Following the reading of such letters, the congregations often applauded heartily. It was a spontaneous reaction and sign of approval of their courageous leadership.

Here in Indonesia, applause following an anthem or a particularly moving sermon is not unusual. People like what they hear and express their feelings. It comes straight from the heart.

Conclusion: applauding the anthem or the sermon, especially the latter, comes with very good credentials.

TON VAN DEN DOEL
Luwuk-Banggai, Indonesia

TAXPAYERS: SUPPORT PEACE FUND

Twenty-three representatives have introduced legislation proposing a World Peace Tax Fund (H.R. 4897) which would permit conscientious objectors to war to pay the military portion of their taxes into a fund for peace-related purposes. Although it has been argued that the freedom of religion guaranteed by the first amendment to the Constitution includes the right of conscientious objectors to war to refuse to participate in war activities, the IRS has taken a definitive stance in opposition to that assertion. For that reason, the right to refuse to pay war taxes must be legislated in Congress.

Brethren can support this legislation by including a letter with their tax returns which states support for the legislation as well as a statement that the military portions are presently being paid under protest. They also can write their representatives in Congress, as well as to the chairman of the committee which is considering the bill, Representative Al Ullman.

Information is available from the National Council for a World Peace Tax Fund, 2111 Florida Ave. NW, Washington, DC 20008.

JANET MITCHELL KEUNEKE
Ft. Wayne, Ind.

BEYOND INTERACTION

In the review of *The Total Woman* (February) Beth Glick-Rieman says the Bible is "the story of God's interaction with those people at a particular point in history."

I just can't let that lay. What has happened to the concept that the Bible is God's inspired, infallible word?

THURSTON MYERS
Taneytown, Md.

MORE THAN SEX: DEVOTION

Our Mennonite church paper, *Christian Living*, aroused my interest in the controversial book *The Total Woman*. I was surprised, upon reading the book, that it was a liberating experience.

Recently my students formed a panel and presented *The Total Woman* to the rest of the members of my Abnormal Psychology class (61 enrollment). It still was controversial.

A friend brought me Beth Glick-Rieman's article from the February MESSENGER and it pulled into focus the issues of disagreement or at least it made me aware of what was missing in the arguments against the book.

I realize that not infrequently the very rich and the very intellectual are the most spiritually impoverished people. Marabel, placed on an intellectualized plane, is deprived of the essence of her message. One student objected to how she handled the subject of sex and my reply to him, "Marabel is talking about devotion. *You* have reduced it to sex."

I took the liberty of copying your article for my class members with a comment of my own at the end. Last Sunday a local psychologist, Ray Keim, brought the morning message at our church on 1 Peter 2:13-17 and dealt with the issues of submission (a voluntary yielding to a power greater than your own) and bondage (get the slavery outside; replace it with dignity inside). From my notes on his sermon: "When your Master is Jesus Christ, there is dignity inside. There is freedom inside."

I am grateful to your book review for clarifying the issue for me.

Rosa Stone
Asst. Prof. of Psychology, Goshen College
Goshen, Ind.

A SENSE OF BELONGING

I hardly find words to express my thanks for the great kindness and the lot of work with which Lamar Gibble of the Church of the Brethren prepared for and organized the Working Committee of the Christian Peace Conference meeting in New Windsor (see page 8).

I am sure I do not exaggerate when I say that all members of the Working Committee felt themselves among Christian brothers and sisters and, thus, all possible differences of political opinion gave place in a happy way to the expression of what joins us, our common faith and the sense of belonging together.

Lamar Gibble's kindness, words and deeds full of love greatly contributed to the general good impression formed by all foreign participants. I am convinced that all members of the Working Committee were satisfied with the good results of the meeting in New Windsor which can be a promising starting point for a more effective American participation in the actions of the Christian Peace Conference.

I hope that we shall be able to return the kindness of the Church of the Brethren before long either in Prague or in Hungary.

Dr. Karoly Toth
Gen. Secretary, Christian Peace Conference
Budapest, Hungary

CONTINUE SEEKING PEACE

I wish to commend the Church of the Brethren for hosting the April meeting of the Christian Peace Conference at the New Windsor Service Center and regret the intrusion by Carl McIntire and his group. The hate and evil this man foments is distressing to anyone who believes we are one world and must work together.

Although I am not a Christian myself, I have admired your work in world relief and hope that you can continue seeking peace through your activities.

Please accept my check as a small contribution to your efforts in the face of detractors such as Mr. McIntire.

Doris R. Hammond
Clyndon, Md.

WCC PROGRAM NO SECRET

I read with concern Mr. Baker's statement on the World Council of Churches in the March MESSENGER.

He spoke of declining membership because of affiliation with the WCC. There would be more dissension if members were more familiar with the activities of that organization. The program of the WCC is no secret for those who wish to be informed.

Most members of denominations associated with the National Council of Churches do not even know their denomination is in the serpentine outfit. Many projects favored by the Communist Party are favored by the NCC.

Yours for a new look at this spiritual Babylon.

Otto Baldwin
Elkhart, Ind.

A MORE CHRISTIAN CHANNEL

It disturbs me to know that the Brethren speak of nonviolence and peace as their beliefs and then belong to and support such an organization as the World Council of Churches. The things and the countries that the WCC give support to cannot be considered as nonviolent or peaceful. They have given support to the PLO and Angola, and to leftist countries, to support the fighting. It is time now to look at the organization and see if we could not better serve God in another way. . . . the money we give to WCC can be put to much better use by a far more Christian organization.

If we are a nonviolent and peace loving church let's get out of the WCC.

Twila Reed
Floyd, Va.

LIFE-STYLE AND NOT DEATH-STYLE

Paul Keller's column on nonresistance, "A Song to Be Heard" (March MESSENGER) is a timely article, one which has implications much beyond the written words.

To encourage the oppressed and Christians in the First World to respond to injustice with Christian nonresistance is to reaffirm our own stance of nonresistance. It is to state even more clearly that we will refuse to be a part of the world's oppression by protecting our privileged

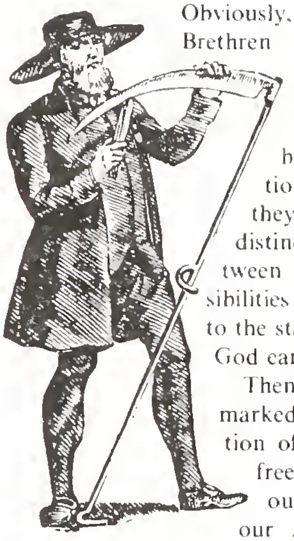
(continued on inside back cover)

page one

For a theme for a July MESSENGER we had several options. The obvious possibility was a Bicentennial emphasis. Another was our upcoming Annual Conference in Wichita. Our inclination being to keep a proper Dunker damper on patriotic fervor, we have compromised on our options.

Our nod to the Bicentennial includes a selection of words from or about early Brethren that reflect the principles and values for which they firmly stood. Obviously, 18th century Brethren were not a bunch of flag wavers. Unimpressed by the revolutionary rhetoric, they kept a clear distinction between their responsibilities to God and to the state. For them God came first.

Then, having thus marked the celebration of one kind of freedom, we turn our attention to our Annual Conference, where another kind of freedom will be celebrated: freedom to serve.



Heading our cluster of articles on that event is the refreshingly informal story of Moderator A. Blair Helman, told by Anne Metzler Albright, Fort Wayne, Ind., writer. Other writers about Conference issues and events are MESSENGER editor Howard E. Royer; Ephrata (Pa.) pastor Bob Bowman; and McPherson (Kans.) pastor B. Wayne Crist.

Other writers include I. W. Moomaw, volunteer consultant on farm issues for the Washington Office; Esther Ho, Hayward, Calif., writer; Terrie Miller, BVSer and communications intern on our staff; Donald F. Durnbaugh, professor of church history at Bethany Seminary; and Bethany's librarian Murray L. Wagner.

Sylvia Eller, of the Washington Office staff, coordinates a program to further criminal justice reform. Lois Teach Paul, a member of the Communications Team, is managing editor of *Agenda*. Joel K. Thompson is executive secretary of the World Ministries Commission.

Here I Stand contributors are Betty Ann Porter, Quinter, Kans.; Wanda Callahan, Goshen, Ind.; Alfred Alling, Cabool, Mo.; J. E. Overholser, Bradford, Ohio; and Cyrus L. Strite, Hagerstown, Md.—The Editors

Lydia Sabacka: Bach for the Brethren

"I was not well known, but everybody knew that if you needed to hear something good from Bach music, you listened to Lydia."

This is the modest way in which Lydia Sabacka describes her reputation in Czechoslovakia, where as a widely known organist, she translated her love for Bach into beautiful performances in churches and cathedrals.

Prague's loss was Long Beach's gain, however, when Mrs. Sabacka left Czechoslovakia eight years ago and immigrated to the US, in search of the freedom of creative expression that her own government had denied her for much of her professional life.

In March, 1948, only a month after she performed her graduation recital at the State Conservatory of Music in Prague, a Communist takeover altered the Czechoslovakian life-style.

"Everything was upside down," says Mrs. Sabacka. "Suddenly, I would show up with the church music and nobody paid any attention anymore. I wasn't ready for this life."

For ten years Mrs. Sabacka was able to follow her career as an organist-choirmaster. But after 1958 she was not even able to make a living as a piano teacher; Mrs. Sabacka was working in an office as a clerk when she decided to leave and go to California in 1968, the year of the Russian invasion.

Mrs. Sabacka was working as a piano teacher in Long Beach when she was recommended as an organist to the Church of the Brethren there.

"After I took the position as organist, the minister said, 'We have a house close to the church. Are you interested in living close?' Yes, I was; very much!"

Mrs. Sabacka enjoys her house partly because of the solitude it affords for practicing piano. "I can make noise at 10 o'clock in the evening and no one bangs on my door—'Shut up and be quiet, I would like to sleep!'" Mainly, though, she enjoys her proximity to the church.

It is somehow fitting that the Brethren, whose forerunners fled Europe as victims of persecution, have been able to provide a job, home, and happiness to a modern-day victim of oppression. Especially happiness. That, says Lydia Sabacka, is something she rarely experienced in Czechoslovakia.—Terrie Miller

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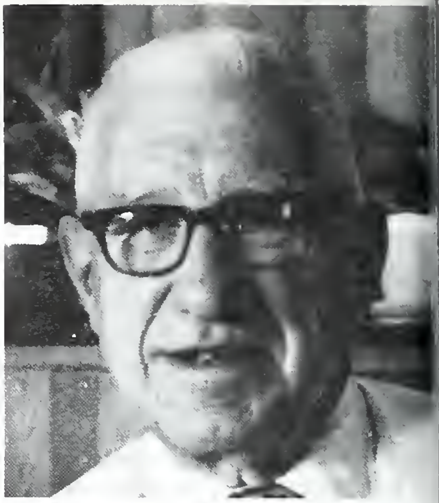


Jake Mummert: With l

A wedding present given to his wife 48 years ago started one man on a lifelong avocation of collecting valuable Brethren historical materials.

The man is Jacob (Jake) Mummert, and the book given to his bride, Salome Diehl, by her grandmother is a 1763 Saur Bible, which contains family records showing Mummert ancestry in her family tree as well.

Having acquired a valuable historical book indirectly, Jake decided to try his hand at making additional historical finds. This decision led him on a trail to various antique shops and auctions and visits with old-timers in his native Pennsylvania.

His efforts bore immediate fruit and he came into possession of several publications of the Christopher Saurs and Alexander Mack Jr. He paid 75 cents for a volume containing 50 consecutive issues of a periodical printed by Saur Jr.

Through the years his findings have included four Saur Bibles, some of which were printed 40 years before English Bibles were printed in the New World.

Chatting with Jake Mummert, you almost feel you are talking to someone personally acquainted with the early Brethren. He relates, for example, that the Germantown congregation seemed to have a 3-H Club—Helpfulness, Hospitality, and Holiness. It welcomed the arriving German immigrants, gave hospitality and help where needed, and then in-

share

troduced them to their faith.

But does a man so immersed in church history tend to live in the past? The answer for Jake Mummert is a resounding "No!" The spirit of helpfulness which he describes in the early Germantown church lives again in the daily activities of the unassuming Mummert couple.

In addition to making a living in the insurance business, Jake is the unofficial San Francisco tour guide for visiting Brethren and others. A bedroom tastefully furnished with family heirlooms is frequently offered by the Mummerts to persons staying in the city for a few days . . . or a few months. Mummert hospitality is almost legendary among visiting BVSers, students, and hundreds of others whom they have befriended. Guided tours of Chinatown, including a meal in an out-of-the-way but excellent Chinese restaurant, are a mainstay in the celebrated Mummert hospitality.

What is the source of the seemingly unending enthusiasm and helpfulness displayed by Jake? "We are too full of the love of Christ to contain it all," he states simply.

"Much ado is being made this Bicentennial year about the liberty for which our forebears fought; we should be making more ado about the freedom that comes from knowing God's love." Then Jake asks the disarming question that he answers with his life: "When one has experienced so much love, how can one keep from sharing it?"—Esther Ho

John Scott Davenport: The Dunkers in Dixie

What do Isaac Falkinburg, Conrad Whisenhunt, Peter Snider, John Landis, Philip Earhart, Michael Berry, and Peter Bowman all hold in common? One thing is membership among the Brethren who lived in North Carolina during the American Revolution. Another is membership in His Majesty's Regiment of North Carolina Loyal Militia! Still another is their discovery by a Presbyterian writer who seven years ago didn't even know the Church of the Brethren existed.

John Scott Davenport was born in Decatur, Ill., grew up in Long Beach, Calif., and now lives in Lexington, Va., after a career with Scripps-Howard. He was working on his family's genealogy in the mid-1960s when he began wondering why his English ancestors were German Baptists in southern Ohio in 1802. His search took him to North Carolina, where he found the Davenports had married into the German Baptists in the Uwharrie congregation, whose founding elder, Jacob Stutzman, was his great-great-great-great grandfather.

The Brethren saga of settlement intrigued John, but he still knew little of their wider story. Then he came across the writings of Brethren historian Roger Sappington, who admits his own accounts of Carolina Brethren are just the tip of an iceberg.

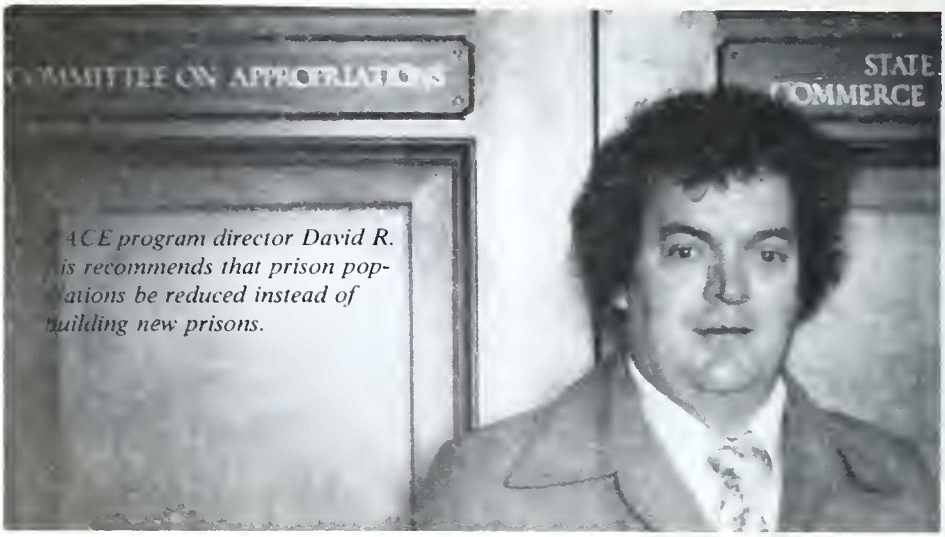
John was determined to plunge beneath the surface of antiquity and measure the bulk of that iceberg. The result—his own book, *Bearded Believers: The Dunker Presence in North Carolina, 1749-1800,* on which he is just putting the finishing touches.

The Davenport research method sounds simple: just ignore what outside writers have reported and go straight to the original sources. John's eidetic memory has helped him sort through more than 500,000 old deeds (Appendix A of his book will summarize some 5,000 of these), as well as tax lists, census reports, jury lists, and military records in the last six years to document his findings on the Dunkers in Dixie.

And interesting findings they are, according to John: Instead of the few scattered Brethren heretofore believed to have been settled in North Carolina in the late 1700s, there were hundreds—they were the largest group on that colony's frontier by Revolutionary times. While many North Carolina Brethren remained true to their pacifist principles during the Revolution, many others of them took oaths of allegiance and served in the army. Still others participated in the war as loyalist soldiers, of whom some subsequently obtained absolution by serving terms of 12 to 18 months as Continental soldiers!

Clearly, for some Brethren sensibilities, John Scott Davenport has "done stopped preaching and gone to meddling," but these kind of revelations about the Tarheel Dunkers will keep his readers spellbound . . . and left with a dilemma: How does he expect us, in this case, to accept his own admonition to ignore what outsiders report about the Brethren past?—K.T.

Testimony supports ban on prison construction



ACE program director David R. is recommends that prison pop-ations be reduced instead of uilding new prisons.

An appeal to reject entirely any funds requests for new prison construction was issued to a House appropriations subcommittee on behalf of the Church of the Brethren General Board.

David R. Eis of North Manchester, Ind., program director for a prison reform agency called PACE (Public Action in Correctional Effort), based his testimony to the subcommittee on the denomination's 1975 Annual Conference statement on criminal justice reform. It recommended that "prison populations be reduced instead of building new prisons."

Citing the constantly rising crime rate and the "pervasive fear of crime in America," Eis explained why the Church of the Brethren opposes the construction of new prison facilities.

Prisons have "failed to reduce crime in this country, and in fact, may help to increase it," he said. As a person who works daily with prisons and prisoners, he said he has seen inmates move from an "initial anger at the person or persons who sent them to prison to anger at prison officials for keeping them there, and to anger at society as a whole for allowing and even promoting such inhuman treatment."

Eis argued that only 31 percent of federal prisoners are incarcerated for violent crimes. The other 69 percent of non-dangerous offenders, he said, "could be much better dealt with by using non-prison alternatives, such as probation, work and study release, weekend incarceration, foster care placements, or drug and alcohol rehabilitation centers."

The General Board testimony was given in response to a Bureau of Prisons request for nearly $50 million for the construction of four new federal prisons—an adult facility at Otisville, N.Y., a youth facility at Talladega, Ala., and two metropolitan correctional centers in Phoenix and Detroit.

Those prisons are part of a 10-year master plan which would add 52 new prison facilities to the federal system.

Sylvia Eller, criminal justice coordinator for the Church of the Brethren, said that last year, following consideration of Federal Bureau of Prisons budget requests, both the House and Senate appropriations subcommittees deleted all funds for new prison construction after hearing similar testimony.

Story of foremothers told in radio series

"Women are people without a past. All too often the stories of America's foremothers are buried in the footnotes of history if indeed they are told at all."

This is the concern that underlies the Women of Faith radio series, a total of 48 five-minute dramas now being aired about American women whose faith in action has helped shape the nation.

Given to stations for use in public release time, the Bicentennial-prompted series is available to any station in the country. The first programs during March and April were placed on about 50 radio stations; more are being added monthly.

Produced by a coalition of nine denominations and religious agencies, the project was the brain child of Carole Etzler, Presbyterian Church in the USA. She serves as executive producer for the series.

The Church of the Brethren, as one of the sponsors, has $2,000 in a production grant and the services of Lois Teach Paul as corresponding secretary and production committee member.

Once the 48 cassette tapes have been distributed to radio stations, the series will be available through John Knox Press for sale to churches, libraries, schools, YWCA, and other agencies.

Among the 48 women whose lives are dramatized in the series are Elizabeth Cady Stanton, Mother Ann Lee, St. Elizabeth Seton, Harriet Beecher Stowe, Sarah Major, Lottie Moon, Lucy Stone, Mary Livermore and Ann Judson.

The advisory board and working committees of the program are made up predominantly of women. Brethren women are encouraged to contact their local radio stations, both AM and FM and inquire if they are carrying the series or are interested in doing so.

Promotional materials, including a full program listing and a demonstration record is included in a packet that can be sent to the inquirer for distribution to radio stations.

Information on marketing or content is available from Lois Anderson, Rm. 852, 475 Riverside Drive, New York, NY 10027, and on station listings or church use, from Lois Paul at the Church of the Brethren General Offices.

Nigerian church name has a familiar ring

"Lardin Gabas" is out, and "Ekklesiyar Yan'uwa" is in. The church in Nigeria born of Brethren mission efforts and known to them as Lardin Gabas is now to be known as Ekklesiyar Yan'uwa a Nijeriya, by official action of that body in April.

Brethren may find the new name a bit harder to roll off the tongue than "Lardin Gabas," but the Nigerians felt it was time for a change. "Lardin Gabas" means simply "Eastern District" (of the Church of Christ in Nigeria). The new name has considerably more meaning for Nigerian Christians—it translates, "The Church of the Brethren in Nigeria."

The change is in name only. Ekklesiyar Yan'uwa, which became an independent church in 1972, continues its relationship to TEKAN (a Hausa acronym for "Federation of Churches of Christ in Nigeria").

At the same April conference, Ekklesiyar Yan'uwa voted to go on record as officially opposed to polygyny, a practice common among Moslem and other non-Christian elements of Nigeria.

College and church to host Armenians

A new Armenian-American college, the first in the USA, is to be established this fall by La Verne College in California. The program will enable Armenian students to study their native language, history and culture.

For several years Armen Sarafian, La Verne's new president, has worked with others in the area on starting such a project at a Christian college on the West Coast. It is estimated 100,000 Armenians reside in southern California.

The president of the new college, Dr. Yeghia Babikian, who was forced to leave the Middle East by the Lebanese civil war, said the program will begin on a modest scale. Its administrative office and perhaps a classroom are to be in the La Verne Church of the Brethren. A group of 25 students is expected to enroll for classes this fall.

Accreditation will be provided by La Verne College as the umbrella institution, but self-supporting financing and administration will be the responsibility of the Armenian College board and staff.

The University of California, Los Angeles, already has an Armenian chair where students from La Verne will be able to pursue graduate Armenian study.

Religious leaders oppose reduction in food stamps

As senate and US Department of Agriculture leaders this spring moved with proposals to cut from three to five million persons from the nation's food stamp program, 18 religious leaders issued a statement vigorously opposing the reduction.

Among the signers was S. Loren Bowman, general secretary, Church of the Brethren General Board.

In the statement the religious leaders affirmed that strong, efficient, and comprehensive federal food programs are essential to deal effectively with hunger in the US. While recognizing that the food stamp program has been subject to criticism, the leaders stated that "most of the major charges have been effectively answered."

"On balance we concur with the findings of a recent report from the US Senate Select Committee on Nutrition and Human Needs that the food stamp program has been effective in meeting the food and nutrition needs of a great many poor and hungry people," said the officials of the 18 church bodies.

They also acknowledged that their churches have assigned high priority to the alleviation of world hunger. "A tragic irony is that while we Americans seek appropriate response to hunger in other parts of the world, here in the most affluent country on earth millions of our fellow-citizens suffer from malnutrition, and in some cases, actual starvation," the statement declared.

"Our hope is that both governmental and private voluntary agencies, including the churches, can work together toward the elimination of hunger wherever it occurs—in the United States and abroad."

At the same time a group of 27 religious leaders, including evangelist Billy Graham, Greek Orthodox Archbishop Iakovos, and Rabbi Marc Tanenbaum, urged Congress to pass a resolution declaring the "right of food" to be a basic element of US policy.

Although the resolution would have no legal force if adopted, its supporters feel that it would promote efforts against hunger that are more comprehensive and effective than those presently in operation.

"Every man, woman, and child on earth has a right to a nutritionally adequate diet. This right is not ours to give or take away. It is fundamental and derives from the right of life itself. The Declaration of Independence identifies the right to life as an inalienable human right coming from God, who has created all persons equal. Without the food to sustain life, that right is made meaningless," the resolution states.

Bread for the World, a Christian citizens' movement, has organized support for the resolution through a national letter-writing campaign.

New hospitals for Nigeria's newest states

Under a grass mat awning reminiscent of the facilities available when his Uncle Homer and Aunt Peggy Burke rendered the first hospital services in Garkida 52 years ago, J. Roger Schrock, coordinator of medical services for the Church of the Brethren Mission in Nigeria, in April officially opened the new Lafiya-funded Garkida Hospital complex to be transferred to Gongola State. Another ceremony May 8 saw the new Lassa Hospital facilities officially opened in Borno State. August Messenger will carry full coverage, with photos, of the hospital openings, an update on Lafiya, and a look at the future Church of the Brethren role in Nigeria.

NCC hits 1903 treaty's injustice to Panama

No Panamanian signed the treaty. Panama was forced to relinquish effective sovereignty over a ten-mile strip of territory that cut the country in half. The US established military and training bases in the Canal Zone totally unrelated to the defense of the Panama Canal without treaty authorization or the consent of Panama.

Thus the 1903 treaty under which the US assumed the right to build, administer, and defend the Panama Canal, and the treaty's amendation and implementation by the US government represents a serious injustice to Panama and its people, according to an investigative study done in Panama for the National Council of Churches.

The study was carried out by a 14-member group of US church leaders mandated by an October, 1975, NCC resolution on Panama-US relations that called for a delegation to be sent to Panama "to discuss with appropriate groups there the present reality (in Panama) and their hopes for the future, for the purpose of increased awareness and informed action within the churches."

The group included Merle Crouse, World Ministries Commission's Latin America representative, who chairs the NCC Committee on the Caribbean Latin America of its Division of Overseas Ministries. Annual Conference Moderator-elect Charles Bieber was one of the group also, representing the Church of the Brethren.

Among its findings—after dialoging for four days with Panamanian church leaders, Panamanian and US government officials, US citizens in the Canal Zone, and Panamanians from a broad spectrum of political and ideological positions—the NCC group noted the present treaty is a stumbling block to better US-Latin America relations.

The existence of a Canal Zone in Panama governed by a foreign power is a colonial situation, the group's report stated. Other findings: US citizens in the Canal Zone are major contributors to US hostility to new treaty negotiations; Panama is being deprived of "the benefit of its principal natural resources"; and political and military use of the Canal Zone by the US deters the liberation and self-determination of other nations in Latin America.

In a declaration released April 7 in Panama City, the group supported the negotiation of a new treaty that will clearly affirm the effective sovereignty of Panama over its entire territory and its rights to derive greatly increased benefits from the operation of the canal.

Described aptly as a "time bomb ticking relentlessly away," the current situation with the canal is this: Panama, led by strongman Gen. Omar Torrijos Herrera, demands the control of the waterway within a set time span. The Ford administration, seeking a compromise, has been negotiating the canal's future in talks that began in 1974.

Mow-Hoff portrait to Philadelphia Museum

A photo of Anna Beahm Mow and her sister Esther Beahm Hoff, posed in stocking-footed comfort for their niece, photographer Mary Baber, is included in a show, "American Family Portraits 1730-1976," running through December at the Philadelphia Museum of Art. The photograph appeared previously in *Photography Annual 1975.*

New SHARE grant takes on rainbow

Rainbow Coalition, a community organization in Chicago, has been added to an already colorful array of projects supported by the Church of the Brethren SHARE programs.

Designed to stimulate support of grassroots organizations working on hunger, unemployment, and civil rights, the Chicago coalition attempts to develop cohesiveness among ethnic and cultural groups without producing a melting pot organization.

The $3,000 SHARE grant will be used to open a storefront headquarters. In a new SHARE strategy, additional money has been committed as leverage to gain grants from other organizations.

Iberus Hacker, Rainbow director, whom SHARE director Wil Nolen describes as the "imposing bearded prophet of Chicago's Uptown," has related to the Brethren for several years. He has shared regularly with BVS training units receiving inner city experience.

In other actions SHARE released $3,000 to the Council of Southern Mountains Mine Health and Safety Program. The Council currently is involved in hearings related to the Scotia mine disaster near Whitesburg, Ky., in March.

Funding has also been granted to the Knott County Citizens' Benevolent Coal Project, a group of poor people in Hindman, Ky., attempting to open and run their own mine under the auspices of the Council. The $2,000 will be used to lease equipment.

Voice of Calvary Health Center in Mississippi is back on the list of SHARE projects, $8,000 having been released for the purchase of a mobile unit to be used as office space, freeing the existing building to be used for medical services.

Other Brethren involvement at Voice of Calvary includes the assignment there of seven volunteers from the Brethren Revival Fellowship unit of BVSers. Voice of Calvary, Wil Nolen comments, is an "evangelical witness blended with social action priorities in a deep south location."

In a final development, funds for the Immokalee project in Florida have been discontinued. A health and nutrition center working to develop initiative and trust among migrant farm workers, the Imkalee project may be funded again later s year if its board is restructured to in- de enough indigenous members to meet ARE guidelines.

The reluctance of the SHARE program fund a project lacking a local power e is indicative of the importance ARE attaches to indigenous control of grams it supports.

ouncil concerns center n human fulfillment

angelism and ecology are two pivotal ncerns of the National Council of urches at the outset of a new three-year gram period. The concerns are viewed as separate issues but as matters that erlap at many points.

n adopting a policy statement on evange- n, the NCC Governing Board blended phases on personal evangelism and so- l justice. “Commitment to Jesus Christ ist have an impact on the issues of social d economic justice through the steward- p, integrity and interdependence of Chris- n disciples,” the statement notes.

It acknowledges that ecumenically ented churches have shown some reluc- ice “to name the Name of Jesus as Lord d Savior.” It affirms that evangelism “is primary function of the church,” a iction that requires action both in the sonal and social realms.

“Growth in church membership and call- people to Christian discipleship are not cessarily the same thing,” the statement serves. It urges Christians to confess th in Christ, practice their faith visibly, d spread Christian teachings to others.

In response to environmental concerns, Governing Board stated, “We are con- nted with two fundamental needs—to ke life on this planet sustainable in- finitely so that the human race may sur- e; and to sustain life at a quality that kes human fulfillment possible for all.”

For Christians this means a “sacramen- , wholistic view of society” rather than a aterial creation to be exploited by mans,” the board noted.

Toward upholding a theological perspec- e that entails the interdependence of ture, people, and God, the board en- urages laity to identify causes of world oblems, work for changes of heart and nd, and express solidarity with those ex- ded from their rightful share of God's ts.

underlines

HISTORICAL GUIDE FOR TOURISTS ... highlights Church of the Brethren attractions in southeastern Pennsylvania and western New Jersey. Produced by the Atlantic Northeast District, the illustrated 36-page guide shows locales of Dunker meetinghouses, early homesteads, and baptismal sites. Available from the district office, 900 S. Arlington, Harrisburg, PA 17109. . . . Among Bicentennial year events in the Philadelphia area are two love feast and communion services, conducted in the pattern of the 1700s, at the Germantown Meetinghouse on July 11 and Nov. 21.

A Bicentennial convocation for the Mid-Atlantic District June 27 at Frederick, Md., had United Methodist bishop *James K. Mathews* and Brethren pastor *Robert L. Sherfy* as speakers.

RALPH E. SMELTZER ... died of a heart attack on May 20 while hospitalized in Washington, D.C. He was Washington representative and social justice consultant for the General Board. A tribute appears on page 40.

NINE TEAMS AND $100,000 ... have been committed from the General Board's Disaster Fund for assistance to survivors of Guatemala's earthquake. The teams are working in construction for one-month periods. Three of the teams are being comprised of college students.

PEACEMAKER OF THE YEAR AWARD ... was bestowed by the Brethren Peace Fellowship upon *Leona Z. Row,* until recently volunteer director of the World Friendship Center at Hiroshima, Japan. En route to the States Leona is traveling via India, the Middle East, the Soviet Union, Poland, and Czechoslavakia visiting friends and associates she and her late husband, *W. Harold Row,* frequently had entertained.

CONGREGATIONAL BRIEFS ... In May the Beaver Dam church near New Windsor, Md., burned to the ground after being struck by lightning. . . . Hillcrest Baptist and Brethren church, Fredericksburg, Ia., dedicated its new building on Pentecost Sunday, June 6. . . . Bethany Seminarian *Mamadu Mshelbila,* a Nigerian educator, is assisting the Beaver Creek church in Maryland this summer.

HOMES AND CAMPS ... announce personnel and program developments. Florida Brethren Homes has received the resignation of *Olin J. Mason* as administrator, effective by Jan. 1. . . . New assistant administrators are *Paul Boll,* Peter Becker Home in Pennsylvania, and *David Lisk,* Friendship Manor in Virginia. . . . The Brethren's Home, Greenville, Ohio, received $136,000 from Southern Ohio congregations in eight weeks. . . . Construction totaling $400,000 is taking shape at The Cedars, McPherson, Kans.

Wanda Callahan, Goshen, Ind., has been named director of Camp Ithiel in Florida. She and her husband *Francis* are adult BVSers. . . . *Nelson J. Wenner* is the camp committee executive for Middle Pennsylvania and resident administrator of Camp Blue Diamond. . . . *Miriam Kenepp* is a park ministry chaplain at Pennsylvania's Prince Gallitzin State Park in Pennsylvania.

special report

Alternative to arms

by Kermon Thomason

Top: Ada Bailor of Sierra Leone quizzes Howell Wilkins of the US about his country's military policy. Above: J. Russell Chandran of India, chairman of the Asian Christian Peace Conference. Below: New Windsor's Zigler Hall took on the appearance of a mini-United Nations, requiring simultaneous translation of the conference into four languages. Bottom: Joel K. Thompson, WMC executive, gave the keynote address on our Brethren heritage of pacifism.

The sleepy little village of New Windsor, tucked away among the green hills of rural Maryland, seems better suited for passive withdrawal from the cares of a troubled world than for debating the issues of detente and disarmament. But, for four days in April, church leaders from 19 different countries met at the Brethren Service Center to study those issues and the moral tasks of Christians in promoting them.

The occasion was the first meeting in the US of the Working Committee (executive committee) of the Christian Peace Conference (CPC). Founded in Prague, Czechoslovakia, in 1958, CPC is an ecumenical movement which gives expression to the responsibility of Christians for peace and social justice and provides a forum at which Christians from all over the world may come together and search for God's will concerning current political, social, and economic problems.

Hosts for the meeting were members of CAREE (Christians Associated for Relationships with Eastern Europe), a US ecumenical group that relates to the Christian Peace Conference. Lamar Gibble, World Ministries Commission peace and international affairs consultant, serves CAREE as secretary-treasurer of the organization. It was by an invitation from the Church of the Brethren that the meeting was held at New Windsor.

Some western church leaders make the easy assumption that at best the Eastern European dominated CPC is an innocuous group of leftist Christians with voices neutered by the Communists behind them, or, at worst, Communist agents bent on infiltrating and exploiting Christian bodies—wolves in sheeps' clothing as it were.

I served the CPC as press coordinator and the reality that emerged as I mingled with the members of the CPC Working Committee and followed their discussions was something else.

Denying that CPC is a tool of Eastern European ideology, Dr. Karoly Toth, Hungarian Reformed churchman, who is CPC general secretary, decries the psychological justification of the arms race carried on by both East and West, calling it " . . . the most dangerous obstacle to peace in our day, because the armament of one country obviously calls for the armament of the other, and thus arms no longer brin more security; they rather create an increasing insecurity and more and more economic burdens for all countries no matter what political system they have."

Metropolitan Nikodim, Archbishop of Leningrad and Novgorod, president of th CPC and one of six presidents of the World Council of Churches, in presentations before the New Windsor group, tie disarmament to the creation of "a new an just international economic order." This would include redistribution of the resources of economics and energy to balance the development of the first and second worlds with the third.

Major presentations that spoke to the conference theme of "Moral Tasks for Christians in Promoting Disarmament" were made by Alexander Kokorev, first secretary of the Soviet Embassy in Washington; K. T. Chandy, Indian economist; Dr. Philips Farley of the Brookings Institute; Joel K. Thompson, WMC executive secretary; and Claire Rar dall, NCC general secretary. All linked th pursuit of disarmament to the pursuit of justice within and among nations.

At the close of the meeting, a resolutio was issued which called for the destructio of all nuclear weapons as well as all biological and chemical weapons, commended the SALT talks while deploring the slow pace of their implementation, sup ported troops and arms reduction in Europe, and urged a UN-sponsored treaty banning the development of new weapon of mass annihilation.

Despite the sweep of its resolution, the CPC laid no claim to having answers to a the complex questions facing those who work for disarmament. In a "Letter to American Churches," the group, noting that "the arms race is as irrational and fruitless as it is catastrophic and suicidal, posed such questions as:

—Why does it still seem impossible to reduce the nuclear stockpile, to stop the mad race, or even to slow its pace?

—Why does not political detente lead military detente?

—How do we build up disarmament awareness among all the peoples of the world?

—How can we persuade nations to cu down drastically their defense expenditur

Left: Metropolitan Nikodim, Archbishop of Leningrad and Novgorod, president of the Christian Peace Conference, and (seated left) Hungarian Karoly Toth, CPC general secretary.

n order to be able to devote the limited esources of our planet to building up human civilization with a high quality f life?

—How do we overcome the mutual distrust which powers the arms race?

From such questions in such people-toeople exchanges as the CPC Working ommittee may come at least the partial nswer to the disarmament dilemma. For hose who were caught up in the spirit of ew Windsor, bringing together Eastern nd Western church leaders in itself seemed t least as fruitful as some of the high level overnmental parleys of East and West. Inercultural dialogue fosters understanding nd understanding defuses the distrust and nimosity that could explode in the olocaust we all hope to avoid.

So perhaps the placid setting of New Vindsor was not the anomaly it seemed. In he spirit of acceptance, tolerance, and unlerstanding engendered at this gathering of o diverse a representation of idealogies nay well be found the future accommodaion, without resort to arms and with ooperation, of the objectives of the cometing worlds we now designate as "first, econd, and third."

Laughing, talking, worshiping with hristian sisters and brothers from Russia, zechoslovakia, Poland, East and West ermany, India, Ethiopia, Chile (and over 0 other countries)—I reflected on the roundwork for such exchanges laid hrough the years by Brethren peace acivists like Harold Row, M. R. Zigler, and amar Gibble and thought, "Right on!" ☐

Top right: Karoly Toth embraces Lamar Gibble after the WMC peace and international affairs consultant presented mementos to conference delegates. Above, from left: Bruce Rigdon, chairperson of CAREE's executive committee; Representative Andrew Young of Georgia; Claire Randall, National Council of Churches general secretary; Markel Vetrov, a Russian delegate; Dr. Karoly Toth, CPC general secretary. Right: Carl McIntire (center) is engaged in dialogue on brotherly love and tolerance by CPC participants. The perennial exorciser of communist bugbears led to New Windsor a group of pickets (below), with whom the CPC delegates engaged in a rap session.

EXPO
COMMUN
DOWN
DETENTE
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WOLVES
IN SHEEPS
CLOTHING
SAVE
AMERICA

SET FREE TO SERVE

Read: Gen. 12:2; Ex. 8:1; Ex. 3:7-8; Is. 42:1; Luke 4:18.

The 1976 Annual Conference theme encompasses two core themes of the Bible:

- What it means to be free people.
- What it means to be servant people.

These two themes walk hand in hand through the Old and New Testaments, and they continue to intertwine through the events of Christian history. They probe to the very heart of what it means to be God's people living in the world.

When Martin Luther set forth the biblical view of the Christian experience, he stated it like this:

"A Christian man is the most free lord of all, and subject to none;

"A Christian man is the most dutiful servant of all, and subject to everyone."

These words are from Luther's Reformation treatise, *On Christian Liberty* (1520), written to defend the freedom of the Christian against the absolute authority of the Church. While Luther saw the necessity of freedom, he also saw the need of a corollary proposition: The Christian is called to be a servant.

The themes of freedom and servanthood find a very early beginning in the biblical story.

The circumstances of history forced the Hebrew people to deal with the issue of freedom before they could enlarge very much on the issue of servanthood. There was the long, dehumanizing Egyptian bondage. They could not even serve their God, let alone other people, as long as they were not free. "Let my people go, that they may serve me" was the demand made on Pharaoh numerous times (Ex. 8:1). Finally there was a turn of events, and the people were convinced that God was acting in their behalf:

"I have seen the affliction of my people . . . and have heard their cry . . . I know their sufferings, and have come down to deliver them . . . " (Ex. 3:7-8).

The events that followed—the exodus from Egypt and the founding of the new nation, Israel, are regarded as descriptive of the way God is always acting in behalf of his people: He redeems us out of bondage. He sets us free!

Then came the development of the servant theme. A foregleam of this was seen earlier in the promise to Abraham: "And I will bless you. . . , so that you will be a blessing" (Gen. 12:2). Along the way there were hints of a servant concept, such as the mission of Jonah to Nineveh. But the chief architect of the servant role for Israel was Isaiah. Through his servant people, God would accomplish a mission of worldwide significance:

"Behold my servant, whom I uphold . . . I have put my spirit upon him, he will bring forth justice to the nations" (Is. 42:1).

God had set his people free—to serve the world!

These two themes become even clearer in the ministry of Jesus. His purpose was stated at the beginning of his work:

"He has sent me to proclaim release to the captives . . . To set at liberty those who are oppressed" (Luke 4:18).

Jesus protested all oppressive structures, both the useless religious codes of Pharisaism and the political treacheries of Herod. His works in healing and forgiveness released the people from the bondage of disease and guilt that kept them from being whole persons. Jesus accomplished what he promised: He set free the oppressed.

But Jesus also clarified and refined the servant concepts of Isaiah. The clearest parable on this is the Good Samaritan. The Priest and the Levite used their freedom to do nothing, but the Samaritan acted in a responsible way, showing compassion. The most definitive act of service by Jesus was the washing of the disciples' feet at the supper. Jesus taught servanthood by assuming the role of a servant in his own life.

As we have examined the themes of freedom and servanthood, it should be obvious that to emphasize one without the other is to present an unbalanced picture.

On the one hand, if we spend all our energies defending freedom, we find that eventually we must be able to say how we will use our freedom. Standing on its own merit, freedom can give no reason for existence at all. It leaves out the uses to which freedom will be put. We must have the dimension of service to give freedom its purpose, its reason for being. Servanthood is the link that ties us into a relationship with all other parts of creation, thus giving meaning to all of life.

On the other hand, if we stoutly defend the doctrine of servanthood, without speaking of freedom, we neglect the need to be able to choose freely what we do with our lives. Bonhoeffer said: "Obedience without freedom is slavery." It could also be said that service without freedom is slavery. Had Moses taught servanthood without first freeing the Hebrew people, it would have lost its meaning. The dimension of freedom gives the opportunity to serve by free choice and volition.

These two principles, therefore, emerge:

It is freedom that makes genuine service possible.

It is service that makes freedom meaningful.

Very interestingly, the beginning days of our denomination dramatized these principles most graphically. There were the "separatists" who wanted freedom from all authority. They prided themselves in freedom alone. But they needed the other dimension, which was later provided by Mack and his followers: Responsibility and service to one another in a meaningful fellowship.

Therefore, we find these two principles indelibly impressed upon our Brethren tradition:

1) On the one hand we see the freedom principle in our repeated emphasis upon "freedom of conscience" and "no force in religion."

2) On the other hand there has been the equally strong belief in the idea of service to all people, symbolized and ritualized in the Love Feast.

The theme, "Set Free to Serve," therefore gathers up a long story which runs through many centuries. Dimly glimpsed by Abraham, crafted and refined by Moses and the prophets, the themes of freedom

When freedom is given, much servic

by B. Wayne Crist

and service became living truths in the person of Jesus. Though often obscured, people of sensitivity and insight have rescued them and have caused them to live again.

The full task of finding freedom has not yet been accomplished. Nor have we explored all the means by which we can be servants to the world. In many ways we fear *both* freedom and servanthood. We fear freedom because we are not certain that people can be trusted with freedom, and the Church has again and again restricted freedom by new legalisms. We fear servanthood because it costs too much, or we think other people are not worthy of our service to them.

The literary critic, R. W. B. Lewis, brings a very important insight on the theme of service. He says the novelists of our time are seeking God in the midst of life, rather than beyond it. And one point at which the divine life is being found, claims Lewis, is in the giving of help and service to people in need. Lewis notes that in Camus' novel *(The Fall)* the sin suffered by Clamence, causing his fall, is that he failed to respond to the cry of a drowning woman.

Theologian Bonhoeffer builds his thought on similar assumptions, finding the divine in life in the offering of life and service to people: Jesus is the person for others, acting as a deputy in our behalf. Herein is the essence of God's life in the world.

The call of the church now is to make the themes of freedom and servanthood glow with new meaning. If the work of Jesus was to free the oppressed and be a servant to all, we do his work only when these processes continue to be realities in all the ministries of the Church.

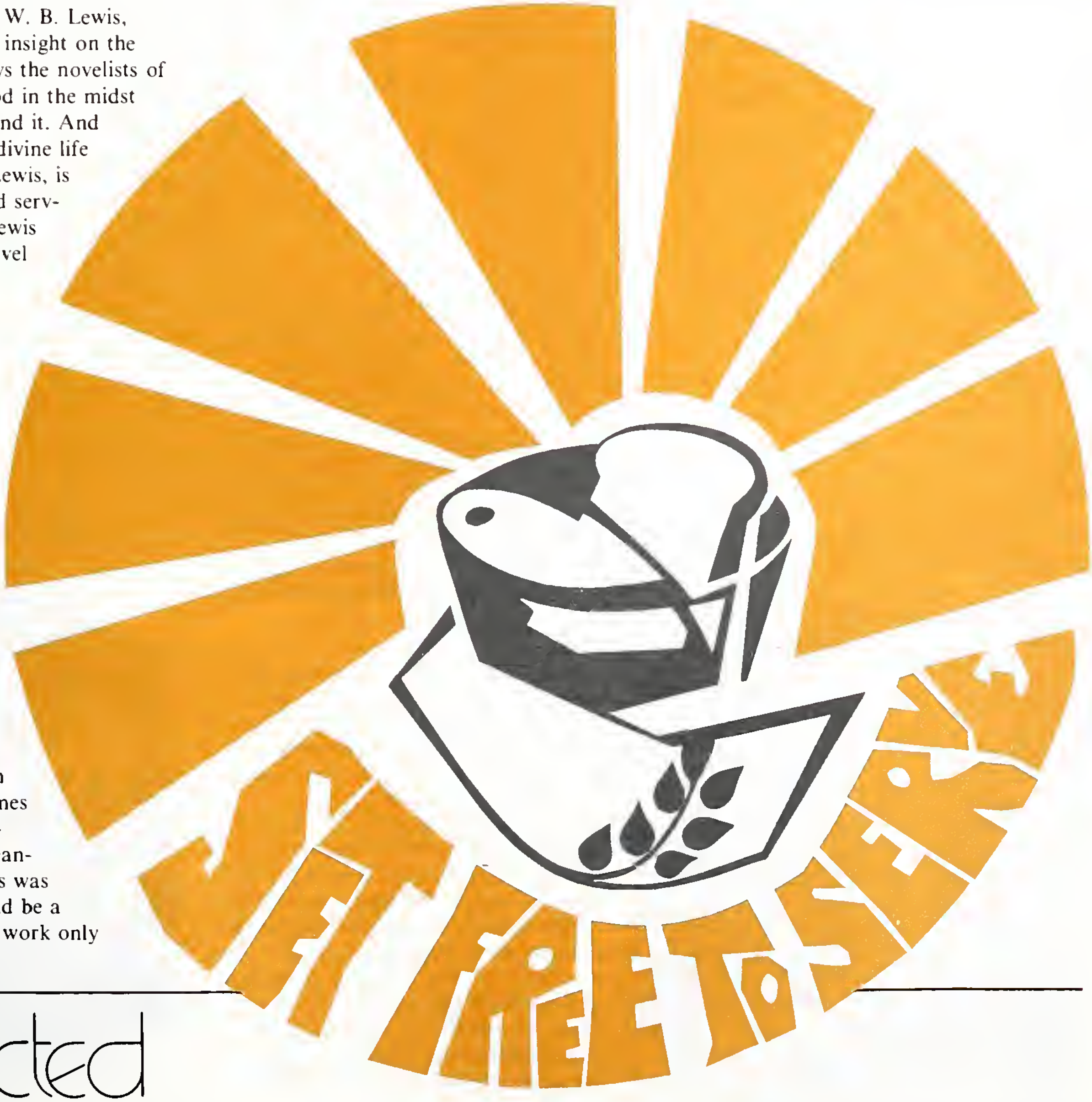
Where people are struggling for freedom, we serve them when we understand their plight and identify with them in their struggle. When our national policy is to serve national interest as its first priority, the Church is still called to be God's servant people. Whenever means are adopted to use food as a weapon, forcing people to be on our side, we must remember that the servant image is that of feeding even our enemies.

For 200 years, we have enjoyed a degree of freedom in this land that has likely been unknown in the entire history of the world. Freedom, under God, has always carried with it the call to responsibility and service. With our great freedom, we ought to sense that call more clearly than the rest of the world. A final principle therefore, emerges:

Of those to whom much freedom is given, much service is expected.

We are: Set Free to Serve! □

The 1976 Annual Conference symbol was created by artist Joyce Miller of Franklin Grove, Illinois.



expected

Traveling the road of faith

What road does one travel to get from Pennsylvania coalfields to the presidency of Manchester College to the moderatorship of the Church of the Brethren?

by Anne Metzler Albright

It was dusk on an evening in early spring when I crossed the bridge over the Eel River and turned right toward Manchester College. At the edge of the campus the post lights were burning along the winding drive at Tall Oaks, the home Manchester provides for its president. Through the oak woods my headlights caught the massive proportions of the English Tudor structure. The Helmans live here, Blair and Patricia.

A. Blair Helman has been president of Manchester College for twenty years. Before coming to Indiana, he had spent another fifteen years in the midwest. But he did not begin life as a midwesterner. I asked him about that, and we started at the beginning.

Dr. Helman was born on Christmas Day, 1920, near Windber, Pa., in Somerset County, in a rural area near the coal mines. What road does one travel to get from Pennsylvania coalfields to the wheatlands of Kansas and the campus of Manchester College? And currently, to the moderatorship of the Church of the Brethren?

"When I was born I very nearly died, and my mother nearly died, too. For a time my father didn't think either of us would live. He felt that if I lived, I should go into the ministry. I understood while I was a small child that my parents were highly expectant that I would be a minister. And, yes, I suppose the fact that I was born on Christmas Day may have had some bearing on the matter."

Blair was the oldest of six children, and when the time came for him to attend college, his father's illness, coupled with the continuing depression in the Pennsylvania coal mining area, made it impossible for him to go. For two-and-a-half years he worked in highway construction and in the mines to support the family and to save money for his education. Now his pick, shovel, and miner's hat hang on a wall beside the fireplace in the study at Tall Oaks.

Dr. Helman might have had a military career. "I had a chance to take the West Point appointment from our congressional district. I turned that down. I was encouraged to take it as an opportunity to get a college education."

His background was Church of the Brethren on both sides of the family. "My great-great-grandfather Joseph Berkey was an elder in the old Shade Creek congregation, out of which my home congregation, the Rummel Church, came. When I was growing up, I thought the top of the ladder for an educated person was being a preacher.

"After a district meeting following my graduation from high school, my pastor told me that there was feeling expressed in the district that I should be licensed to the ministry. I began preaching in a mission point up in the mountains."

For President Helman, the first leg of the journey to Manchester was to Bethany Bible Training School in Chicago. Before he went to Chicago, Blair guesses that he had never been farther than seventy miles from home. Interesting, when one discovers that since then he has visited in Europe, Ethiopia, Hong Kong, India, Japan, Lebanon, China, Puerto Rico, the Soviet Union, Thailand, and Turkey.

"I would have liked very much to have enrolled in seminary courses, but the only one I was permitted to take, since I was not a college graduate, was Greek! Still, the training school courses were challenging, and I took night classes at Illinois Tech to earn some college credit. During my last year in Chicago, I took sixteen hours per term at Bethany, twelve hours at Illinois Tech, and worked as much as I could at Sears—at least thirty hours a week and sometimes more.

"The thing Bethany really did for me was to open up some horizons. My teachers urged me strongly toward college. I didn't need the urging, but it was a very supportive thing. The question was not if I would go, but where and how."

The answer came at the end of two-and-a-half years in Chicago. The training school course had been completed and Blair was attending an Iowa district

onference during a summer pastorate.

"I learned that a church in Kansas eeded a pastor. When I returned the next eek to Bethany, there was a telegram om the district board saying that they ad approved an arrangement and an offer ould be sent soon. The letter came the ext day from your father, Dr. Metzler, ho was then moderator of the Newton hurch. It was sight unseen on the part of oth church and pastor. Earl Frantz met e at the train the next Sunday and took e to McPherson College.

"I transferred in as a junior and spent y weekends at Newton, riding the Trail-ays bus. The McPherson years were very ood years, because I had missed many of e things I had enjoyed in high school."

For instance, athletics. At McPherson, Blair lettered in track as a senior. And it was here that his path crossed that of Patricia Kennedy, a McPherson College student from Marshalltown, Iowa.

Pat shares her candid observations as Blair's wife and the mother of their two daughters as she writes of these early years together and the ones that followed in her just-published book, *In League With the Stones* (see box, page 14). Home and family have been important for Blair, providing him comfort, satisfaction, and a means of relaxation.

After graduation from McPherson, a scholarship to the University of Kansas for graduate study and subsequent election to Phi Beta Kappa moved Blair further in the direction of higher education.

"Education is not a spectator sport. It demands rigorous training and self-discipline. It requires tremendous effort and deep devotion." When Dr. Helman spoke those words at a college convocation, he was sharing his personal credo, the rule by which he orders his life, not only in the sphere of education, but in all other endeavors as well. He lives life not as a spectator sport, but with self-discipline, tremendous effort, and deep devotion.

"The night I got my master's degree, I had a friend drive me to Kansas City to get the train so that I could make connections to get to Iowa in time to get the blood tests so that Pat and I could be married on Sunday. I had that Sunday off at the church and we returned for the next Sunday." Blair joined the faculty of Ottawa University in Ottawa, Kansas, where he was pastor of the Church of the Brethren.

The call to become president of Manchester College came while Blair was pastor of the Wichita, Kansas, church. The Helmans look forward to their return visit to Wichita this summer, especially so since it is now the home of their daughter Bunny, their son-in-law Patrick, and their only grandchild, ten-month-old Hamil-

Left: Blair proudly displays mementos of his coal mining days. Opposite: Don Rowe passes the moderator's gavel to successor Helman. Below: Moderator Helman busy with papers at General Board meeting.

ton Helman Hill. Their youngest daughter, Patty, and her husband, Ray Magaro, live in Kokomo, Indiana.

Blair reflected on events that headed him toward the college presidency. "The Northeastern District of Kansas was small; I had had a great deal of district responsibility. We passed the leadership positions around pretty fast!

"I remember that at one district conference we were about to vote on nominees for McPherson College trustee when someone got up and nominated me. And I got elected. So five years after I graduated, I was a trustee. I was in that position five years, chairman of the board the last year. All of that added up to the variety of experience Manchester was looking for in a new president. In addition to my teaching experience at Ottawa University and in extension courses for the University of Kansas, I continued to teach when we moved to Wichita. Friends University scheduled an early morning class at 7:30 so that I could be in my office at the church by nine o'clock."

Blair was 25 when he graduated from college, 35 when he was called to Manchester to be president. "It was a busy ten-year period. I never missed a Sunday for 12 years that I was not employed as a pastor. I had a vacation occasionally for a Sunday. But I left each job on Sunday and was in the other the next Sunday."

Blair didn't know it, but he was heading toward a physical crisis.

"We came here to Manchester in 1956, and this became a very heavy responsibility. The enrollment was increasing, buildings were needed, and I ran a very heavy schedule for five years." In the summer of 1961, Blair had his first heart attack. The big one hit him the next January. At Annual Conference time the following June, Blair was in the hospital instead of serving on Standing Committee. The Conference was in special prayer for him.

Anxiety had been growing among the college trustees. They talked with three of the doctors. "Two of the physicians said I could never do the work of a college president and live. The third was not as pessimistic as the other two, but he said, 'I don't want to even talk about any probabilities until fall.'

"After Conference I started getting better, so much better that the doctors could hardly understand it. When you aren't sure you are going to make it, you are impressed with the fact that you have physical limitations. And you recognize that time is a gift. An experience like that puts things in perspective."

Blair must have learned some secrets relative to living under stress. His schedule, always strenuous, is doubly so during this year of his moderatorship. His accomplishments in education, his memberships in organizations and honorary societies, his activities in denominational and interdenominational church activities are impressive and numerous. Representative responsibilities are the presidencies of the Council of Protestant Colleges and Universities, and of Associated Colleges of Indiana; he has served on the policy board of the Department of Higher Education, National Council of the Churches in the USA.

In League with the Stones

Patricia Helman is known among the Brethren as a writer. Her first book, *Free to Be a Woman,* was published in 1971. Her latest book, *In League With the Stones,* is just off The Brethren Press. The setting is the Michigan coast and the Point Betsie Lighthouse, where Pat found new perspectives on her life pilgrimage and an invitation to expose her inmost self to the light of Christ.

In recounting "one woman's journey of faith," Pat describes sometimes tenderly and frequently with humor—but always honestly—her growing-up days in Iowa, her coming of age in wartime, and her varied experiences as the wife of a college president. She has learned—in words that come from the Bible—to be "in league with the stones of the field."

Dr. Helman is in demand as a public speaker. One of his speaking engagements this spring proved to be particularly gratifying. He was the commencement speaker for Juniata College's Centennial Commencement; while there he received an honorary Doctor of Laws degree. Blair might have graduated from Juniata many years ago, if he had not been led on the circuitous road that wound through the Midwest and eventually to Manchester College.

Pat came into the room with a tray. As we drank our mugs of Sanka, we talked of the Helmans' twenty years at Manchester.

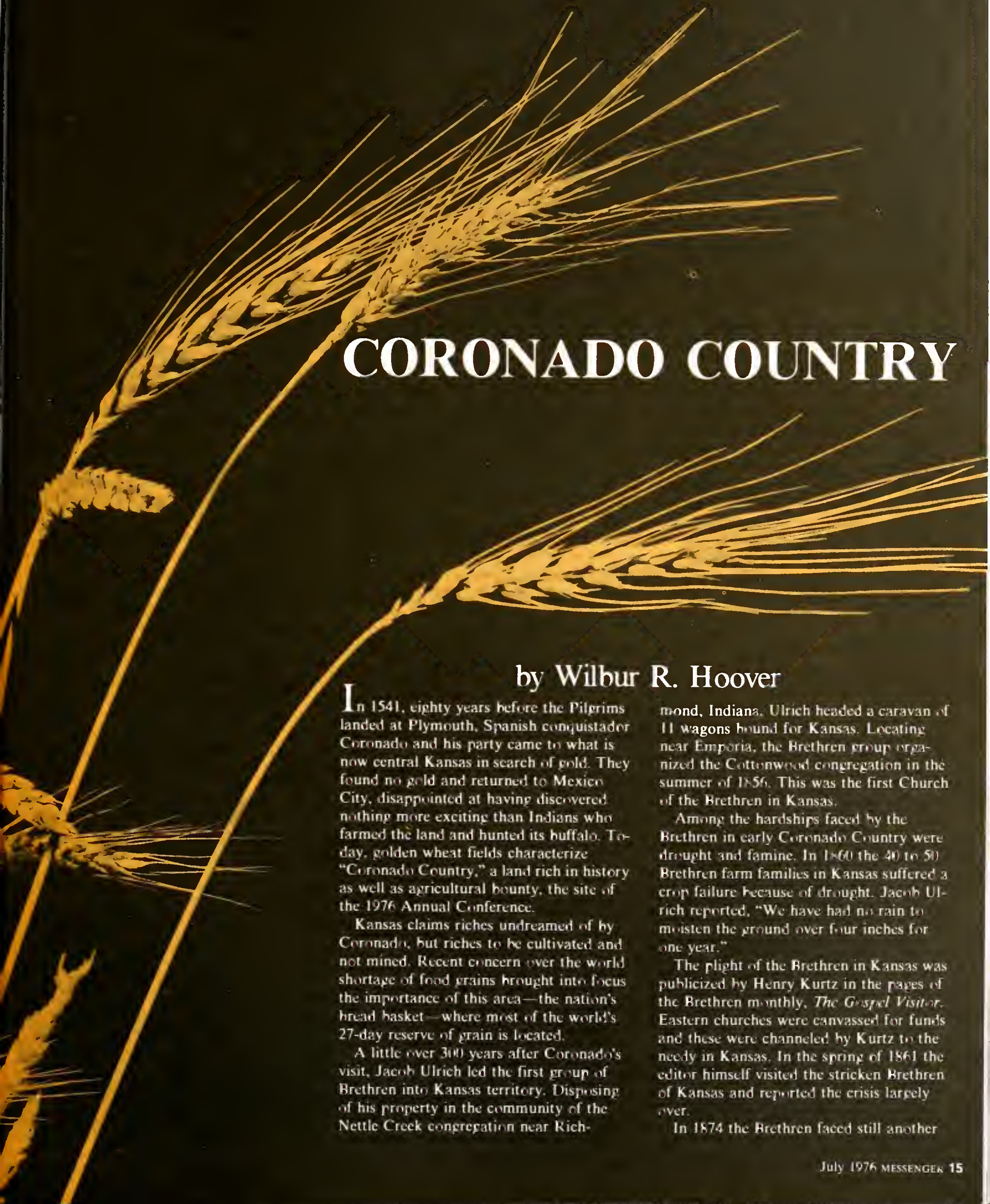
"During this whole period of time, the college has made a commitment to unite faith and learning," Blair said. He continued, "It is gratifying to me to see the college maintain a close relationship to the church, with the church giving the college freedom to become a first-rate educational institution. At the same time, the college respects her heritage. It is my feeling that the blend has been rather unusual at Manchester."

Blair believes that students cannot avoid a confrontation with the Christian faith at Manchester. I questioned that. "Aren't there many students on campus who are turned off by traditional religious values?"

"Yes, but they've had their confrontation. Students are not forced to accept our values, and some may even bypass them, but they have to do it consciously. They can't escape the fact that we put a very high priority on Christian faith, community, and the care of persons."

President Helman's faith shines through the lines he spoke recently to graduating seniors at a Manchester commencement. He said, "I hope that you have, through your study, meditation, and worship, found Jesus Christ to be more real than ever before; that you learned from him the worth of human personality; that you caught from him a vision of true greatness; that you found in him beauty, truth, and love; and that you have come to sense his abiding presence and the awareness that you do not walk alone."

What road does one travel to get from Pennsylvania coalfields to the wheatlands of Kansas to the campus of Manchester College and the moderatorship of the Church of the Brethren? Blair Helman travels the road of faith. ☐



CORONADO COUNTRY

by Wilbur R. Hoover

In 1541, eighty years before the Pilgrims landed at Plymouth, Spanish conquistador Coronado and his party came to what is now central Kansas in search of gold. They found no gold and returned to Mexico City, disappointed at having discovered nothing more exciting than Indians who farmed the land and hunted its buffalo. Today, golden wheat fields characterize "Coronado Country," a land rich in history as well as agricultural bounty, the site of the 1976 Annual Conference.

Kansas claims riches undreamed of by Coronado, but riches to be cultivated and not mined. Recent concern over the world shortage of food grains brought into focus the importance of this area—the nation's bread basket—where most of the world's 27-day reserve of grain is located.

A little over 300 years after Coronado's visit, Jacob Ulrich led the first group of Brethren into Kansas territory. Disposing of his property in the community of the Nettle Creek congregation near Richmond, Indiana, Ulrich headed a caravan of 11 wagons bound for Kansas. Locating near Emporia, the Brethren group organized the Cottonwood congregation in the summer of 1856. This was the first Church of the Brethren in Kansas.

Among the hardships faced by the Brethren in early Coronado Country were drought and famine. In 1860 the 40 to 50 Brethren farm families in Kansas suffered a crop failure because of drought. Jacob Ulrich reported, "We have had no rain to moisten the ground over four inches for one year."

The plight of the Brethren in Kansas was publicized by Henry Kurtz in the pages of the Brethren monthly, *The Gospel Visitor*. Eastern churches were canvassed for funds and these were channeled by Kurtz to the needy in Kansas. In the spring of 1861 the editor himself visited the stricken Brethren of Kansas and reported the crisis largely over.

In 1874 the Brethren faced still another

As were Coronado and his conquistadors of old, the Western Plains churches are explorers. Guided by dedicated leadership and possessing a spirit of openness yet conviction, they quest not for gold but for meaningful relationships with God and their neighbors.

natural disaster—the devastation of their crops by grasshoppers in the western counties. In fact, well into the 1890s the Kansas Brethren were buffeted by hardships and natural disasters—usually droughts and crop failures—that sorely tested their fortitude. But these recurring periods of feast and famine served also to temper their faith and the Western Plains were becoming the most fertile field of Brethren growth.

Society was no easier on the Brethren than was nature. In the period of the War Between the States, the early Kansas brothers and sisters suffered persecution because of their belief in nonresistance. Some underwent destruction of their farm buildings and threats on their lives, but in spite of this gave asylum to those fleeing from similar persecution in Missouri.

Jacob Ulrich's home was one of the stopping places of the abolitionist John Brown of Osawatomie (later of Harper's Ferry fame). It was shortly after the Osawatomie massacre that, being on the way home from Lawrence, he put up for the night at the Ulrich home. Discussing slavery at the breakfast table, Brown said with emphasis to Brother Ulrich, "You show me a man that will justify slavery and I'll show you a man that's rotten to the core."

Below, left: Signs across the Western Plains call attention to the heritage of Coronado. Right: Washington Creek church near Overbrook is the oldest of the Western Plains churches (built 1885).

On August 21, 1863, the infamous burning of the town of Lawrence and the massacre of 150 of its inhabitants were perpetrated by a gang of drunken desperadoes of Southern sympathies. Leaving the ruined town, these guerillas descended on the farm of Jacob Ulrich. The aged deacon and his wife were rescued, but the house, barn, and other property were destroyed. Giving a glorious example of the nonresistance principle of the Brethren, Brother Ulrich, by insistent counsel, prevented friends and family from pursuing the mob as it fled back into Missouri.

Another Brethren farmer, Elder Abraham Rothrock, was not as lucky as the Ulrichs. The ruffians shot him three times and threw him into the cellar of his house, which they then set afire. Brother Rothrock was rescued, however, and survived his wounds and injuries.

Through it all he never deviated from his conscientious principles. While he lay abed, a Baptist neighbor, testing the pacifist's views, asked, "Mr. Rothrock, what would you do if you had those men in your power now?" Quick as a flash the injured man replied, "Why, I would convert every one of them." "Well," said the neighbor, "that beats my religion."

Then, as today, farming was the major source of livelihood for Kansas Brethren. Over half of the 5,500 Church of the Brethren members in the Western Plains District still derive their living from agriculture or related industries. Half of the Western Plains churches are located in the open country or in small hamlets.

The district is composed of 47 churches in Kansas, Nebraska, and Colorado, including strong congregations in each of the three state capitals. It extends east and west 862 miles from Kansas City, Kansas, to Grand Junction, Colorado, and 250 miles from Lincoln, Nebraska, on the north, to Wichita, Kansas, on the south.

Wichita's First Church of the Brethren is the local host congregation to this month's Annual Conference. It will be the seventh time the Brethren have met in Kansas, and the fourteenth meeting in the Western Plains District.

Already in 1881 it was being noised about the Brotherhood that Kansas would welcome the Annual Meeting within her borders. One of the largest inducements was the facilities of Bismarck Grove Park at Lawrence. The Kansas Pacific Railroad Company, which owned the park, offered it and all its conveniences free of charge to the Brethren for their meeting. (Throughout this era of westward expansion, Brethren were the beneficiaries of the not

Coronado Country
MUSEUM
MUSEUM→

altogether altruistic attention of railroad developers, often traveling to Annual Meetings at reduced rates.)

The Annual Meeting of 1883 convened at Bismarck Grove in May, with Elder Enoch Eby serving his fifth term as moderator. Several matters pertaining to discipline and doctrine came before the Meeting. The question of admitting to church fellowship all those who had been received into other denominations by trine immersion was hotly contested and a negative answer given. The Meeting also ruled against going to court to retain or secure titles to meeting houses, this query, of course, having grown out of the experience of having just lost the Old Order and Progressive factions of the denomination in the past three years.

First Church of the Brethren Wichita, with 459 members, is the district's largest.

Another renegade group that posed vexing questions in 1883 was the Bowmanites, a group of scattered members in Tennessee which had adhered to John A. Bowman during the War Between the States. A decision was made not to restore the Bowmanites.

Elder S. H. Bashor, a Progressive leader, was formally disfellowshipped because of schismatic articles and attacks. But these unpleasant tidying up operations aside, 1883 found the Brethren relieved to be able to turn their attention to something besides schisms and inclined to give their attention more to traditional subjects. Elder James Quinter remarked, "The meeting at Bismarck Grove was more like our Annual Meetings of former years, when peace, love, and harmony reigned among us, than such meetings for the last few years have been."

Charmed by the hospitality of their frontier brothers and sisters, the Brethren returned to Kansas to meet in Forest Park in Ottawa in 1887. Subsequent Annual Conferences have been held in Kansas in Ottawa (1896); Wichita (1917); Lawrence (1938); and McPherson (1943).

In the Western Plains District, great distances between congregations is a common feature. Such geographic isolation *could* lead to discouragement, myopia, and even provincialism. The problem of physical separateness was and is a challenge faced by the churches. In fact, the very formation of the Western Plains District was a response to that challenge of isolation and distance and the district was in the vanguard of mergers encouraged by Annual Conference action in 1960. Six program areas were formed within the district to shrink the expanse of the prairies through energetic fellowship and strengthened identity.

Coping with nature in Coronado Country has served as well to develop self-reliance, an attribute which is evident in congregational life. Half of the churches are served by full-time pastors and half by part-time or "tent-making" pastors. Without ministers who serve a church ably and yet provide part of their own living through other employment, these churches, which have strong potential for helpful and meaningful ministries in their communities, would be handicapped. Many times such churches have had to rely on the leadership talents of ministers from other denominations. As a result of this circumstance, Western Plains adopted "Policy and Guidelines for Ministers of Other Denominations Serving in Churches of the Brethren," a program created before the current Brotherhoodwide policy.

In recent years other innovative programs have been launched and executed by Western Plains. Through its board, the district initiated a "Venture Fund," in keeping with the 1968 Annual Conference theme, "God Loved the World . . . So." Receipts from the sale of church buildings no longer needed, endowment funds and interests from investments are used to foster creative programs that show venturesome faith in God. The projects are geared to helping persons and changing social structures rather than maintaining existing buildings and programs.

To date, some $20,000 has been put to work to assist an interfaith community program in Denver; native American scholarship and identity programs; day-care centers in Hutchinson and McPherson, Kansas, and Imperial, Nebraska; an offender concerns project; a project to detect sickle-cell anemia among black Kansans; a race relations workshop; and emergency support grants for pastors in developing churches.

Still another way in which the Brethren, scattered rather sparsely over the Great Plains, have been able to carry on their ministry is through cooperation with the Mennonite churches. A proposal stimulated by the experience of several joint efforts with Mennonite groups and adopted at the 1975 Annual Conference further encouraged this associated relationship.

An example is the fine relationship existing in Lincoln, Nebraska, Antelope Park church, where a sizable number of the congregational members are of the Mennonite faith. Another is the Friendship Day-Care Center in Hutchinson where Community Church of the Brethren has joined with the Mennonite churches in the operation of three community day-care centers. Joint meetings for pastors in retreat and church development and home mission strategy have also been carried out with the Mennonites.

All the Western Plains churches have something in common with Coronado apart from finding themselves, as he did, out in the midst of the vast prairie. As were the Spanish, they are explorers. Guided by dedicated leadership and possessing a spirit of openness yet conviction, they quest not for gold but for meaningful relationships with God and their neighbors. □

Guide to the 190th

Business, speeches, singing, Bible study—it's all here at the 190th recorded Annual Conference

Vital statistics

Event. 190th Church of the Brethren Annual Conference, July 27—Aug. 1.

Location. Century II Convention Center, Wichita, Kansas. Western Plains District.

Theme. "Set Free to Serve."

Delegates. Standing Committee 44. Congregational representatives, estimated 900. Other participants, estimated 4,000.

Fees. Delegates $22. Nondelegates $5. Youth $3.

General sessions

Tuesday evening. A. Blair Helman, moderator of Annual Conference and president of Manchester College. "Called to Witness and Serve."

Wednesday evening. Roger Frederickson, pastor, First Baptist Church, Wichita. "Our Altar and Witness: Outside the Camp."

Thursday evening. Barbara Davis Enberg, homemaker, recorder for the blind, La Verne, Calif. "Whose Service Is Perfect Freedom." Concert by Wilbur E. Brumbaugh on 278-year-old organ owned by pioneer publisher Henry Kurtz.

Friday evening. Drama, "Neither Friend Nor Foe," written by Urie A. Bender and produced by Elizabethtown College.

Saturday evening. Desmond W. Bittinger, educator, former editor and missionary, Orange, Calif. "Freedom Is Discovery."

Sunday morning. Earle W. Fike Jr., associate general secretary, General Board; executive secretary, Parish Ministries Commission. "The Freeing of the Multitude."

Bible studies (four sessions each)

Estella Horning. "The Truth Will Make You Free." Gospel of John.

Stephen Breck Reid. "Bible Study From a Black Perspective." Selections from Exodus.

Donald E. Miller. "The Acceptable Year of the Lord." A simulated study based on Luke 4:14-30.

Harold S. Moyer. "The Paradox of Christian Freedom." Selections from Corinthians; "listening group" approach.

Anna B. Mow. "The Corinthian Church." Studies from Corinthians.

Joel K. Thompson. "Missions and Service." Selected biblical passages.

Robert W. Neff. "The Gospel of Matthew." Passages especially meaningful to Brethren.

Carl W. Zeigler Sr. "The Magna Charta of Christian Freedom." The Book of Galatians.

Special events

Preconference meetings. General Board. Standing Committee. Health and Welfare Committee. District executives. Pastors Association. Womaen's Caucus.

Committee hearings. Alcohol. Discipleship and Reconciliation. Marriage and Divorce. Brotherhood Understanding. Review and Evaluation. Basic Life Support. Christian Ethics and Law and Order.

Insight Sessions. Forty topics, among them marriage enrichment, "Brethren in the Revolution," Nevin Fisher piano recital, peace concerns forum, "New Life Experiences in the Congregation."

Luncheons. Ecumenical. Association for the Arts. Church Camping. Partners in Mission. Fellowship of Christian Educators. District BVS representatives. Health and Welfare. World Ministries. Colleges. Person Awareness.

Dinners. Evangelism Counselors. MESSENGER. Higher Education.

The Singing Community. Hymn singing 7 p.m. each evening.

Annual Conference ballot

Moderator-elect. Floyd E. Bantz, Roaring Spring, Pa. Ira B. Peters, Roanoke, Va.

General Board. District representatives (elect five). Dorris Murdock Blough, Nampa, Idaho. Elsa Zepata de Groff, Castaner, Puerto Rico. Marianne Rhoades Pittman, Champaign, Ill. Mary Sue Helstern Rosenberger, Louisville, Ohio. Lavon Widegren Rupel, Stockton, Calif. Albert R. Sauls, Wenatchee, Wash. Clyde R. Shallenberger, Baltimore, Md. John E. Thomas Sr., Guthrie, Okla. Paul R. White, Somerset, Pa. Glee Goughnour Yoder, Wichita, Kansas.

At-large representatives (elect two). Anne Metzler Albright, Fort Wayne, Ind. L. Wayne Fralin, Orlando, Fla. Harold I. Mohler, Warrensburg, Mo. V. Lester Schreiber, New Holland, Pa.

At-large representatives—youth (elect one). David Hendricks, Topeka, Kans. Melanie A. May, Timberville, Va.

Annual Conference Central Committee (elect one). Lena Rodeffer Miller, Columbia, Md. Berwyn L. Oltman, Des Moines, Iowa.

Bethany Theological Seminary Board. College representative (elect one). Paul E. Miller, McPherson, Kansas. Wayne L. Miller, La Verne, Calif.

Lay representative, ministerial representative Slates to be announced when Standing Committee balloting is completed.

Committee on Interchurch Relations. Slate to be announced.

Unfinished business

Alcohol. A seven-member committee presents its report on various aspects of the alcohol question, prompted by a 1974 query from the Atlantic Northeast district. See pages 18-19 for a summary.

Discipleship and Reconciliation. A seven-member committee was named last year to revise the material on counseling and discipline that appears in the Manual on Brotherhood Organization and Polity. New guidelines are proposed for enabling growth toward discipleship and the reconciliation of brokenness in the context of the covenant community. The report was printed in its entirety in the June MESSENGER.

Marriage and Divorce. As an outgrowth of the 1975 delegate action on The Ministry: Ordination and Family Life, the matter of divorce and remarriage is being studied as it applies to all persons, not just ministers. The five-member committee will conduct a hearing in Wichita and anticipates submitting its written report next year.

Brotherhood Understanding. Upon recommendation from the 1975 Standing Committee, delegates elected a five-member committee "to help the Brotherhood narrow the gap" that frequently occurs between denominational pronouncements and prevailing opinions in the congregation. The committee, recognizing the tension "that must of necessity exist when we expect church leadership to speak with a prophetic voice and develop official statements which may call for change in both the social order and within the structures of congregational life," details steps for encouraging more two-way com-

Wichita's Century II Convention Center, where most Conference activities will occur

munication in the decision-making process.

Review and Evaluation. Named last year to conduct the periodic review and evaluation of the General Board program and to report in 1977, the five-member committee invites input of conferencegoers both in a hearing session and a hearing center.

Basic Life Support. The act of restoring and maintaining human life in emergency situations was commended to Brethren by Annual Conference last year, in response to a query from the Monroeville church and Western Pennsylvania district. In follow-up on the assignment of study and implementation, the Committee on Health and Welfare encourages training in resuscitation techniques at the community level. An Insight Session at Wichita will give background on the process.

Christian Ethics and Law and Order. A query originating with the Spindale, N.C., church and Southeastern district was assigned last year to the General Board. The query urged a task force to study the relation of Christian ethics to the system of law and order and means by which the system might be improved by the application of Christian teachings. The study of a seven-member task team is in process, with a final report anticipated in 1977.

Bethany Brethren-Garfield Park Community Hospital. In response to the 1975 Annual Conference action for a $2 million development fund drive within the Church of the Brethren, the hospital has established a new and separate corporation, Bethany Brethren-Garfield Park Community Hospital Foundation, to receive and disburse funds. The hospital now is ready to approach individuals and congregations for support.

New business

Bicentennial Celebration. On the occasion of the nation's 200th anniversary the Spindale, N.C., congregation and the Southeastern district urge members of the Church of the Brethren "to be more aware and appreciative of the blessings and freedom we enjoy in America."

Freedom of Worship. The Spindale, N.C. church and the Southeastern district call for a study and an official church statement against attempts to restrict and prohibit the right to worship God.

Ethical Teachings of Jesus. The Columbia City, Ind., church and the Northern Indiana district seek establishment of a General Board committee to work for the presence of the ethical teachings of Jesus in the curriculum of public schools, elementary and secondary.

Equality of Women. The Northern Plains district petitions Annual Conference to study, evaluate, and update a 1972 General Board paper on "Equality for Women," and to see to what extent the guidelines therein have been observed at all levels of church program. In the General Board paper, prompted by a 1970 Annual Conference resolution, 34 recommendations were detailed on enhancing awareness, developing the leadership potential of women, changing the portrayal of women in the media, working for changes in law, and implementing patterns of equality within the church.

Annuity Options. A proposed amendment to the Church of the Brethren Pension Plan would provide the option of a member electing a 100 percent survivor benefit. In effect, the initial monthly annuity would be reduced so as to continue the same monthly benefit to the survivor.

Reports

Church of the Brethren General Board. The board's response to Conference referrals, a financial summary, program developments within the three commissions, and reports on expanded ministries are items detailed.

Bethany Theological Seminary. Administrative changes, graduation of the first Doctor of Ministry class, special summer programs, faculty activities, and financial support are points lifted up.

World Council of Churches. Continuing growth in membership, financial pressures, restructuring of the US Conference for the World Council of Churches, and highlights from the Fifth Assembly in Nairobi, Kenya comprise the report of delegates.

Included from the Fifth Assembly is a resolution calling member churches and the WCC Central Committee to work toward disarmament as a priority concern.

National Council of Churches of Christ. Members elected by Annual Conference to the NCCC Governing Board sum up program achievements, Brethren relationships, and special studies and concerns of the council for the past year.

Annual Conference Central Committee. The eight-member committee responsible for planning and administering Annual Conference reflects on the theme selection, evaluations of the 1975 conference, and budget factors. Future conference sites: Richmond, Va., 1977; Dayton, Ohio, 1978; Seattle, Wash., 1979.

Committee on Interchurch Relations. Contacts with the Brethren Church and three Mennonite bodies and explorations on making the three-year-old associated relationship with the American Baptist Churches more meaningful are thrusts reported by the committee. The committee reports also sponsoring an issue of *Brethren Life and Thought* on identity and unity and having in process an elective study unit on "Brethren and the Quest for Christian Unity."

Committee on Health and Welfare. In its fourth report the committee sums up its services to the more than 25 Brethren-related homes and hospitals, pointing up that "finances are a major consideration of all the institutions serving the elderly and ill."

Brethren Health Education Foundation. Grants of $39,908 were awarded 33 students through scholarships, fellowships and loans. Six Nigerian students in the Lafiya program received scholarships of $1,800.

Pension Board. Assets of $14,442,748, a membership of 1,247, and interest of 5 percent credited to accounts are reported by the Church of the Brethren Pension Plan. The minimum monthly benefit for qualified recipients was increased; Ministerial and Missionary Service Fund grants were made to 62 long-time workers in the church.

Auditor's Report. The annual audit covers accounts of the General Board, Pension Plan, and Bethany Theological Seminary.—H.E.R.

‘ABSTINEN

Where do the Brethre
harmful’? An Annual C
summary of a 10,000

by Howard E. Royer

Abstinence from alcohol is the position most consistent with the church’s heritage and with interpretation of Christian tradition.

This is the stance of a study paper prepared by a seven-member committee for the Wichita Annual Conference. The committee’s full report — more than 10,000 words plus a dozen illustrations of survey forms — is published in the 1976 Annual Conference Booklet.

While commending abstinence, the committee recognizes that numbers of Brethren regard moderate drinking in keeping with their life-styles as Christians. Upholding the principle of freedom of conscience, the report affirms the church’s continuing such members in fellowship.

Samplings of various Brethren segments — district executives, pastors, upper class students in higher education, and 1975 Annual Conferencegoers — were undertaken as background for the committee’s work. The Committee also examined developments in the treatment and prevention of alcoholism and addressed concerns about the advertising of alcoholic beverages, drugs, and tobacco.

Prevalence. Some clues as to Brethren attitudes and practices on drinking at present can be gleaned from data assembled by the committee.

Sixteen district executives responding to a questionnaire estimated 93 percent of the pastors, 77 percent of the adults, and 69 percent of the youth (18 years and under) in their areas do not use alcohol. They further estimated 6 percent of adults in the churches have a problem with alcohol.

The 272 pastors responding estimated that in their parishes 65 percent of the adults and 71 percent of the youth (18 years and under) do not use alcohol. The pastors estimated 3 percent of the adults as having problems with drinking.

Randomly selected upper class students, 378 of them in the church’s six colleges and one seminary, revealed that aggregately 22 percent are nonusers and 78 percent users of alcohol. Sixty-two indicated alcohol created a problem for them and 294 said it did not.

Only about one-fourth of the total student sampling was affiliated with the Church of the Brethren. However, in the only group where responses of Brethren and non-Brethren were identified, a group of 80, the percentages were essentially the same.

Last year’s Annual Conferencegoers, in a self-selected group of 156 respondents, revealed the exact reverse of the student sampling: 22 percent users of alcohol, 78 percent nonusers.

Society at large. As to society in general, the study cites figures noting that 32 percent of adults in the USA are total abstainers, 17 percent drink infrequently, and about 50 percent are alcohol users.

The report alludes to a federal study which terms the increase in drug and alcohol use by youth as “alarming.”

Christian ethics. The committee, acknowledging a long-standing criticism that peace and temperance issues too often are emphasized in the church at the exclusion of other social concerns, suggests that as much attention be given to other problems as to alcohol.

But it also points up the very direct relation of the use of alcohol to such concerns as world hunger, financial stewardship, and the sacredness of human life.

On the latter point, the study cites data indicating that 50 percent of the 50,000 automobile deaths each year are alcohol related, as are half the murders and one-fourth the suicides.

The Scriptures. The report states that the Bible consistently views drinking from the standpoint of the effects on persons and their relationships with one another. “We are eager to live responsible lives and to live worthy of the gospel of Christ.”

The Bible further “acknowledges that abstinence from drinking is a legitimate moral response but does not state abstinence as being a more or less perfect

FROM THINGS HARMFUL’

today in relation to their historic ‘abstinence from things
nce query asks how this ideal can be strengthened. Here is a
report which the Alcohol Study Committee is submitting.

example of discipleship,” comments the report.

Brethren heritage. Guided by the dictum, “moderation in all things; abstinence from things harmful,” the church has had the task through history of determining what is deemed harmful. Delegates to Annual Conference frequently have addressed the question of alcohol, as in the late 1700s, when they urged Brethren on the frontier to cease distilling grain; in the 1840s, when they asked members to refrain from using “ardent spirits”; and in 1952, when they recommended abstinence “from the manufacture, sale, or use of alcoholic beverages.”

Prior to the two current queries which led to creation of the present study committee, the most recent direct Annual Conference reference was in 1966, when the personal ethics paper called on Christians to witness in “personal life against the evils of beverage alcohol and to oppose the massive social and economic pressures that promote its use.”

A disease? With reference to the debate among treatment specialists as to whether alcohol abuse is or is not a disease, the committee sees as the best answer that it is a disease, but unlike most diseases one the patient can control, at least in part.

In dealing with alcohol abuse, the committee urges church members to be aware of its many causes—social, cultural, physiological, environmental among them—and to be alert as well to the variety of forms in which alcohol problems are expressed.

“A very unique aspect of alcohol use is that of ‘denial,’ ” the committee states. The public denies the inherent risks and dangers of alcohol use . . . legislators deny the need for regulatory laws . . . social drinkers and moderate drinkers deny that alcohol use can involve risks of becoming problem drinkers . . . problem drinkers deny the risk of alcoholism.

Families and youth. In serving families and youth affected by alcohol problems, the church is urged to consider support of communitywide prevention and rehabilitation efforts, establishment of “hot line” referral or counseling services, formation of discussion groups, and a strengthening of the faith sharing experience.

Legislation. The study points out that while drugs generally are controlled by legislation to some extent, the drug “most harmful of all to most people”—alcohol—is available without restriction in many places.

Complicating further legislative action on liquor, tobacco, and drugs is the sizeable revenue derived by government agencies through taxation, and the immense profits of producers.

Advertising. Because any regulation of advertising is bound to create a collision of interests, the report observes that the congressional mandate for regulation of ads is conceivable only when there is a groundswell of citizen support. To work within the consumer movement on misleading advertising is one means for the church’s taking hold.

As to whether advertising is effective in creating consumer demands regardless of consumer want is debatable, the report states. For example, not long after cigarette commercials were banned from radio and television, more people smoked more cigarettes than before. “There are asolutely no conclusive arguments on the relationship between advertising and consumption,” the report avers.

Why abstinence? Several factors prompt the committee to endorse the abstinence position. Among them:

—The ratio of alcohol users who become problem drinkers (1 out of 17 or 1 out of 9 or 10, depending on the study). “Tragically, social and moderate drinkers have no way of predicting who of their number sooner or later will become problem drinkers,” the committee states.

—The heritage of the church and the interpretation of the Scriptures.

—The experience of “the highest success rate groups” (Alcoholics Anonymous, Teen Challenge, Al-Anon and Al-Ateen) in treating alcohol abuse. All find total abstinence to be the most effective means.

Cautioning the moderate drinkers, the committee reports it is they who provide “major support of the alcoholic beverage industry in finance, legislation, and in productive promotion of sales.”

Educational efforts. To make the constituency more aware of problems and concerns related to the use of alcohol, the committee commends regular preaching on the subject, increased field activity by the denomination, courses in the colleges and seminary, churchwide curricular resources, and cooperation with professionals in mental health, law, and education. “The church should cultivate a team approach but not abdicate its own role,” the committee advises.

Supporting community. The church, as the bearer of the good news of salvation, is seen to be in a pivotal role to help the person intent on overcoming alcohol abuse. Two pitfalls to be avoided, however, are “moral permissiveness and moral earnestness that cannot forgive.”

“Pharisaism and legalism can easily compound an alcoholic’s already massive feeling of rejection by ‘good’ people,” the report states. “Taking a stance for abstinence need not alleviate a caring church from problem drinkers; rather, it sets a clear direction and goal for effective ministry.

“The church understands that conversion is always personal, but never private. A personal relationship to Jesus Christ involves the Holy Spirit who commonly utilizes the church as a supporting community needful to every Christian.”

The committee. The committee producing the report revealed its own divergent experiences and attitudes on drinking. One member belongs to Alcoholics Anonymous and is a recovered alcoholic; one is a former alcoholic abuser, now an abstainer; two others are life abstainers and three are moderate drinkers.

The committee is chaired by A. Stauffer Curry, Mamaroneck, N.Y. Other members are David Wine, Abilene, Kans., I. J. Musselman and Minva Reid both of Dayton, Ohio; Gary Rowe, Downers Grove, Ill.; G. William Sayers, Dublin, Ohio; and Charles E. Weaver, M.D., Manheim, Pa. ☐

'Friend Nor Foe' neither cold nor hot

by Bob Bowman

Neither Friend Nor Foe, by Urie A. Bender

A publicity folder from Elizabethtown College was the first to warn me. It said that the title of the play was "Neither Friend Nor Foe." I should have realized that this was almost a paraphrase of Revelation 3:16, ". . . neither cold nor hot." But it was billed as a drama dealing with the role of the Historic Peace Churches in the American Revolution, and since I wanted to learn a little more about that, I piled my family into the car and headed for Elizabethtown, where "A Bicentennial Faith Celebration" included the play among other events. Actually, I had a bit of trouble there. "Who wants to go to a play?" grumbled my eldest son. "It's better than a sermon," I countered. He had no answer for that one.

At the college we settled into our seats in the dimly lighted hall and read the program notes. I saw that the advance publicity had been a little misleading. The setting of the play was the French and Indian War and not the Revolution. But the place was the kitchen of Christopher Saur's home.

I guess I need to tell you about Grandpa Cover at this point. He and Mom were great storytellers and they filled my impressionable young mind with hero tales from Brethren history. They strung up John Naas so vividly before my imagination that my joints ached. They told of Solomon Bucklew with a build like a blacksmith, a voice that registered 3.5 on the Richter scale, and a heart full of gentleness. I heard of the fallen angel, Conrad Beissel, and of the silver voice of Peter Becker. Martin Urner, John Jacob Price, George Wolfe, John Kline, Christian Hope—the names and deeds rolled around me as I grew up. I formed my own Mount Olympus where demi-gods went about in broad-brimmed hats and full beards (except J. W. Lear who couldn't grow one).

"Neither Friend Nor Foe" will be performed at Annual Conference during the evening service, Friday, July 30. The Wichita performance may use some different actors from the Elizabethtown opening which Bob Bowman reviews here.

In my Dunker pantheon, Christopher Saur took the place of Thor, the hero of the heroes. I can't begin to tell how many times I read Bro. Harry A. Brandt's *Christopher Sower and Son* or pored over the tenth chapter of M. G. Brumbaugh's *A History of the Brethren.* I copied Saur's motto, "For the Glory of God and My Neighbor's Good," on my school notebooks and began a lifetime of antipathy for Benjamin Franklin, who had treated the Germantown printer so shabbily.

I tell you this so that you will understand the mood of eager anticipation as we waited for the curtain to rise on scene one. Any play in which Christopher Saur is a main character has my immediate interest.

In the fall of 1755 the French and Indian War was raging throughout the American colonies. From the point of view of the colonists on the isolated frontier, it was not so much a war as a series of Indian attacks and massacres. As far east as Philadelphia, people had nightmares. In their sleep they saw Indians creeping closer and closer to scalp and burn.

The Pennsylvanians wanted an army to defend them, but thus far the Quakers in the Pennsylvania legislature had resisted the idea of using force on the frontier or of allocating large sums of money for defense.

These Quakers held their power with the help of the Pennsylvania Germans who were reckoned to be from half to one-third of the population of the colony. The Germans were influenced in their vote by the newspaper of Christopher Saur. As long as Saur supported the Quakers, the people of Philadelphia had nightmares. And that is the setting of the play.

The short one-act play was written by Urie Bender, a Mennonite minister, editor, and writer from Canada, who has written at least four other plays dealing with religious heritage, three books, and assorted short stories, articles, and poetry.

"Neither Friend Nor Foe" is set in the kitchen of Christopher Saur in November of 1755. There Saur is brought to grips with his role in the Indian wars. He hears threats of the townsfolk against him, pleadings of his neighbors, and even arguments from Ben Franklin. They all want Saur to withdraw his support from the Quakers and if he cannot support the formation of an army, at least not actively oppose it.

Naturally our hero stands firm. And that is the play. Nothing really happens. The characters stand around on stage and discuss the Indians and Saur's newspaper. It is difficult to make drama out of discussions. Playwright Bender does interrupt the discussions from time to time when another character rushes in to bring a tale of fresh Indian atrocities. This keeps a kind of relevance to the discussion of the Saur family and heightens an impending sense of crisis, but in the end even this device fails to keep the play from bogging down in rhetoric.

The play does no justice to its main

Christopher Saur Sr. (right) welcomes Benjamin Franklin into his Germantown home.

Left: Maid Marilis Tysen (left) reports the neighborhood gossip to Catherine Saur. Right: Susanna Belton (left) ridicules the peace stance of the Christopher Saurs Jr.

character, Christopher Saur Sr., played by Keith Gangewere. Some of his many talents are alluded to as he dispenses his herbal medicines and returns repaired clocks, but the dynamic leader of Germantown spends most of his stage time wandering around like a bewildered Santa Claus.

His son, Christopher Saur Jr., played by Rick White, fares little better. I watched in outrage as the Saurs alternated between pat answers and moral perplexity. I listened in astonishment as Saur Sr. gave his philosophy of life in his "sandbox story." He told of children who played in the sandbox and quarreled all the time. Then some good man came along and invited them to play in his house instead. And now it becomes a rule that those who play in the good man's home are happy while those who play in the sandbox are quarreling and miserable. "That's the old two kingdom theory," I muttered to myself, "the theory that the kingdoms of this world shall never become the kingdoms of our God and of his Lord." This might be the kind of reasoning that inspired an Amish withdrawal from the world, but never the Dunker ambivalence to it. Our love-hate relationship with the world springs out of Christopher Saur and men like him who felt that they could change the sandbox situation.

As I sat and watched the play unfold before my eyes, an uneasy premonition stole into my mind. Perhaps that wasn't Christopher Saur at all, but someone dressed up like him! All the proper historical references were in place. The Gnadenhütten Indian massacre, the death of Christopher Saur's wife, and other events alluded to were accurate. But something was missing. Instinctively I searched for the famous motto. That was it! Nowhere on the walls did I find a plaque that said "For the Glory of God and my Neighbor's Good." Saur didn't even refer to it in his speech. This wasn't the real Christopher Saur. He was a fake!

I'll grant that ethnic heroes sometimes assume proportions that no mortal could fill, but I still say that the Christopher Saur of Urie Bender's new play is far wide of the mark. You can't fool Harry A. Brandt, Grandpa Cover, and me. We know our hero.

As a play, "Neither Friend nor Foe" was only moderately successful, but some of the minor characters were brilliantly sketched and their roles vividly acted. Ben Franklin, played by Mark Heckler, dominates the stage during his scene. Franklin audaciously flirts with Catherine Saur (Jeanne Saulnier) as her husband stands by waiting for him to finish his lines.

In my estimation the award for best acting goes to Linda Stern who plays a minor role as Susanna Belton, the neighbor who is determined to hide behind the door with an ax and brain the first Indian that tries to cross the threshold. When Christopher Saur Jr. asks her gently, "What then?" her non-answer is the most electric moment of the play.

On the way home, I asked my eldest, the reluctant spectator of the play, how he liked it.

"It's better than a sermon," he said. I had no answer for that one. ☐

Benjamin Franklin reminds Saur, "Your personal stature, the newspaper, the almanac . . . all carry a lot of weight."

Saur Sr. wonders, "Can the work of state be done by men who try to follow Christ?"

A Bicentennial HORNBOOK for the Brethren

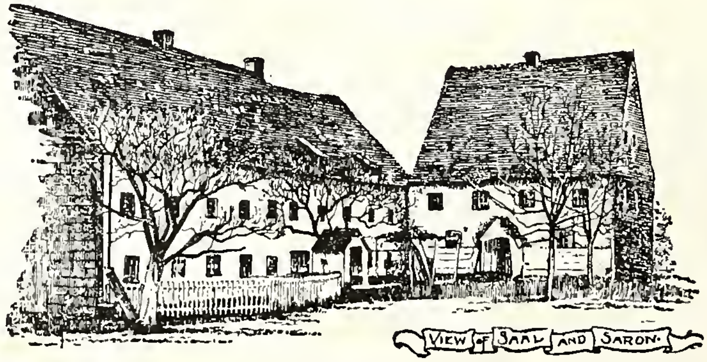
> But as they (the early Brethren in Europe) found favor with God and men on the one hand, so on the other hand there were also enemies of the truth, and there arose here and there persecutions for the Word's sake. There were those who suffered joyfully the spoiling of their goods, and others encountered bonds and imprisonment; some for a few weeks only, but others had to spend several years in prisons. Christian Libe was some years fastened to a galley and had to work the galling oar among malefactors; yet, by God's special providence, they were all delivered again with a good conscience.
>
> —*Alexander Mack Jr.*

by Kermon Thomason

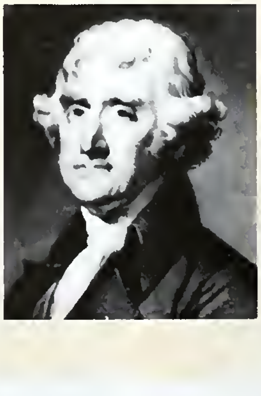
The First Amendment to the US Constitution states in part: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . . ." This concept of freedom for religion was unique even in most of the American colonies, where the Church of England or the Puritan church were the established churches.

Exceptions were Rhode Island, founded on the concepts of church-state separation and freedom of worship for all; Maryland, which for 43 years offered religious freedom for Christians; and Pennsylvania, where William Penn's Frame of Government decreed toleration for all Christians.

During the colonial period and the years in which our nation was established, a number of persons contributed to the concept set forth in the First Amendment. Religious News Service recently chose twelve of these persons as representative "Architects of Religious Freedom." MESSENGER asked historian Donald F. Durnbaugh to suggest some "architects" from Brethren history to add to the list. His selections follow the RNS group.


VIEW OF SAAL AND SARON.

Thomas Jefferson—A Unitarian, Jefferson wrote the first draft of the Declaration of Independence and authored the Virginia Statute of Religious Freedom in 1785, which provided "by self-imposed law, for complete religious freedom and equality."



William Penn—A Quaker and the founder of Pennsylvania, in 1701 he proclaimed "Freedom of Conscience" in his colony and welcomed members of oppressed German sects, Roman Catholics and various Protestants to it.

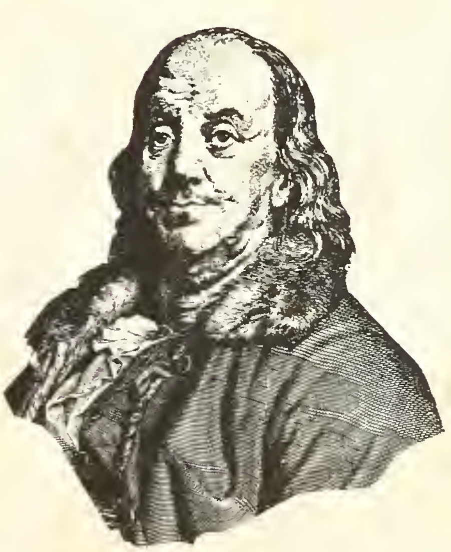
Samuel Livermor
—An Episcopalian wh
served as a congres
man from New Ham
shire, he made the "m
tion" which embodie
the original propos
debated by Congress i
the drafting of the Fir
Amendment.

I was acquainted with one of its (the Brethren sect) founders, lichael Wohlfahrt (of Ephrata) . . . . He complained to me that they ere grievously calumniated by the zealots of other persuasions, nd charged with abominable principles and practices to which ley were utter strangers. I told him this had always been the case ith new sects, and that to put a stop to such abuse I imagined it ight be well to publish the articles of their belief and the rules of eir discipline.

He said that it had been proposed among them, but not agreed for this reason: "When we were first drawn together as a socie-," said he, "it had pleased God to enlighten our minds so far as to e that some doctrines which were esteemed truths were errors, nd that others which we had esteemed errors were real truths. rom time to time He has been pleased to afford us further light, nd our principles have been improving and our errors iminishing. Now we are not sure that we are arrived at the end of is progression and at the perfection of spiritual or theological nowledge, and we fear that if we should once print our confession faith, we should feel ourselves as if bound and confined by it, nd perhaps be unwilling to receive further improvement, and our iccessors still more so, as conceiving what their elders and unders had done to be something sacred—never to be departed om."

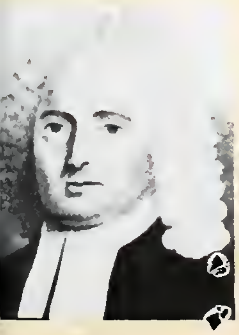
This modesty in a sect is perhaps a single instance in the istory of mankind, every other sect supposing itself in possession all truth, and that those who differ are so far in the wrong; like a an traveling in foggy weather, those at some distance before him the road he sees wrapped up in the fog as well as those behind im, and also the people in the fields on each side, but near him all opears clear, though, in truth, he is as much in the fog as any of iem.

—Benjamin Franklin

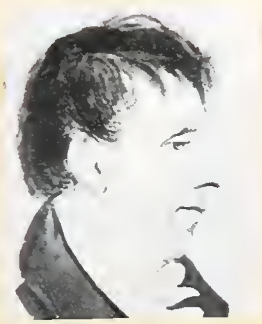


Alexander Mack

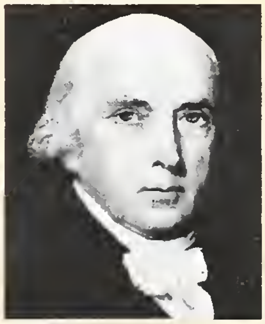
Samuel Davies—An dained Presbyterian inister, he was an fective spokesman for rginia dissenters and ught for religious freem as a natural right.



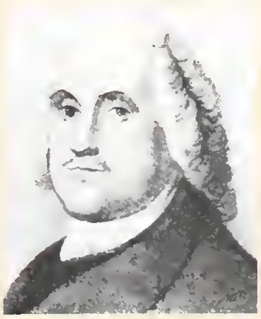
Thomas Kennedy—A Presbyterian, he led a long fight in the Maryland legislature for Jewish civil rights, including the right to hold public office. This was achieved in 1825, with passage of the "Jew Bill."



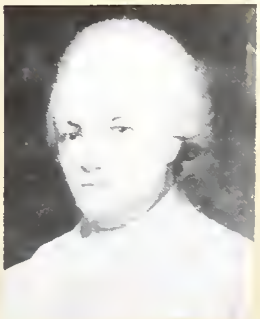
James Madison—The "Father of the Constitution" who successfully urged that both religious freedom and a prohibition against any religious establishment be combined in the First Amendment. He played a prominent part in disestablishing the Anglican Church in Virginia.



Roger Williams—A dissident Puritan clergyman, he was banished from Massachusetts in 1635 and founded Rhode Island, "the first successful establishment for complete religious freedom in history."



Charles Pinckney—Four-times Governor of South Carolina and a US Senator, he proposed Article VI (" . . . no religious test shall ever be required as a qualification to any office or public trust under the United States") in the US Constitution.

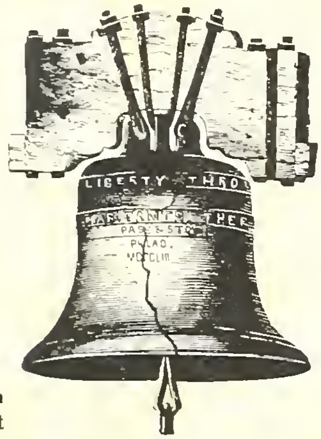


Dear Countrymen: Liberty is our natural right: a right the maintenance of which the God of nature and virtue requires of you, and He will help you that you may be able to maintain and keep it. Your rulers got their power to protect you, not to subjugate you. Your government is established in such a way that you have got to make half of the decrees and laws. And by nature and the maxims of a constitution you have the whole right of possession of your purse and all that is yours. You alone form the great counterbalance, and you have the power to influence the other part and to take care of it remaining in the proper limits. If it—the other part—transgresses its limits too far, it will be your own fault.

—Christopher Saur Sr.

If a brother bears his testimony that h
cannot give his money on account of hi
conscience and would say to the collecto
"If you must take it, then use your authori
ty, I shall not be in your way"—with such
brother we should also be satisfied. But con
cerning the tax, it is considered that on ac
count of the troublesome times and in orde
to avoid offense, we might follow the exam
ple of Christ (Matt. 17: 24-27). Yet, if on
does not see it so and thinks perhaps, he fo
his conscience sake could not pay it, bu
bear with others who pay in patience, w
would willingly go along inasmuch as w
deem the overruling of the conscience to b
wrong.

—Annual Meeting, 178



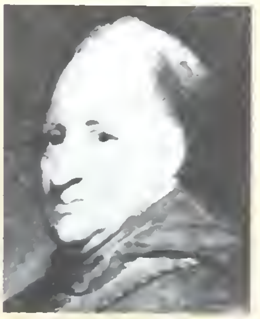
Thou once so happy land, by God and nature blessed,
And teeming with abundant joy,
But now alas, by sin and wrong and vice depressed,
Thou seem'st to wither and to die.
O Land; what art thou now? A scene of dismal woes,
To wake our pity and our tears;
Oppressed by rapine, murder and a thousand foes,
Unknown in bygone years.
And desolation, hunger, want stalk in the wake
Of the avenger's bloody steel.

Earth's pregnant fields lie waste, untouched by
Who erst, full-peaceful turned the soil;
The unwilling sword he grasps and dashes in the flight
What tears will flow from this turmoil.

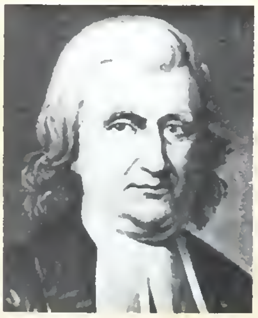
—Christopher Saur J

Benjamin Franklin—One of the great statesmen of the American Revolution and a believer in religious freedom, he wrote to Ezra Stiles, a Congregational minister and president of Yale, in 1790: "I have ever let others enjoy their religious sentiments, without reflecting on them for those that appeared to me unsupportable and even absurd. All sects, here, and we have a great variety, have experienced my good will . . . "

John Carroll—The first Roman Catholic bishop in the US, he was an ardent patriot. After being chosen bishop in 1789, he had the mediaeval phrase, "exterminare haereticos" (death to the heretics), which he considered objectionable, deleted from his official oath and list of duties in his conseceration ceremony a year later.



John Witherspoon—Presbyterian minister, first president of Princeton and signer of the Declaration of Independence, he preached that more "toleration" was not enough, "the only proper principle for a republic being complete liberty of worship."



George Mason—An Episcopal vestryman, he was chief author of the Virginia Declaration of Rights, which was adopted a month before the Declaration of Independence, and a leader in securing the Bill of Rights.

Alexander Mack S
(1679-1735)—Co-found
of the Church of th
Brethren, he sacrific
his substantial inhe
tance in Schriesheir
Germany, for the rig
to worship God freel
His writings emphasi
the necessity of obe
ence to Christ despi
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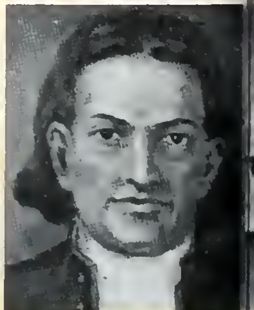


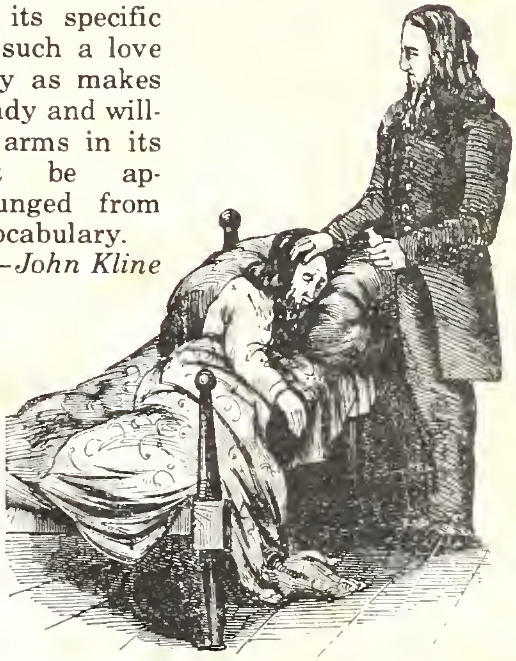
The advice to those who do not find freedom of conscience to take up arms, that they ought to be helpful to those who are in need and distressed circumstances, we receive with cheerfulness towards all men of what station they may be—it being our principle to feed the hungry and give the thirsty drink. We have dedicated ourselves to serve all men in everything that can be helpful to the preservation of men's lives, but we find no freedom in giving, or doing, or assisting in anything by which men's lives are destroyed or hurt. We beg the patience of all those who believe we err in this point.

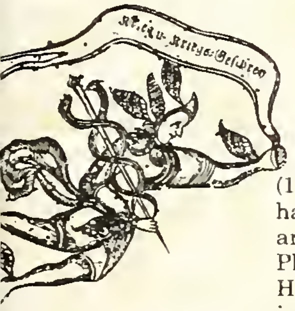
This testimony we lay down before our worthy Assembly, and all other persons in government, letting them know that we are thankful as above-mentioned, and that we are not at liberty in conscience to take up arms to conquer our enemies, but rather pray to God, who has power in heaven and earth, for us and them.

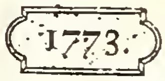
—Mennonite and Brethren petition to Pennsylvania Assembly, 1775

My highest conception of patriotism is found in the man who loves the Lord his God with all his heart and his neighbor as himself. Out of these affections spring the subordinate love for one's own country; love truly virtuous for one's companion and children, relatives and friends; and in its most comprehensive sense takes in the whole human family. Were this love universal, the word patriotism, and its specific sense, meaning such a love for one's country as makes its possessors ready and willing to take up arms in its defense, might be appropriately expunged from every national vocabulary.

—John Kline







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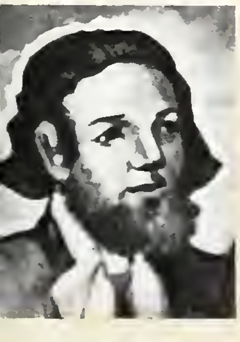
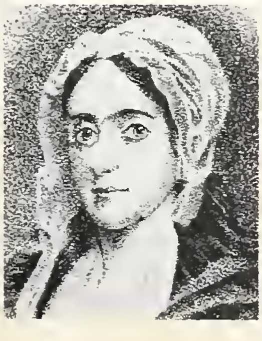
Harriet Livermore (1788-1868)—known to have communed with and preached for the Philadelphia Brethren, Harriet Livermore was immortalized by Whittier in the poem "Snowbound," and styled herself the "Pilgrim Stranger." She shocked polite society by her determination to speak and write on religious matters and addressed the US Congress four times. She died in a Philadelphia poorhouse and was given burial by the Brethren in their Germantown cemetery.

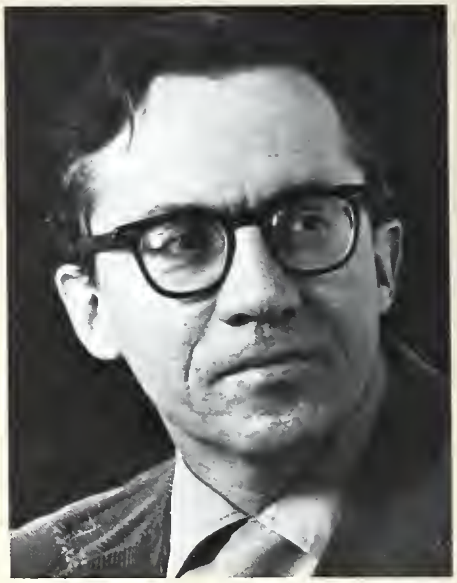
John Kline (1797-1864)—A much-beloved Brethren elder who traveled thousands of miles preaching and healing bodies and spirits, Kline was slain in his native Shenandoah Valley by Confederate irregulars during the War Between the States. His frequent crossings of the North-South battle lines on errands of reconciliation and his known anti-slavery sentiments aroused local antagonisms which led to his martyrdom.

James Quinter (1816-1888)—The best-educated of the 19th century Brethren, Quinter contended for freedom of religious belief and practice in publications as author and editor, in schools he founded or presided over, and in a series of debates across the land with leading churchmen of other denominations.

Dan West (1893-1971)—Known predominantly as the father of the "Heifer Project" plan, West devoted his life to the cause of peacemaking through the churches. He was a master at eliciting expression of religious ideas from participants in smaller or larger groups, and was especially effective with young people.







by Donald F. Durnbaugh

On religious liberty

In the most moving moments of the Bicentennial Conference on Religious Liberty (held April 25-30 in Philadelphia), the Jewish author Elie Wiesel spoke on the meaning of the Holocaust. His deeply-felt words came on the day of Yom Hashoa, the annual day of remembrance and mourning for the six million Jews killed during World War II. Pointing out that these genocidal acts were the culmination of long centuries of persecution in officially Christian countries, Wiesel said: "If the victims are my problem, the killers are yours. How do you explain how so many killers remained Christians?"

The speaker referred to the work of Franklin H. Littell, professor of religion at Temple University, in helping fellow Christians to face into their involvement in the tragic problem. Littell was the keynote speaker for the conference and a co-chairperson of the program committee. He stressed the contribution to the science of government which the American experiment in church-state relations had made. The constitutional separation of church and state proved that religious bodies could not only exist but also flourish without government establishment. "Religious liberty is a right and a truth which is not government's to deny or to grant; government may only recognize it and protect it, for it stands on higher ground."

An austere and venerable meetinghouse of the Society of Friends was the site of the significant conference which was officially recognized as a major Bicentennial meeting by the American Revolution Bicentennial Administration. More than 300 participants and the staff attended the invitational gathering. They came from across the nation, with divergence in background ranging from Eastern Orthodox groups to the Unification Church, from Unitarian-Universalist to Presbyterian to Brethren.

An unusually strong roster of speakers included such figures as Robert McAfee Brown, professor-elect of Union Theological Seminary; the Rev. Jesse Jackson, president of Operation PUSH; Theodore M. Hesburgh, president of the University of Notre Dame; and Philip A. Potter, general secretary of the World Council of Churches. Other prominent scholars and church leaders made presentations in the morning plenary sessions, which were open to the public.

Although as a Bicentennial observance the conference had its rootage in history with constant attention to the beginnings of the nation and the churches, current violations of religious liberty in this country and abroad constantly surfaced. One morning those entering the meetinghouse were confronted by a street scene portraying torture of political prisoners. Many of those attending signed a petition to the United States government urging that economic and other aid be cut off from those nations notoriously engaged in mistreating dissenters. The conference itself was protested, in the person of Carl McIntire, persistent fundamentalist spokesman.

Despite the grim realities of the present situation—marked as it is with widespread violations of human rights in many countries—the overall tone of the conference was upbeat. There was general appreciation for the treatment afforded religious minorities in this country since the Revolution. Most believed that the American experience provided a model for the resolution of church-state issues in other lands, although William Ball, an attorney for the Amish, directed attention to the increasing inroads of bureaucracy and state regulation.

Father Hesburgh got an enthusiastic reaction to his proposal that the United States take a prominent stand for human freedoms in the world by ratifying two covenants emerging from the international Declaration of Human Rights. He further proposed the creation of a United Nations High Commission on Human Rights which would have the assignment of investigating and reporting on cases of deprivation of rights. He also proposed the adoption of the Declaration of Interdependence.

Cynthia Wedel, a newly-elected president of the World Council of Churches, stressed the positive actions which churches could take now which would broaden the scope of human freedoms—actions toward more justice in the justice system, reduction in the arms race, and concern for dissenters. In her prepared remarks, she noted that "many of our churches for whom pacifism is not a matter of doctrine, strongly support the 'peace' churches in their witness."

The role of the Historic Peace Churches was addressed directly by Dr. Edwin B. Bronner, historian at Haverford College. Pointing out the minority position of the peace groups, Professor Bronner noted that the Vietnam War brought into existence a large number of anti-war groups. Most of these, however, have now dissipated. This means, he said, that the peace movement has returned again to its former small size and now "finds that most Americans do not hear what it is trying to say and have no desire to listen."

Those who proclaim the peace testimony, said Dr. Bronner, are thus faced with many challenges. Yet they "look forward to future years of effort to persuade their fellow citizens and their government that the way of nonviolence is the only and best way. They continue to oppose the great military budgets, ... They continue to defend the rights of individuals against a powerful state, ... Faced with some of the dangers which threaten humankind, they can do no less." ☐

Bicentennial priorities for Brethren

by I. W. Moomaw

Our Image Abroad. One year ago my wife Mabel and I were leaving Hiroshima, Japan, after a term of service with the World Friendship Center. During a farewell conversation with a Japanese member of the Board of Directors he said to me, "Americans could easily regain their national image abroad if they wish. Nothing would please the world more." There was a moment of pained silence. I knew what he meant.

When we first went abroad some years ago, Americans could lift their heads high. Our flag was honored. As a nation we have some fine traditions. We are quick to forgive our wartime "enemies." Wherever disaster strikes in the world our planes are among the first to arrive with food and medicines. We give generously of our surplus food. We welcome refugees to our shores.

However, since 1950, our flag has been desecrated, some of our embassies have been bombed, high ranking officers have been stoned or killed. A recent Harris poll says that an impressive 64 percent of Americans feel that we are less respected abroad today than we were a decade ago. What has happened?

There is no easy answer but a look at some headlines in reliable world newspapers may give us some clue. We train Third World countries in the use of American arms. We train police forces in Latin America. Our USAID is often misused. These things puzzle those abroad who wish to support us and be our friends.

New Priorities—A Better Image. It is a grand privilege for a democracy to celebrate a bicentennial. We thrill to see the increased number of unfurled flags and wider use of the colors red, white, and blue. But beyond these noble symbols there should be enduring priorities. Probably nothing could do more to assure world peace and political security than for us this bicentennial year to focus more attention on priority issues such as more skilled diplomacy, liberation, social justice, and the alleviation of poverty and world hunger. There is no quick or easy solution but we offer a few first steps:

- We should rely less on military might and more upon the power of nonviolence and skilled diplomacy. We have strong military and naval academies. As a benchmark for the Bicentennial we should lay plans for an academy of peace and development in order to train better those who represent us abroad. We have a secretary for defense. We should add to the President's cabinet an able secretary for peace and reconciliation.

What about our security, we may ask. In a statement near the close of his career, Arnold Toynbee concluded, "We have come to a period when the most secure world power will be the one that can most effectively deal with the problems of the poor."

- Let us begin to develop a rational world food policy. We do not suggest that the United States can or should attempt to feed the world, but as the world's largest producer and distributor of food we need a plan that will allow farmers to produce food profitably, and an effective channel for its distribution both in the United States and abroad. This will be difficult, but surely a nation that can place men on the moon can design orderly procedures to produce and distribute food. As yet we have no world food policy or plan.
- There is need for a low-cost, high quality USAID effort. Much good work has been done during the years but too much of our aid has been military equipment which only tends to impoverish further the poor countries. Currently the nations of Western Europe are giving from five-tenths to eight-tenths percent of their national income as aid to developing countries Our contribution of three-tenths percent places us as number 14 among the 17 industrially developed nations. The data on our USAID have been confusing because so much of it has been of a military nature.

World hunger is the most challenging problem on the world horizon. It is well to view it objectively. But statistics do not tell all. Hunger is a child with shriveled limbs, a bloated stomach, and an injured brain. Hunger is anguished parents with crying children and no food. We should begin now to build up a non-military AID effort that eventually could include one percent of our national income.

- We should support the self-help efforts of dispossessed peoples for liberation. We tend to avoid the words "liberation" and "land reform" because the totalitarian countries use them, but they are a central part of our religious heritage. The Old Testament gives our oldest and best teaching on land reform. Our Lord himself declared liberation of the poor as a priority of his ministry.

The Mexican economist Jesu Herzog told us, "A good and noble revolution is rising in the world. It is based on hunger for land, hunger for justice, and hunger for liberty." The churches of Asia have adopted Christian liberation as a priority for the years ahead. This probably is a response to the masses who have come to believe that Christ meant them too when he stood up in Nazareth and spoke for liberation.

What Can We Do? Our own part in any solution may be near at hand. Norman Cousins has told us that, "We miss our opportunity if we wait to join some grand procession. World problems are solved only when a million people use the opportunities near at hand."

We can look to our own life-style. How well are we doing as consumers of energy and other scarce resources? Can we Brethren demonstrate a doctrine of the simple life applicable to 1976?

We can restudy the record of creation in order to know better God's ongoing purpose.

We can become better informed. We can join a study group.

We can avoid the sin of silence. The problems of our time are too complex to be entrusted to the military, the politician or the industrialist alone. There is much that only governments can do but the common people must be heard. For example, early in our Vietnam misadventure the Buddhist editor of a Saigon newspaper asked me, "Are you not a Christian nation?" I gave a halting reply, "Partly so." Then with a piercing look and measured words he said, "If those of you who claim to be followers of the Prince of Peace would speak up, this rape of our little land could end very soon."

Our Church of the Brethren Washington Office provides an effective link with those we elect to represent us in government. Letters and telegrams do count.

We can be sensitive to others. Waste on armaments, the depletion of resources, and mounting hunger are not "their" problems; they are ours, too.

Dr. Albert Schweitzer spoke well, "Let us not think we are on this planet alone. Our brothers and sisters are here, too." ☐

Love and drivel, or a golden text?

by Murray L. Wagner

THE SERMON ON THE MOUNT: A History of Interpretation and Bibliography, by Warren S. Kissinger. The Scarecrow Press. 1975. 296 pages. $12.50

The claim of the "creedless" Brethren has always been that our faith and practice is based on the authority of the New Testament. Most of us want little to do with the abstractions of church theologians. The norm for the Christian life may be thoroughly biblical but we also admit that some parts of the Scripture are given special places among the "golden texts" of the denomination. Cherished Brethren passages have become a canon within the canon, to the exclusion of entire books which other Protestants believe to be central to the Gospel.

The one great popular American Protestant tradition which has seized upon the name "evangelical" has normally established its biblical base on a Pauline theology of Christ's atonement seen as a substitution for the sinner set under God's wrath. Brethren, however, have usually claimed the Jesus of the synoptic Gospels as the truest witness to the faith. We have accented Christ's exemplary teachings and ethical injunctions. More specifically, we have elevated the Sermon on the Mount to a place of highest authority. Many Brethren could say, "No creed but the Beatitudes."

To be sure, it is oversimplification to divide American Protestants into two parties, the one relatively content with political arrangements as they stand (if only individuals would receive personal salvation and tidy up their morals and manners), the other wanting to address the Good News to the entire social order. There are too many party-line crossovers to separate Protestants neatly into "private" types, nurtured by Paul, and "public" types, directed by synoptic ethics. Most Brethren have a leg in each camp. But there is no doubting that several generations of Brethren have been strongly influenced by "public" Protestantism, more formally referred to (and, in many quarters, disparagingly so) as the "social gospel." Anyone who now admits to being in that camp is dubbed a "liberal."

Bicentennial campaign rhetoric has made it rather clear that being a "liberal" is a crime of the same order as giving Aid to Dependent Children. Then there are the celebrity revivalists who can afford tv time on Sunday morning UHF. They fulminate against "liberals" as the worst of degenerates. "Liberals" are mealymouthed woolyheads who are too dumb to know the difference between busing for Jesus and busing for integration. Add to the detractors an assortment of other church ideologs who hold liberals responsible for everything from the massacre at My Lai to the sacking of Roger Staubach in the Super Bowl. Liberals really have fallen on bad times.

The decline of liberal influence in the Church of the Brethren began with the decision that Brethren Service Commission's humanitarian programs (i.e., mix it up with the natives, "cup of cold water," and all that) were theologically too weak to bear the gospel witness. Besides, M. R. Zigler, Harold Row, and Ralph Smeltzer had been running it long enough. M. R. retired and Harold was redeployed to "a significant ministry in our nation's capital." That move began the final phase in the life of a man who for many modeled the best instincts of the "social gospel." Taking his lead from the Beatitudes, he also represented that Dunker style we were taught at places like Camp Sugar Grove by old liberals whose most distinctive garb always seemed to be white socks.

During his years as chief executive of the Brethren Service Commission, Harold collected books on the Sermon on the Mount, a fascination he had developed during his student days at Crozier Seminary. He searched bookstores and antique shops the world over, compiling a personal library on the subject with titles in many languages. Many of the books bear warm inscriptions from the giver, "To our dear Brother Harold," from a Russian bishop, a Czech pastor, a German theologian. Now the collection is located at Bethany, a gift to the seminary by Harold's widow, Leona. The books are not stored in a vault or the rare book room but are part of the working, circulating library. It is the way to remember a man who put the Beatitudes into practice in profoundly practical ways.

As Harold's collection grew and with it a list of titles yet to be acquired, he planned one day to annotate each book and publish a bibliography on the Sermon on the Mount. When a very painful battle with cancer cut short his work, he arranged from his sick bed to have his plans completed by Warren S. Kissinger. Warren is a cataloger in the religion section at the Library of Congress and the pastor of the Dranesville (Va.) Church of the Brethren. Theological librarians have long appreciated his skills in the bibliographic treatment of religious literature and in New Testament scholarship.

More than a competent scholar and librarian, Warren was a pastor to Harold during the most painful period of his illness. Taking up Harold's "hobby" with the Sermon on the Mount was not a mere intellectual pursuit but a ministry of love to one who had long given succor to the wretched of the earth and now endured his final days in physical agony. Those who remember Harold Row with gratitude and affection may also be grateful to Warren Kissinger, not only for his completion of

Kissinger presents his book to Metropolitan Nikodim, a longtime friend of Harold Row, at a recent Christian Peace Conference Working Committee meeting (see story, page 8).

Harold's collection but for representing us all by his bedside.

Warren has greatly expanded Harold's original list of book titles which appear in part two of the volume published by Scarecrow Press. In part one, the author has written a history of the Sermon on the Mount's interpretation. It is a volume which belongs in the personal library of anyone who believes the Beatitudes to be formative to Christian discipleship. We would also hope it will find its way into those recesses where the Sermon on the Mount is given shorter shrift.

The Sermon on the Mount was a "golden text" for the humanitarian work of Harold Row and BSC. Theologians well-lubricated by finely rendered academic lard may find it easy to slide past the innocent lines of the Beatitudes. Revivalists will doubt that humanitarian notions can ever boldly name the Name, bear the witness, or get anybody born again. There are, however, those who will testify to how Harold would bear the witness—and in the strangest places. In some chic European restaurant he would be telling the wine steward that he'd take the goulash but not the Burgundy because Brethren don't drink (not just discreetly whispered behind the hand, but loud—at about a hundred decibels). What a klutz! Then he'd tell the East German border guard we were pacifists. How embarrassing! He'd be on to Moscow to rub beards with Russian prelates. How naive can you get? "Love and drivel," snorts Rev. Dr. McIntire.

There is still an amorphous bunch around the Brotherhood, "liberals" out of sorts, without an acronymn or newsletter. A few may have pulpits or professorships or desks at 1451 Dundee Avenue, but most are scattered into a hundred unknown places, only to show up at Annual Conference, hoping to bump into Joel Petre. They can't seem to rid themselves of the notion that somehow Harold Row and BSC are exemplary for future generations of Brethren. They wonder why someone doesn't rent the hall in Dayton or Valparaiso for a conference on "cold water and social gospel." ☐

The Sermon on the Mount:
A History of Interpretation and Bibliography by Warren S. Kissinger

Kissinger's guide to the literature of The Sermon on the Mount reflects some of the many attempts which have been made to wrestle with the problems of interpreting this compendium of the teachings of Jesus.

Part I traces the history of the interpretation of the Sermon on the Mount from the patristic period to the twentieth century. An extensive bibliography, general index, a biblical references index, and an appendix listing "Sermon on the Mount" in 61 languages complete the work.

Warren S. Kissinger has taught religion at Juniata College and currently serves as Subject Cataloger in Religion at the Library of Congress. He is the part-time pastor of the Dranesville, Virginia Church of the Brethren.

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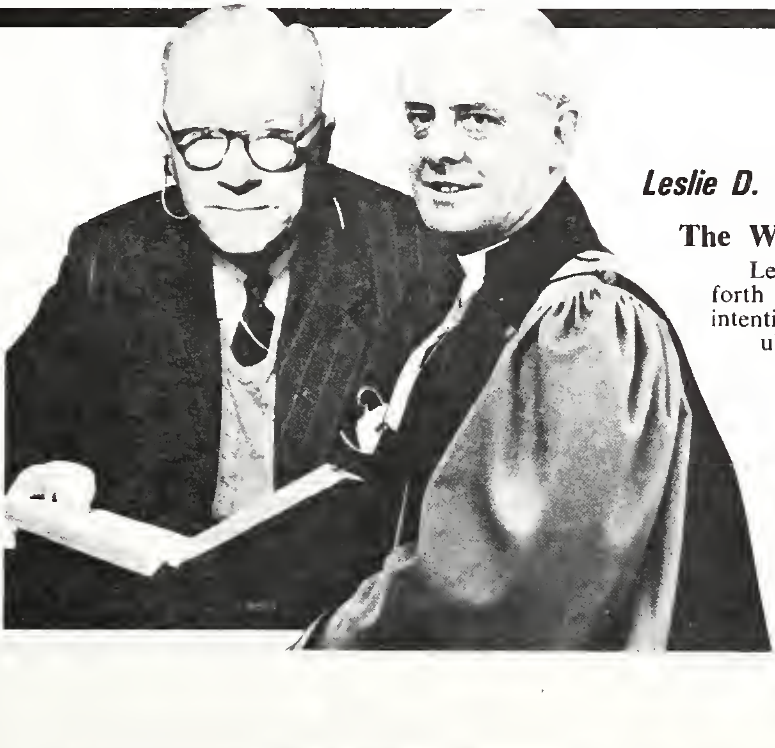

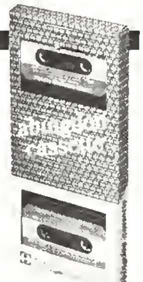

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On ballot, Panama, simple living

Betty Ann Porter

Conference ballot no snap to build

Frances Clemens Nyce's article, "Towards Acceptance of Personhood," in the March MESSENGER prompts my writing. Not knowing anything about our election process until serving on the Nominating Committee of the Standing Committee, I fully realize the uninformed position of the majority of my brothers and sisters. As a member of the committee for 1975 and 1976, I would like to speak on several matters. Of course, I cannot explain or justify voting results, but perhaps some background on the Annual Conference ballot process will be helpful.

The Nominating Committee, elected from and by Standing Committee each year, meets one time before Annual Conference, for a day and a half in February, and in that time puts together a ballot of eighty to over a hundred names for election at Annual Conference the following summer. The committee tries very hard to hear various segments of the church as it attempts to formulate a "balanced" ballot. By that, I not only refer to a balance between sexes, but among pastors, lay persons, geographical locations, professions, youth, minorities, and other groups within the church. It would be a helpful experience for every Brethren to serve on the Nominating Committee if this were possible. One certainly learns a lot, not only about Brethren and their qualifications, but also what a difficult and challenging task it is. No one, not even the committee, knows the endless hours and phone calls extended by our chairperson of the past two years, Esther Rupel, in finalizing the ballot.

The committee reviews many, many nominees, sometimes several hundred, whose names have been sent in ahead of the meeting. This step in the process is the privilege of every Church of the Brethren member. We should take more responsibility in exercising this privilege which is ours. Sometimes the committee has many more nominations of qualified people than it can possibly use. Other times the committee does not have nearly enough to represent the various groups of the church. Then it must compile more names, going only on what the committee knows or can find out about persons.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

The committee has been asked by some to structure the ballot so as to assure that women will be elected. We do not feel we have the authority to do this, nor do we elect to do this, anymore than we want to structure the ballot to assure any of these other groups of elections.

By the time the ballot reaches Standing Committee and the delegate body, it may look to be one-sided, sexually speaking, for example. This is often due to the fact that it is difficult in many instances to get women who are *both* qualified and willing. The committee can make a sincere effort and start out with what it considers a well-balanced ballot, but each nominee is contacted before the ballot is finalized and nominees often turn down the opportunity—for various reasons. Usually it is women who say "No." Let's face it—even though I felt I could see a difference between last year and this, with an increasing number of women who were willing to serve, we still have many more men than women who are skilled, willing, and able to let their names be put on the ballot.

I am sorry that the results of the ballot last June generated the kinds of feelings Mrs. Nyce describes. I can understand this concern. Members of the Nominating Committee experience the same frustration, not only over nominated women not being elected, but over others from representative groups.

We must remember that everyone nominated and highly qualified cannot be elected. Of the women that do make it to the final ballot, it is my belief that they *will* be elected if they are known in such a way by enough delegates who feel they can offer the kind of leadership we are looking for. This takes time. If it has to be structured or forced, then the "winners" are not really "winners" at all. I would want *all* nominees to be chosen on the merits of their own qualifications. Hopefully, a change will come in its own time, so that as many as possible might be comfortable. A tradition of over 2000 years tied to both social customs and religious beliefs won't change overnight, regardless of insistence.

The present procedure has room for improvement. Nevertheless, it has come a long way from the day not too many years ago when a group was selected at Standing Committee meeting, gathered in a corner, and put some names together for a ballot to be presented to Annual Conference delegates the next day!

One needed change was made last year, thanks to the late Ted Whitacre, in that half of the Nominating Committee continues from one year to the next instead of all members being new every year. Another change—this year the ballot is being printed in MESSENGER (page 20). The committee recognizes some objections to this, but the publication of it will give delegates an opportunity to prayerfully consider each nomination and find out more about the nominees' qualifications if they wish, especially of those whose names are unfamiliar.

To equally represent and elect all groups of our church is certainly a long-term theological and educational process, one of total awareness. It also calls for willingness on the part of every one of us as members of the Church of the Brethren to seek God's will and guidance in selecting the right leadership for us. May there be patience and understanding among us as we work and wait for that time to come. ☐

Three views of the Canal Zone

Alfred Alling:

Is Brother Rhoades naive enough to wonder what is the real reason for the US keeping control of the Panama Canal? His report pinpoints the extreme caution needed when our social gospel constrains us to tell our government how to be Christian. It is true there are countries that condemn the US for holding possession of the canal, especially those that are Soviet-dominated. Everybody knows also that the Soviet-dominated nations would be glad to get it. I wonder whether Brother Rhoades realizes that giving the Panama Canal to the Republic of Panama is one of two choices, both of which would lead to war. And we Brethren are thinking of peace?

Consider these two choices: The United States sees the Soviets waiting to get control of the canal from Panama when we remove our control that presently blocks a direct confrontation. From the standpoint of the government, if we flatly refuse to deal with the Republic of Panama instead of giving the canal to the Soviets, it will be another Angola when the opportune time comes. So, as I see it, the only way to peace is "detente" with Panama. And detente means that we give up more than we get, in the interest of peace.

The US wants to build a larger canal, and this seems to provide the Republic of Panama with something to place on the bargaining table. While not having complete information, it would still seem to me that detente, the only way to avoid war, would mean that we not relinquish control of the Panama. For instance, that we build a larger canal and give the Republic of Panama a partnership interest in the Canal Zone, requiring them to furnish a share of protection and agree that no treaties be made involving the Canal Zone without our consent. Further, that they have a voice in the control and operation of the canal, share the profits, and that natives of the Republic of Panama be hired along with other labor. It seems to me this would not be asking too much sacrifice by our nation in the interest of avoiding the probability, if not the certainty, of war.

I am sure that giving the canal to the Republic of Panama would not result in peace; so if Brother Rhoades or anyone else knows a better way to avoid war over the canal, I will listen.

J. E. Overholser:

Robert Rhoades is listed as a "Brethren free-lance writer" from Austin, Texas. Also as having been born in Ecuador in 1951. May I introduce myself as a "Brethren free-lance writer," born in 1885 in the US. However this fact seems to be to my disadvantage, finding it very difficult to comprehend many of the implications of this article with the information given in it. May I respectfully request this information that is lacking?

The article in question proved quite interesting to me. First, because of the very pertinent and timely question it asks: "Can we in all good conscience celebrate the Bicentennial of our independence from British colonialism while denying the same freedom to a country we have colonized?" This was very surprising, not being aware that the Canal Zone had applied for, or was agitating for freedom. Secondly, because it provokes other questions for which the article fails to provide adequate answers.

If the month-long tour to Panama was to gather facts and not simply a quest for propaganda fiction, it may be that the answers to these questions were inadvertently overlooked when the article was being prepared for publication.

Being a resident of a nation that has treated me well for 90 years, that has given more billions to the unfortunate of the world, and has extended the hand of welcome to the downtrodden of more countries than any nation in history, I was prepared to celebrate our Bicentennial in all "good conscience." It will require more information than is contained in four pages of MESSENGER to alter that purpose.

Some questions I would like to put to Brother Rhoades: Why were the Panamanians struggling to gain freedom from Colombia in 1903? The US intervened in their behalf and they ended up with their freedom plus ten million dollars. My uneducated guess would be that the Panamanians considered themselves very fortunate, and getting the best of the bargain.

Would Brother Rhoades insist that the Louisiana Purchase be returned to France with all its improvements, free and clear of all encumbrances?

What a golden opportunity was missed to strike an impressive blow against colonialism as practiced in Austin, Texas! For Brother Rhoades "in all good conscience" to have said to the "native Americans" with him on this tour, "This home is not really mine. I possess it wrongfully. It is rightfully yours, it was taken from you by coercion. I hereby return it to you with all its appurtenances, free and clear of all encumbrances. Now my conscience is clear." Farfetched? Four pages of MESSENGER were used to advocate this code of action. But perhaps Brother Rhoades did do this generous act cheerfully, but modestly refrained from publishing it.

If the US had not built the canal, what other country would have paid Panama ten million dollars, and then two million annually for 73 years to use a strip

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P. Roy Brammell

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here I stand

of wasteland ten miles wide and 50 miles long?

And what of the 20-foot fence along the boundaries of the Canal Zone? Could it not have been erected to protect the area from the thousands who were struggling to enter and enjoy its benefits? Was it a Berlin Wall?

Do the citizens of the Canal Zone want to free themselves from the oppressive domination of the US? If not, then all of Brother Rhoades' article comparing Panama and the US revolution is without point, and the premises of his analogy are without foundation.

Another puzzler: The organizations that sponsored this fact-finding trip—who are they? Especially the Ecumenical Program for International Communication and Action? Are these all patriotic organizations funded for the purpose of advancing the good of the people of the US? Or just what is the purpose? The long, high-sounding name at once makes them suspect. Who is funding such a diverse group that can spend months of time and the expense of travel to denigrate the nation that is nurturing them?

I almost consider it a lost day that does not produce in my mail from one to five appeals for my charity. But I find that such worthy causes as Heifer Project, CARE, World Vision, and Project Hope do not need names that require a vast amount of high-sounding vocabulary.

Another surprising development. Compare all the millions of persons in the world who would gladly give all they possess for an opportunity to defect to the US with those who are so critical of the US, whose unanimous opinion could be summed up in the short phrase "The US stinks," who had a golden opportunity to defect to the countries they admire so much, but all returned to the US—without the loss of one. Could that indicate that the US is not such a bad place to live in after all?

This is not to imply that the US is perfect. Jesus came into an imperfect world. It was also an imperfect world when he left it. But he also taught us to give credit where credit is due. "Give unto Caesar the things that are Caesar's." That can mean give praise where praise is due as well as casting stones. Or, in other words, Brother Rhoades, let us have an honest appraisal of all the benefits as well as the discontentment in Panama. Is it not true that Panama today is very much what Panama chose to be? Compare it with all its neighbor states with no canal zone to irritate them. Perhaps a month of real "fact finding" might prove to be of value.

In this Bicentennial year, I wish in all "good conscience" to say amen to a praye often heard in my youthful days. A prayer uttered by the aged, white-bearded, farme preachers, who had "borne the heat and burden of the day" of those early pioneer times. On bended knee, behind the table, which served as the pulpit in those early days, they would pray, "Lord, we thank Thee that our lot has been cast in this lan of liberty, where we can worship Thee according to the dictates of our conscience without let or hindrance." Again, Amen. □

Cyrus L. Strite:

In his article, "Panama: Occupied Territory" (March MESSENGER), Robert Rhoades alludes to the Canal Zone as Panama's "chief natural resource." Let reader not forget that in 1903 the canal zone was no resource at all. It was a strip of unproductive bush, hill, rock, and malaria-infested lowlands. The US purchased and improved this land, built the canal, and developed it by many modern designs at a tremendous loss of life to tropical disease. Now Mr. Rhoades implies giving the operation to a people ill-equipped to stock enough supplies to maintain such a vast operation.

The Canal Zone contributes much mor to the well-being of Panama than the annual payment alone. The churches of the Zone have missionaries going into the bush, teaching and bringing out orphans from among relatives who are too poor t feed themselves much less extra mouths. Hundreds of these orphans have been adopted by service personnel because ther is no assistance or work opportunity available to this breed of native after the orphanage must release them.

I dislike the anti-americanism present i the Rhoades article. Shall this generation give back to the Indian or Uncle Sam the land our previous generation homestedae and brought into production? Or shall we give back to France the Louisiana Purchase since we have cleared the Mississippi river for navigation and dredged the silt from its mouth and developed grea shipping facilities?

I too have seen the city of Panama wit its sea wall, its mansions, and its hovels. The fence is essential lest great amounts o valuable materials would be carried away. Even so, many thieves gain entrance to th Zone and robbery of the homes of our servicemen is constantly occurring. We now also have two precious legal grandchildren from a Zone orphanage. Let us all pray for the men in authority, and that God will call forth in this election year men who honor Jesus Christ. ☐

Wanda Callahan

Simpler patterns for 1976 living

As a group of adults studying Brethren heritage, our class in the Goshen City church has spent time examining our Brethren beliefs in the past and up to the present. We have looked closely at how we can operate in the Brethren framework as 1976 Brethren.

The idea of the simple life intrigues us, but we know full well most of us are not going ever to fit into a way of life such as that described in "Harmony Homestead" (April MESSENGER).

But because we are concerned about the waste of time, energy and resources in our everyday lives, our class sat down and tried to devise a pattern of life to correct some of the waste. To some our outline may not seem very simple, but for 1976's affluent Brethren it most certainly is a giant step toward a less wasteful way of life.

Here follows our group's pattern for the simpler life of Brethren in 1976:

Housing. Adequate to provide shelter. Basic rooms only—kitchen, bedrooms, living room, bathroom. Electricity and plumbing. A degree of privacy. Located in access to needs. Few gadgets (power mowers, dishwashers, tv, stereo are some things not necessary).

Food. Use basic foods to supply health needs. No snack food or extravagant extras. Less intake at meals. Prepare foods from scratch, instead of buying already prepared foods. Grow a garden. Prepare and store food in season.

Clothing. Make some of your own. Buy used clothing. Look for serviceable rather than fashionable styles. Limit clothes to those suitable for your occupation with a few extras. Avoid acquiring clothes to be worn only at special events.

Transportation. Own one economy car. Use car pools. Walk. Ride bicycles.

Recreation. Recreation is essential. Limit the amount spent on vacations. High-priced boats, airplanes, trailers are not necessary. Limit the time and money spent on hobbies and sports. Take advantage of free areas of recreation: parks, picnics, things you can do with the family. Low-cost camping recommended.

Education. High school education essential. Beyond that, limit formal education to that which will definitely be used, whether it is technical school or graduate degrees. Use libraries instead of buying books. Use art galleries rather than owning expensive paintings. Keep informed by talking with people and using news media.

Other areas. Develop friends and fellowship. Care for health needs. Concern yourself about environmental and pollution problems. Work for your needs, not just to accumulate possessions. Work to develop spiritual growth. Concern yourself with the needs of others. Build family relations. Evaluate insurance needs; do away with excess. Prepare for retirement, mentally and physically. Develop a sensible burial plan.

This is our outline. Even as we worked it out we knew we wouldn't be able suddenly to start living it, but at least we have a model with which to work. ☐

ANNUAL CONFERENCE BULLETINS

HYMNAL ANNIVERSARY—To help celebrate the 25th anniversary of the publication of "The Brethren Hymnal" there will be special hymn-singing each evening at Conference. Bring your own personal copy of "The Brethren Hymnal" to use with your name and address inside. If you don't own one, borrow a copy from your church (put name and address inside) or buy a new one in book sales at Conference.

SORRY, WRONG NUMBER—1976 Church of the Brethren Directory has incorrect phone numbers for the Wichita congregation. Please correct to read: Church (316)263-0274; Pastor (316)943-2472.

CONFERENCE CHOIR—Experienced singers needed. Daily rehearsals 4:45 and 8:45 p.m. beginning Tues., July 27. Performances Wed., Thurs., Sat. evenings and Sunday morning. Write, if interested, in order that music packets can be readied. Donald R. Frederick, Annual Conference Choir Director, 120 N. Charles St., McPherson, KS 67460.

ANNUAL CONFERENCE INSURANCE—Accidental death and dismemberment insurance will be provided for church members attending the Wichita Annual Conference. Coverage will be effective from 12:01 Central Standard Time, July 17, 1976, until 12:01 a.m. Central Standard Time, August 9, 1976. Any personal injury sustained during this period causing death or dismemberment is covered, provided the person was attending Annual Conference, or was on the way to or from the Wichita, Kansas, Conference. Members of the Church of the Brethren and their small children are covered. Non-members attending Conference within the above period, but effective only after they complete their official registration.

Benefits payable are: $1,000.00 for accidental loss of life, or loss of any two: hands, feet, or eyes; $500.00 for loss of one arm, leg, or eye. The coverage does not include death or dismemberment due to sickness or illness. All types of travel are covered, except non-scheduled air flights.

Claims should be reported to Robert Greiner, Treasurer, during the Conference, or at 1451 Dundee Ave., Elgin, IL 60120.

CLASSIFIED ADS

FOR SALE—Order now from McClure Press, Box 936, Verona, VA 24482, copies of "Life Under Four Flags in North River Basin of Virginia," by C. E. May. A history of the Church of the Brethren in the area, including its pacifist role there in the Civil War and World War I, its Yearly Meeting in 1861 at Beaver Creek Church, Bridgewater College, and its change from a nonconforming religious society to a somewhat conforming one, as well as the political, religious, and social history of all the people in the basin. $19.32, including sales tax (none if delivered outside Va.), P & H.

WANTED—Goshen College has faculty openings for the 1976-77 school year in the nursing division. Positions include mental health, surgical, maternity, and community health nursing. Masters or higher degree preferred. Equal Opportunity Employer. Send inquiries to John A. Lapp, Dean, Goshen College, Goshen, IN 46526. Tel. (219)533-3161.

INVITATION—Visiting our nation's capital during this Bicentennial year? Our Church of the Brethren in Washington, D.C., is only four blocks from the capitol. Why not worship with us while vacationing in Washington? We welcome all. Address: Fourth and North Carolina Ave., SE. Sunday school 9:45 a.m.; worship 11:00 a.m.

REAL ESTATE—Thinking of moving to Florida? For free listings of 2- and 3-bedroom homes, contact Ray E. Miller, real estate broker and Church of the Brethren member. 145 108th Ave., Treasure Island, FL 33706. Tel. (813)360-6124 or (813)360-8173.

TRAVEL—Enjoy Christmas in Hawaii and a reserved seat at the Rose Bowl parade. Tour dates December 23-January 2. Write Dr. J. Kenneth Kreider, R.D. #3, Box 660, Elizabethtown, PA 17022.

WANTED—Retired or partly disabled singles or couples on low income to share large country home. Must be congenial and able to share small amount of gardening and housekeeping. Write Mr. & Mrs. Howard D. Smith, Rt. 8, Box 280, Tucson, AZ 85730. Tel. (602)296-2570.

FOR SALE—"The Studebaker Family in America," by Carlock, Faust, and Miller. Over 12 years in preparation. 900-page history and genealogy covering 240 years, 1736-1976. Limited edition, hardbound buckram cover, 130 photos, 25 lineage charts plus documents, etc. Includes the South Bend story of the famous Studebaker wagons and cars as well as the South Bend family. $33.75, plus tax. Make checks payable to: Studebaker Family National Association, 6555 S. State Rt. 202, Tipp City, OH 45371.

CRIMINAL JUSTICE

Criminal justice, or the treatment of criminal offenders is one of those "hidden" issues that few of us ever think about. Television, movies, newspaper reports of crime, and the ever-present possibility of victimization keep us aware of crime, but few of us pause to consider what happens to criminals after they have been apprehended.

We do know the general outlines: the police arrest a suspect, who is locked up and removed as a threat to society; after a trial the convicted criminal is sent to prison to pay a debt to society and hopefully to emerge a better person for it.

But how accurate a picture is this? Do any of us who have never been through the criminal justice process really know what it is like or how it affects the offender? If you know little about criminal justice, but are concerned and want to find out more, there are several resources you can use.

Your own backyard

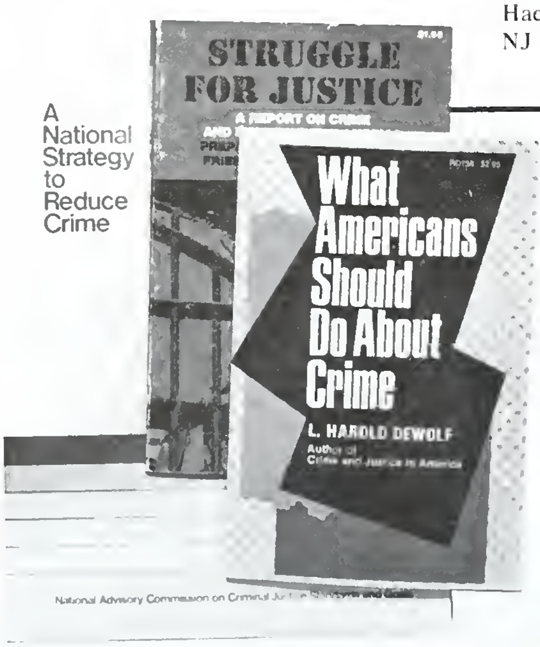
As is the case in discovering nature, "your own backyard" is very often the best place to learn more about criminal justice. Nearly every town, no matter how small, has a police department. Nearly every county has at least one court and a jail, and, more often than you might think, there is a state or federal prison within driving distance of your home. All of these agencies are supported by public funds and open to public inspection. Some ideas for exploring these resources are listed below.

- Arrange to ride in a patrol car or walk a beat with a police officer. Observe who gets stopped, who gets questioned, who gets arrested, and for what. Note carefully if there are differences in the way the officer talks to or treats persons. Do these differences depend on how well-dressed the person is or on any other easily noticeable characteristic such as age, sex, or color?
- Attend sessions in your local court for a few days. All hearings should be public except juvenile or family court cases. Find out what the various defendants are appearing for and note how the judge treats them. Do drug users get harsher treatment than burglars, do women get "let off" more easily than men, do offensive-looking people "get the book thrown at them"? How much time does the judge spend on each case?
- Arrange to tour your county jail. Find out who is in the jail, why, and for how long. Take note of the physical conditions, outdoor recreation facilities, and quality of food, if possible. Ask the inmates what they do with themselves all day.
- Have a police officer, judge, warden, prison guard, inmate, or ex-inmate meet with your church group. Ask them to describe a typical day on the job (or in prison). Try to find out what they consider to be the biggest problems in carrying out their work (or sentence).

Volunteer groups

Another way to learn more about criminal justice is to contact volunteer or "outside-the-system" groups who work in prisons, courts, with police, or with ex-offenders. In many communities there is at least one organization concerned with some aspect of criminal justice. These organizations will give you a perspective different from that of "in-system" people. It would be impossible to list the many groups that work at criminal justice, but here are some national organizations you might find helpful.

- Chamber of Commerce. In the late 1960s the Chamber of Commerce conducted an intensive, nationwide study of all facets of the criminal justice system. Its major conclusion was that citizen involvement is the cornerstone of a good system. Contact your local chapter or write the national office at 1615 H St., N.W., Washington, DC 20062, for more information.
- National Information Center for Volunteers in Courts. This organization is a clearinghouse for information on court volunteer programs throughout the country. The center can tell you whether there is a program in your area and how to start one, if necessary. Write P.O. Box 2150, Boulder, CO 80302.
- National Center for Voluntary Action. This national center is like the organization listed above, but deals with volunteer programs in prisons rather than with courts. The address is 1735 Eye St., N.W., Washington, DC 20006.
- National Council on Crime and Delinquency. Probably the largest and oldest citizen organization in the field, NCCD covers all aspects of criminal justice. Ask for information on policies and successful projects. Write Continental Plaza, 411 Hackensak Ave., Hackensack, NJ 07601.—SYLVIA ELLER


STRUGGLE FOR JUSTICE
A REPORT ON CRIME AND PUNISHMENT IN AMERICA
PREPARED FOR THE AMERICAN FRIENDS SERVICE COMMITTEE
A National Strategy to Reduce Crime
What Americans Should Do About Crime
L. HAROLD DEWOLF
Author of Crime and Justice in America
National Advisory Commission on Criminal Justice Standards and Goals

Here are three books that will introduce you to various aspects of criminal justice prior to more active involvement: What Americans Should Do About Crime, *by L. Harold DeWolf, $2.95, and* Struggle for Justice, *by American Friends Service Committee, $1.95, can be ordered from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.* A National Strategy to Reduce Crime, *by the National Advisory Commission on Criminal Justice Standards and Goals, $2.55 is available from Government Printing Office, Washington, DC 20402.*

turning points

118th BVS Training Unit

(Brethren Revival Fellowship-affiliated)

Susan M. Hege, of Mercersburg, Pa., to Cross Keys Home, New Oxford, Pa.

Donald L. Heisey, of Co-umbia, Pa.; Rebecca S. Herne-y, of Manheim, Pa.; Flo Mil-er, of Spring Grove, Pa.; Glenn L. Miller, of Washington Boro, Pa.; and J. Michael and Sherri S. Wine, of Blythe, Calif., to Voice of Calvary Ministries, Jackson, Miss.

119th BVS Training Unit

(Post-30)

Raymond and Freda Cool, of Springfield, Ohio, (assignment pending).

Jess and Lavaun Dunning, of Eugene, Ore., to Daniel Boone Development Council, Manchester, Ky.

Imogene Fridley, of Mt. Morris, Ill., to Camp Bethel, Fincastle, Va.

Oliver and Martha Hager, of Lima, Ohio. (assignment pend-ng).

Mary Neff, of Lorida, Fla., to PVS assignment, Lorida Church of the Brethren, Lor-da, Fla.

Norman and Elsie Reber, of York, Pa., to Church of the Brethren General Offices, Elgin, Ill.

Louis and Bess Ronk, of Kissimmee, Fla., to Bethany Theo-ogical Seminary, Oak Brook, Ill.

Cliff and Eileen Sexton, of Pompano Beach, Fla., to Morn-ng Star Church of the Breth-en, Pompano Beach, Fla.

Grace Mary Thomas, of St. Petersburg, Fla., to Inter Faith Community Services, Inc., Denver, Colo.

120th BVS Training Unit

Deborah Apgar, of Piscataway, N.J., to American Friends Service Committee, Pasadena, Calif.

Marlene Bell, of Leetonia, Ohio, to Handi-Camp, Inc., Tucson, Ariz.

Dave Callihan, of Johns-own, Pa., to Huckleberry House, Inc., Timberville, Va.

Jim Case, of Elbridge, N.Y., o Residential Treatment Cen-er, Tampa, Fla.

Roy Domer, of Louisville, Ohio, to Camp Alexander Mack, Milford, Ind.

Phil and Pam Franklin, of Selma, Va., to Church of the Brethren, Pompano Beach, Fla.

Anna Gieschen, of Randolph, Minn., to Brethren Serv-ce Center, New Windsor, Md.

Bill Goodhart, of Indianapolis, Ind., to Harrisburg Church of the Brethren, Harrisburg, Pa.

Mary Ann Grossnickle, of Middletown, Md., to Camp Alexander Mack, Milford, Ind.

Dennis Hall, of Bridgewater, Va., to Morrison's Cove Home, Martinsburg, Pa.

Peter and Stephanie Holmes, of Schenectady, N.Y., to Residential Treatment Center, Tampa, Fla.

Dan and Lynne Lichty, of McPherson, Kans., to San Salvador, El Salvador

John D. Martin, of Elizabethtown, Pa., to Gould Farm, Monterey, Mass.

Jay McManus, of La-Grange, Ga., to Woodland Altars, Pebbles, Ohio

Bill Miller, of Lebanon, Pa., to Fincastle, Va.

Blaine Miner, of Elgin, Ill., to Harrisburg Church of the Brethren, Harrisburg, Pa

Connie Nafzinger, of Earlville, Md., to Better Way, Inc., Elyria, Ohio

Ken Norman, of Lebanon, Pa., to Area Youth Ministry, Indianapolis, Ind.

Sharon Younkins, of Boonsboro, Md., to Good Shepherd Home, Fostoria, Ohio

Janet West, of Cincinnati, Ohio, to Gould Farm, Monterey, Mass.

Pastoral Placements

Lloyd Hildebrand, to Mountain Grove, Shenandoah

Herman Kauffman, from Bethany Seminary, Illinois - Wisconsin, to Columbia City, Northern Indiana

Virgil K Kover, from secular, to Pine Ridge, Shenandoah

James Lohman, from other denomination, to Maple Grove, Illinois Wisconsin

Alice Martin, from Reisterstown, Mid-Atlantic, to Champaign, Illinois Wisconsin

Loyal Vanderveer, from Locust Grove, Mid-Atlantic, to Woodbridge, Mid-Atlantic

Wedding Anniversaries

Mr. and Mrs. G. Herbert Bridenbaugh, Martinsburg, Pa., 54

Mr. and Mrs. Elvin R. Burket, Martinsburg, Pa., 50

Mr. and Mrs. Alfred Eckroth Sr., Elizabethtown, Pa., 56

Mr. and Mrs. Merle Ensminger, Palmyra, Pa., 52

Mr. and Mrs. W. Warren Gish, McPherson, Kans., 61

Mr. and Mrs. Omer B. Maphis, Sebring, Fla., 58

Mr. and Mrs. Kenton R Miller, Martinsburg, Pa., 50

Mr. and Mrs. Ralph Sanders, Akron, Ohio, 50

Mr. and Mrs. Loyal Stuckman, Nappanee, Ind., 50

Mr. and Mrs. Robert Winkler, Kaskaskia, Ill., 50

Mr. and Mrs. Lenva Wright, Staunton, Va., 50

Deaths

Robert Amo, 53, Nappanee, Ind., March 8, 1976

Walter U. Arnold Sr., 81, York, Pa., Feb. 29, 1976

Bruce H. Baker, 65, North Manchester, Ind., Feb. 5, 1976

Almeda Barrick, 89, Bradford, Ohio, Feb. 22, 1976

Oscar H Barton, 57, Eden, N C., Feb. 23, 1976

Lyman Bernard, 72, Mexico, Ind., March 4, 1976

Mattie Berry, 82, Bluemont, Va., Feb. 5, 1976

Wilber Betz, 89, San Dimas, Calif., Feb. 29, 1976

Mabel Brubaker, 86, La Verne, Calif., Feb. 27, 1976

Howard Acker Brumbaugh, 86, Martinsburg, Pa., Jan. 1, 1976

Elizabeth Burkholder, 86, Ephrata, Pa., Jan. 21, 1976

Guy Burkholder, 50, Ashland, Ohio, Feb. 18, 1976

Andrew Chayka, 72, Seattle, Wash., Feb 23, 1976

Clarence W Claar, 89, Claysburg, Pa., March 13, 1976

Russell Claar, 62, Claysburg, Pa., Sept 1975

Boyd Clapper, 45, Dunansville, Pa., Jan. 30, 1976

Kelly Clayton, 13, Pontiac, Mich., March 14, 1976

Eva Mary Cranmore, 66, Ashland, Ohio, March 3, 1976

Cora Davis, 88, Polo, Ill., March 1, 1976

Orville Davis, 72, Polo, Ill., Aug. 5, 1975

Mary Dunlap, 94, Newport Beach, Calif., Feb. 24, 1976

Stella Mae East, 73, Ironto, Va., March 12, 1976

Myrl Edmark, 57, Seattle, Wash., March 17, 1976

Beulah Minnich Eikenberry, 87, Greenville, Ohio, March 23, 1976

Blanche Emerick, 79, Warren, Ind., Feb. 6, 1976

Robert Emmert, 56, Adel, Iowa, March 7, 1976

Donald Feary, 50, Mt. Morris, Ill., March 11, 1976

Christina Feathers, 81, Claysburg, Pa., October 1975

Daniel Fierheller, 80, Polo, Ill., March 6, 1976

Margaret Showalter Finks, 72, Harrisonburg, Va., Nov. 30, 1975

A. C. Flick, 93, Mt. Crawford, Va., Oct. 10, 1975

Vaunda Irene Goodman, 61, Empire, Calif., March 14, 1976

Marjorie Guilbeault, 50, York, Pa., March 3, 1976

Elmer Hamstead, 75, Greenwood, Del., Feb. 11, 1976

Leslie Hoover, 79, Mexico, Ind., Jan. 31, 1976

William Hopkins, 84, Seattle, Wash., Feb. 16, 1976

William Keefer, 69, Hershey, Pa., Jan. 30, 1976

Frank Landes, 89, Arcadia, Ind., Jan. 7, 1976

Lillie Leavell, 96, Weyers Cave, Va., Feb. 23, 1976

Elsie Lizen, 82, Seattle, Wash., Feb. 10, 1976

Simon C. Long Sr., 91, Garrett, Pa., Feb. 12, 1976

Mollie Markley, 97, Lititz, Pa., Jan. 4, 1976

Florence McFadden, 96, Wooster, Ohio, March 9, 1976

Eva K. Miller, 84, Waterloo, Iowa, March 14, 1976

Sarah Miller, 79, Hershey, Pa., Feb. 6, 1976

Nettie Minnich, 94, Lititz, Pa., Jan. 12, 1976

Mary Stern Mishler, Beaverton, Mich., Dec. 27, 1975

Nina Moyer Mishler, 85, New Paris, Ind., March 3, 1976

Mittie Ferguson Moore, 88, Wirtz, Va., Jan. 1, 1976

Marjorie M. Morrison, 61, Adel, Iowa, July 22, 1975

Edwin Moyers, 54, Bridgewater, Va., Sept 25, 1975

Luther A. Myers, 88, Bridgewater, Va., March 31, 1976

Pearl Myers, 83, Penn Laird, Va., Dec. 16, 1975

Vannie L Myers, 69, Kingsport, Tenn Dec. 31, 1975

Edward Nace Jr., 22, Hanover, Pa., Nov 20, 1975

Ethel Nemeyer, 88, Quinter, Kans., March 3, 1976

Paul G. Norris, 57, Norristown, Pa., Jan. 2, 1976

Minnie Parks, 93, Bayard, Iowa, Feb. 11, 1976

Daisy Patton, 93, Hartford City, Ind., Nov. 24, 1975

Murray Penn, 75, North Manchester, Ind., Jan. 22, 1976

Ione H. Perkey, 82, South Bend, Ind., March 26, 1976

Sherry Harding Platt, 20, Tucson, Ariz., Feb. 26, 1976

Mary Plaugher, 78, Lima, Ohio, Dec. 23, 1975

Jessie S. Ralston, 78, Tallmadge, Ohio, Feb. 5, 1976

Flossie S. Reedy, 80, Harrisonburg, Va., Feb. 6, 1976

Erma Rhoads, 78, Fresno, Calif., Feb. 20, 1976

Ralph R. Ristenbatt, 68, Lebanon, Pa., Jan. 22, 1976

Charles E. Roberts, 64, Mount Perry, Ohio, Sept. 17, 1975

Kathryn Royer, 87, La Verne, Calif., Feb. 9, 1976

Naomi Zigler Rupel, 76, Riverside, Calif., March 1, 1976

Gene Rogers, 54, Seattle, Wash., Dec. 31, 1975

Maria Rusniak, 83, Nappanee, Ind., March 10, 1976

Glenna Crumpacker Showalter, 79, Port Republic, Va., Dec. 10, 1975

Ida Hitschew Shubert, 72, Martinsburg, Pa., Jan. 7, 1976

Ella Stong Smeltzer, 84, Crown Point, Ind., Feb. 6, 1976

Ralph E. Smeltzer, 60, Washington, D C., May 20, 1976

Clyde Smith, 80, Hartford City, Ind., Jan. 20, 1975

Coro Knisley Smith, 78, Staunton, Va., Dec. 28, 1975

Galen Smith, 72, Arlington, Va., Dec. 22, 1975

Iva Smith, 79, Hartford City, Ind., Jan. 19, 1975

Mark Smith, 19, Ashland, Ohio, Feb 2, 1976

Mary Smith, 83, Polo, Ill., Jan. 28, 1976

William R Smith, 27, Martinsburg, Pa., Feb 29, 1976

Helen Petcher Standord, Mobile, Ala., Oct. 25, 1975

Laura B. Staples, 89, Staunton, Va., Sept 17, 1975

Cynthia Stayer, 81, Huntingdon, Pa., Dec. 29, 1975

Vera Wheeler Stevens, 72, Vinton, Va., Jan. 15, 1976

Anna Stinnette, 84, Denver, Colo., Feb. 15, 1976

Esther Stockwell, 88, Winter Park, Fla., Jan. 24, 1976

Robert Stough, 85, Plymouth, Ind., March 4, 1976

Russell Stout, 69, South Bend, Ind., Feb. 19, 1976

Mary Studebaker, 73, New Carlisle, Ohio, Feb 20, 1976

Roy Summer, 82, Wakarusa, Ind., Jan 30, 1976

Anna Joseph Taflinger, 84, Lima, Ohio, Feb. 13, 1976

Luther Thompson, Marion, Ind., Dec. 25, 1975

Maggie Brame Vernon, 64 Eden, N C., March 8, 1976

Geraldine Anita Vollmer, 55, Modesto, Calif., Jan. 13, 1976

Alma I Vore, 79, Lima, Ohio, March 22, 1976

Galen Knepper Walker, 92, La Verne, Calif., March 27, 1976

Lutisha Wayt, 79, Louisville, Ohio, Jan. 25, 1976

Ira P Weyant, 61, Claysburg, Pa., Feb 26, 1976

Daniel Whitacre, 77, Ridgeley, W Va., June 1, 1975

Carl R. White, 69, Williamsburg, Pa., March 27, 1976

Henrietta White, 88, Wyndmoor, Pa., Jan 15, 1976

Rebecca Winand, 80, New Oxford, Pa., Feb 7, 1976

Ruth Windett, 79, Aurora, Ill., Feb. 1, 1976

Ivan Winger, 58, Ashland, Ohio, Feb. 2, 1976

Ruth Wingert, 71, Hanover, Pa., Feb. 23, 1976

William Wisner, 98, Polo, Ill., May 16, 1976

Charles Wissinger, 77, Johnstown, Pa., Jan. 17, 1976

Clarence Wittman, 52, Mt Plymouth, Fla., Feb 4, 1976

Lula Woodworth, 94, San Dimas, Calif., Feb. 24, 1976

Anne Rhoades Woolley, 53, Dayton, Ohio, April 5, 1976

Doris Welch Yoder, 67, Balboa Island, Calif., March 23, 1976

Lenora Yoder, 62, Smithville, Ohio, Dec. 25, 1975

Harvey Young, 89, Akron, Ohio, Feb. 3, 1976

Otto Zager, 70, Seattle, Wash., Jan. 16, 1976

J D. Zigler, 86, Wooster, Ohio, April 10, 1976

Edgar B Zinn, 78, Springfield, Ohio, April 15, 1976

Charles I Zook, 80, Rothsville, Pa., Nov. 5, 1975

Wyland Zumbrun, 83, Columbia City, Ind., Jan. 11, 1976

Californians reenact meeting of Christians in catacombs

The night was dark as clusters of people slipped into the small room. All was quiet as the 65 people gathered in the candlelight; they greeted each other in lowered voices, then sat on the floor.

It wasn't difficult for the members of the McFarland, California, Church of the Brethren to imagine that danger was near as Pastor Glenn Stanford began this dramatic simulation of a secret meeting of the Christians in the catacombs.

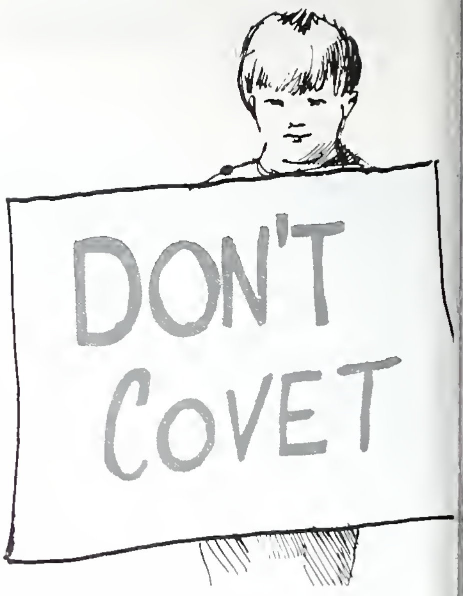
The leader rose to greet them, "Peace be unto you." He reported news of those absent. He invited members to share their faith. A voice began a familiar hymn and the brothers and sisters softly picked up the strain. Someone stood and told of an experience when he had been challenged with betrayal. A sister testified to the help another had given her.

A whisper-soft voice began to pray, then another – a spirit of communion held everyone close. Silence; then the leader began to recite a passage of scripture and the faces lifted as he spoke. His passage reminded another of more precious words. The candle burned low. Slowly those gathered got to their feet. The leader reminded the Christians to be cautious to greet one another in the name of the Lord with the sign of the fish. Then he started a hymn; they embraced and went out, in small groups, into the night.

"This catacombs service catches up dramatically for our 20th century Christians, who live in such freedom and ease, what the early followers of Paul and the disciples must have experienced when they were in danger of their lives if they acknowledged their faith in Christ," relates Pastor Stanford.

Two millenniums later and halfway around the world from Rome, a group of Brethren found time slipping away. The surrounding cloud of witnesses became almost tangible, for such experiences evoke a constancy, a here-and-now when Christ's spirit is present.

The Ten Commandments as produced by the BB Players of Kalamazoo



The Sunday bulletin read: "The BB Players present their production of the Ten Commandments." The congregation at the Skyridge-Judson Church in Kalamazoo, Michigan, had heard about the production and anticipated it with amusement and expectancy.

The Brethren and Baptist elementary church school class had been meeting for months and the group of 13 children and their teachers had initiated this sharing experience out of their January study of the commandments. Ten skits were developed by the seven-to-ten-year-olds. They restated each commandment in their own words and demonstrated its observance in everyday life.

The teachers, Ron Johnson and Lois and David Dickason, suggested filming the skits on television tape. The children greeted the opportunity excitedly and the production was underway. The smaller students lettered large cardboard signs captioning the commandment they were to dramatize.

"Put God First" read the first commandment. The second commandment was identified "Worship nothing but God" and aptly illustrated by the children's skit about excessive television viewing.

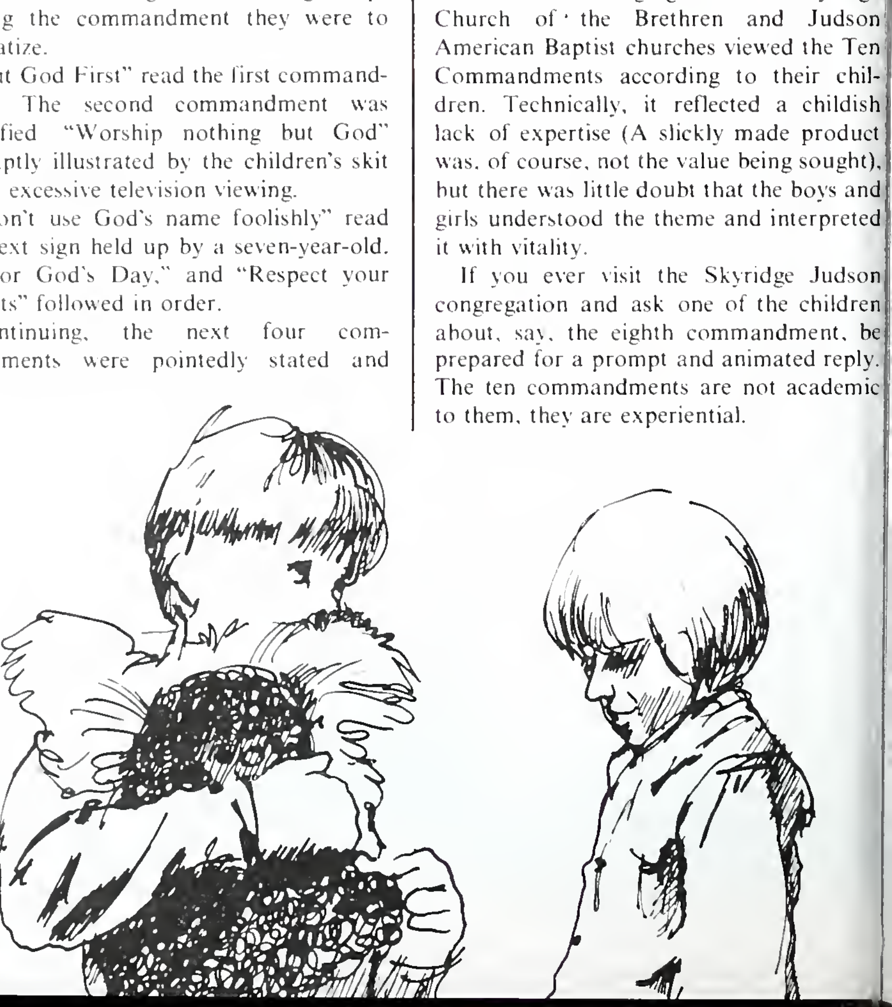
"Don't use God's name foolishly" read the next sign held up by a seven-year-old. "Honor God's Day," and "Respect your parents" followed in order.

Continuing, the next four commandments were pointedly stated and vividly interpreted. Don't kill. Don't pretend someone else is your husband or wife (by secretly entertaining a friend of the opposite sex at dinner). Don't steal and don't lie. The admonition against coveting was perceptively portrayed by one child's desire for another's toy.

The commandments came alive for the children as the small actors, set designers, and the 9-year-old camera operator worked to get their ideas on tape. The teachers quietly guided the 20-minute production.

On February 15, the tape was ready and the combined congregations of Skyridge Church of the Brethren and Judson American Baptist churches viewed the Ten Commandments according to their children. Technically, it reflected a childish lack of expertise (A slickly made product was, of course, not the value being sought), but there was little doubt that the boys and girls understood the theme and interpreted it with vitality.

If you ever visit the Skyridge Judson congregation and ask one of the children about, say, the eighth commandment, be prepared for a prompt and animated reply. The ten commandments are not academic to them, they are experiential.



Energy saving begins at home, Indiana study unit reveals

The denomination's priority on the stewardship of creation or life-style often is interpreted as a concern on hunger and land use. The Manchester Church of the Brethren saw another implication in it, a personal challenge for energy-saving by urban Brethren. The church board authorized a Resources and Energy Committee, chaired by William R. Eberly, to develop a study unit on energy and resources conservation at home.

The first study session considered solar energy. Jim Townsend, a local member, has built a solar energy water-heating system into his own home. A local builder who is now constructing homes with solar heating systems declares that such units "can make an average 30 percent energy saving in a family dwelling and up to 50 percent in a public building that is used only a few hours a week."

Home economist Mary Beth Dysert surprised the persons attending the second session with statistics on the real saving that can be made by more knowledgeable purchases and proper use of appliances, the difference in energy usage by various brands, and the effect of good house maintenance for appliances.

The third session, led by architect Gene Graham, pointed up how the engineering of a new home or building improvements in older homes can save energy. Insulation is especially important.

The study helped sharpen the sense of responsibility in the stewardship of the earth, right where Manchester neighbors live. How about your neighborhood?

Weekly broadcast, telephone minister to community in North Carolina

Sundays are busy days for the Spindale, North Carolina, Brethren and their pastor Charles Rinehart. They produce a radio broadcast that comes between morning and evening church activities.

For over a year the congregation has sponsored a 30-minute program on Sunday afternoon at 4:30. "We began with a worship service format which we soon realized was repetitious. There's a lot of preaching being done on radio but not as much Bible teaching or relating in a personal caring way so we changed our approach and the response has been reassuring," reports Rev. Rinehart.

Soon after the Brethren Hour began, persons with a need to talk would call Pastor Rinehart tying up the station's telephone lines before and after the show. He then initiated a Monday evening telethon when he could be reached at the church, he told the radio listeners, from eight to ten o'clock. Before the phone ministry was a month old the pastor was receiving about twenty calls an evening. "We may find it necessary to add another line and counselor to handle the need.

"Some lonely people just want to talk to someone. Others question me on Scripture or the Bible but mostly I pray with the person to strengthen them in a crisis or need.

"We offer no books for sale, ask for no money or letters. I teach from a Brethren perspective and sometimes offer one of our tracts or small books such as 'The Way, The Truth, and The Life' or 'Biblical Basis of a Peace Witness.'"

The program has increased the church's visibility in the community. "People are seeking out the church that has the broadcast and our attendance is growing. More important, some have come because they are real searchers and we seem to offer what they've been looking for."

The busy Sundays at Spindale hold promise of being only the beginning for this church in mission.

Broadway in the country: Ohio church performs 'Two by Two'

Who would expect to enjoy a Broadway musical at a dinner-theatre in a Brethren church out on the broad, fertile plain of Darke County, Ohio? But there it was: "Two by Two" music by Richard Rodgers, lyrics by Martin Charnin based on "The Flowering Peach" by Clifford Odets and offered along with a sumptuous dinner at the Oakland Church of the Brethren near Gettysburg, Ohio.

"Some months earlier we saw a performance of the musical drama at a Methodist campground and we thought we could do it too with the number of talented people we had," said Delbert Blickenstaff. "We pursued the idea, found quite a few friends who were interested and decided to undertake it. It's been an experience beyond our expectations!"

An overflow crowd of more than two hundred on both Saturday and Sunday evenings enjoyed the Oakland cooks' meal and enthusiastically greeted the performances of the cast headed by James Wion and Emma Dillon. The musical drama was directed by Delbert Blickenstaff with Charletta Wion as music director.

Oakland pastor Fred Bernhard had welcomed this program idea as another opportunity to involve the church and the community in a meaningful and festive way and to add to the celebration of the completion of their new church addition. Dinner was served in the fellowship hall and the musical drama performed in the sanctuary. "The cooperation of the cast, set and prop people, those who made the costumes, and the crew that prepared the dinner was great to see," commented Pastor Bernhard.

The play "Two by Two" is about Noah, his faith, his testing and trials, and eventual triumph. It is told with humor and insight and is the story of each of us in our journey in faith. The play was entertaining and yet through a biblical setting spoke a real truth. □

by Lois Teach Paul

Better a nettle than an echo

Memories of Ralph Smeltzer, the late Washington representative and social justice consultant of the Church of the Brethren, flood into the consciousness of all who knew him. Through 33 years of denominational and ecumenical ministry, he was devoted to reconciliation and justice, particularly on behalf of minorities and the oppressed.

In all his efforts in peace and social education, Ralph was his own sharpest critic. Desiring not to overplay his role in changes that came about in communities and structures through which he moved, I am quite confident he would ask with Bonhoffer, "Am I that which others say I am, or am I what I know myself to be?"

Never mind. He was too close to the action to evaluate his ministry, to have perspective on one phenomenal performance after another. He became totally absorbed by whatever crisis lay at hand.

In 1971, even when hospitalized and under intensive care, he had rather sweeping command of the situation. He had learned to know the patients by name and their individual health record. Moreover, he had his bed so located that he could watch the monitors of everyone else in the room.

He wrote what he termed epistles to those of us at the office. And he read from a stack of books on a wide range of themes, among them the essays of Ralph Waldo Emerson. The one he enjoyed most was on friendship, three sentences of which I lift up here.

First: "I would have friends where I can find them but seldom use them," suggests Emerson. That characterizes Ralph, as I was reminded when the June MESSENGER arrived at our house with the cover story of Yoshiko and Sim Togasaki. Making friends, caring for the outcast: That is the clear testimony of Ralph and Mary—caring for countless persons in Poland and Vienna, Selma and Atlanta, New York and Elgin, Mud Lick and Lybrook. No wonder the Austrian government presented Ralph with a medal of honor for distinguished humanitarian service. To many with whom he worked within crisis, he became friends, not simply contacts who at some future time might be of benefit.

Second: Emerson suggests that "our intellectual and active powers increase with affection." With Ralph it was natural to be drafting resolutions, congressional testimony, Annual Conference documents, study papers, articles, chapters of books. They poured forth by the hundreds from his mind and most of all from his heart. New friendships, new concerns, new injustices triggered new priorities requiring intellectual and physical strength. The problem was that Ralph never was one to drop old friends or former priorities; he had not accepted the mathematics of subtraction—only addition and multiplication were relevant to him.

Third: Said Emerson, "Better be a nettle in the side of your friend than his echo." Need I say more? Ralph was candid, honest, confrontive; he would tolerate no sham. But his criticism came out of friendship and love.

To Brethren, Elder John Kline has come to be known for his deep concern for peace and reconciliation during the Civil War. His foremost desire was to keep North and South talking together, bridging events and feelings that divided and destroyed. When future generations look back at the ministry of Ralph Smeltzer, when they read his pages and pages of "journals," they will wonder if those of us who lived and worked with him were aware of the amazing contribution that befell our society because of his deep affection for all he met, friends and enemies alike.

With warmth and gratitude we pray his ministry now may be ours.—JOEL K. THOMPSON

letters

(continued from page 1)

position through war. It is a resounding statement promising that even when *we* become the *victims* of violence as the world desires what we have, we will respond nonviolently. It is an affirmation of acceptance of the way of the cross even as we, the church, become persecuted and alienated because of our obedience to God and corresponding disobedience to the state.

Probably even more importantly in our world today, it is a declaration that we will refuse to live a life-style which basically is more violent than the open violence of war. In a world where 100 million people die because of the prevailing life-style of the people of the United States, a drastic change of life-style is the way of nonresistance and nonviolence. In that way life-style is no longer death-style.

I read this article as applying mostly to our own nonresistance for as one of the preparatory statements for the WCC meeting in Nairobi said: "Those of us who sit comfortably close to the top of the world's socio-economic pyramid must be sensitive to the severe limitations our affluence places on our giving moral advice to others less well placed."

Also, I much appreciated Robert Rhoades' article on Panama—a practical application of justice and caring.

Cliff Kindy

Goshen, Ind.

MORE THAN JUNGLE COURAGE

Too many people want to be brave beasts, yet they are content to be mental and moral cowards.

At Stalingrad, the Russians fought like timber wolves. Yet witness the cringing Kremlin whenever a suicidal scientist reminds them they are violating their constitution. Dare they face the facts? Never! Destroy that man in a labor camp or in a mental hospital.

Both they and we know it is wrong to slaughter helpless civilians. So should we renounce such wickedness? Please! The dangers in doing right turn us into a quaking blob of jelly.

Now no amount of jungle courage can save us. Only if we can face the facts, and do what is right, can we survive. Jesus hesitated in Gethsemane, but he was not chicken. Most of our generation are.

If atomic missiles contaminate land, seas, and air for a thousand years, they will spell out one word: Cowards. People who doubt God and trust atomic missiles—will die by atomic missiles (Rev. 13:10).

Actually we would be safer if we were totally committed to the straight, narrow, lonely way that Jesus marked out for those who believe in him (Mt. 16:24-27).

Roy White

Citronelle, Alabama

A DEPARTMENT OF COMMON SENSE

The ruthless hand of ignorance and the devastations of war, violence, and brute force are the principle thrusts of United States policy as of the other 130 or 140 governments on earth. In our own case 100 billion dollars a year by a nation 500 billion dollars in debt. We put our trust in violence, force, the gun. We killed a million in Vietnam and 50,000 of our own boys—still not realizing that crime does not pay.

The United States should not owe a dime. "Avoid foreign entanglements" (Washington). "Don't let the military get too strong" (Eisenhower). Twenty-five billion dollars annually should be plenty for the Department of Violence.

How about a few dollars for department of peace, intelligence, communication, and common sense?

Ernie Sheffield

Minneola, Fla.

FOR MORE OF HORSEY

I appreciated the interview with Dave Horsey in the January Messenger. When I was a student at the University of Washington I eagerly waited to see the daily Horsey cartoon in the student newspaper.

I thought perhaps Messenger readers would be interested in having the address from which to order Dave's book, *Politics and Other Perversions* cartoon book, (1974, $3.45). The address is Shambola Publications Group, 13746 Corliss Ave. N., Seattle, WA 98133.

Forrest Wilkinson

Wenatchee, Wash.

A GRANDFATHER'S VIEW

I was very much impressed by the April article, "Harmony Homestead," by Terrie Miller.

I surely admire Jason and Julie Bauserman in their project and feel sure with their health and strength of youth they will make a go of it.

I am an old grandfather, just 80 years *young* this past December—and have had marvelous health all those years. Listening to my Dunkard parents and never touching tobacco or liquor has paid handsome dividends of good health.

Levi B. Oaks

Harrisburg, Pa.

LIVING PERSONHOOD

In response to Fran Clemens Nyce's Here I Stand article, "Toward acceptance of personhood" (March), apparently the Northern Plains District and my local South Waterloo congregation have more people *working* personhood than *talking* personhood.

Our district moderator is Phyllis Kingery and other women hold leadership roles. Darlene Garwick is a pastor. By reading the Messenger you will also recognize Wanda Button and Pearl Miller as being involved nationally.

Locally our board chair is filled by Barbara Miller. Our board consists of 15 persons. Over the past several years male and female have been nearly equal in numbers.

I noticed a new Conference study committee is composed of three women and two men.

These and other women elected are demonstrating their values by example, not by mere words about being cheated.

Robert W. Marsau

Waterloo, Iowa

GREAT MOMENTS OF LIFE

When my wife and I were younger we would go to Annual Conference and quite often meet up with Alvin Brightbill.

I recall an occasion when he was in our home some forty years ago. Upon leaving, he stopped on the west porch and watched the sun going down over the cornfield. So much different, he said, from what he could see from his apartment window in Chicago.

I walked with him to his car. He stopped again and as we watched the sun disappear over the cornfield, he commented over and over about the beautiful scene.

So it goes. Things of nature happen about us every day. And they become commonplace in our lives, if we do not take time to meditate about the good news of God and his creation.

George A. Garber

Oakley, Ill.

ACCOUNTABILITY IN CHRIST

I read with interest and much concern the Here I Stand article in the December Messenger by Karen S. Carter.

She had a lot of food for thought that should cause each of us as Christians and members of the Church of the Brethren to ask ourselves, "Do we have a concern for our brothers and sisters in Christ?"

We as Christians should call attention to things which are not in accord with the Scriptures and the beliefs of the Church of the Brethren. Sometimes I fear we as a church may be changing in some things that are not for the best. We are commanded to try the spirits and see if they are of God, for many false prophets have gone out into the world (1 John 4:1).

If we love our brethren we will try to help them by helping them see their mistakes as others see them.

Marguerite Snoeberger

Cumberland, Md.

HOW FAITH IS EXPRESSED

I hope that you will accept and publish this, my first letter to Messenger. I don't know who Viola N. Whitehead is, but I want to express my approval of her article, "The Christian's Fringe Benefits," which appeared in Here I Stand in the March Messenger.

Besides being beautifully written, her explanation of what is essential in Christianity and what is incidental is true—true for the same reason that Paul Tillich's statement, "The form of religion is culture," is true. This trenchant sentence, with its far-reaching and all-embracing application, appears under "The Cultural Forms in which Religion Actualizes Itself," in his book, *Theology of Culture*.

It means that all of the many varied and outward manifestations of religion, whether Hindu, Muslim, Roman Catholic, Buddhist, Protestant, etc., are not religion itself, but are the ways that the culture of nations, people and denominations has become the expression of their, and our, religious life.

Nevin W. Fisher

Sebring, Fla.

Brethren . . .
SET FREE TO SERVE

The service for which Brethren are set free takes many forms and requires a variety of skills. It includes all of us.

Persons who know they stand in the light of God's presence reflect that experience into the lives of others. Such persons seek out one another in the fellowship of the Church. With quiet power they witness to the Gospel. They celebrate the faith. They take up their own ministry in home, daily work, community.

Brethren who are set free to serve see themselves as members of the one family God loves. And together they support the church's response to persons in its local, district, national and world dimensions.

Your gift to the Brotherhood Fund will expand your field of service. It will help. And it will be appreciated!

God calls. Persons hope. We respond. Mission happens.

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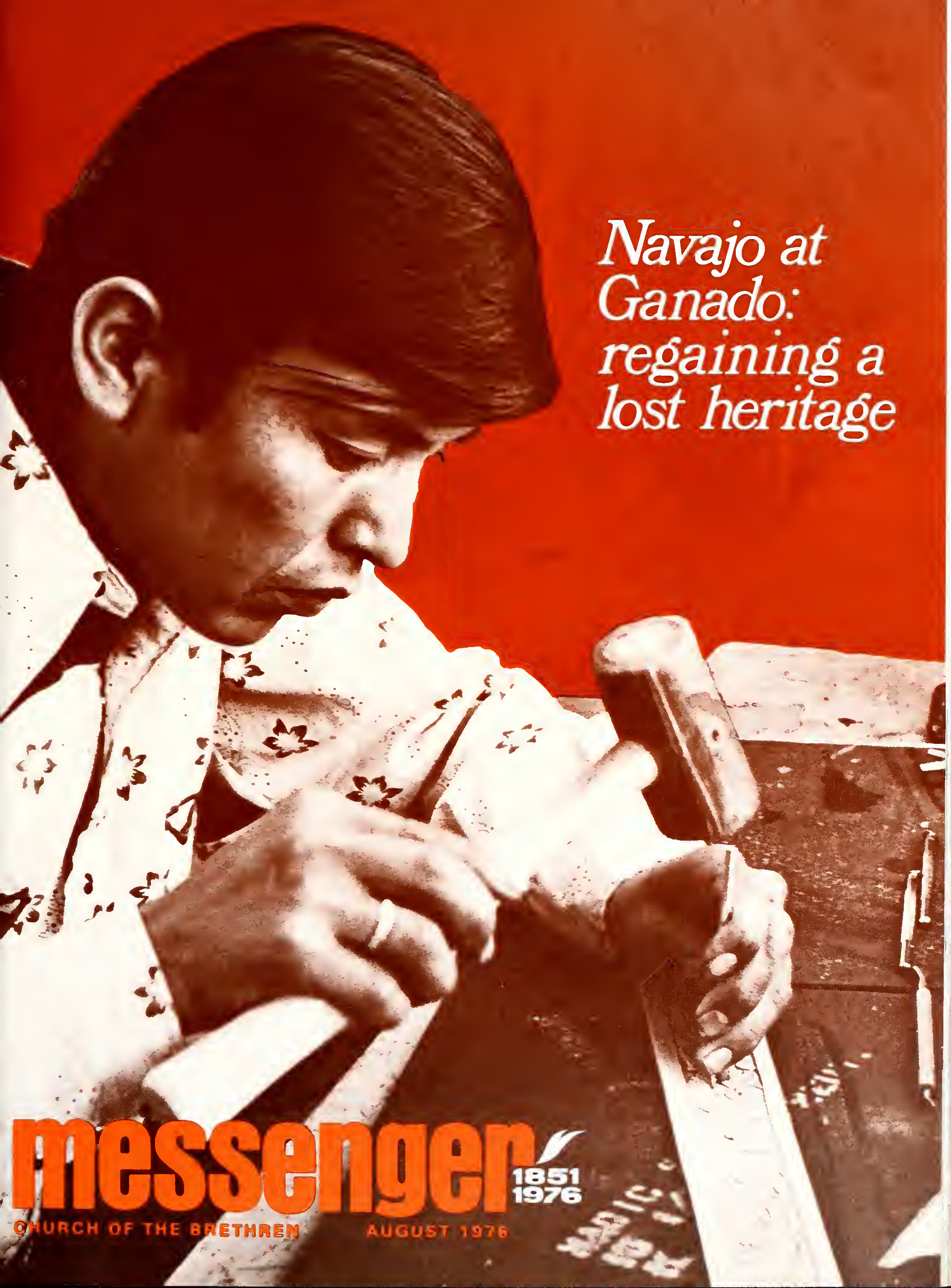

Navajo at Ganado: regaining a lost heritage

messenger
1851
1976
CHURCH OF THE BRETHREN
AUGUST 1976

contents

10 **Charismatic Conference.** In a special report, Guy E. Wampler Jr. shares observations on a movement in the Brotherhood that culminated in the June conference for teaching, sharing, and dialoguing about the Holy Spirit.

12 **Ganado.** Terrie Miller reports on the work of the Ganado Alcoholism Program and Rehabilitation Center in Arizona, a SHARE program designed and run by the Navajo people it serves.

15 **Which Comes First?** Which comes first, the church building or the church program? Hubert Newcomer tells what the answer should be if the congregation is to be happy with both its program and its building.

16 **Assignment in Nineveh.** In a Bible study, Roger L. Forry says of the Jonah story, "The fish comes and goes, but the dialogue remains between God and individuals." Like Jonah, we each have our own assignment in Nineveh.

18 **Growth in the Small Church.** Curtis W. Dubble, who, with his wife, Anna Mary, just completed a "Macedonian Mission" tour of service among some small southern congregations, asks vital questions that need answers if we expect our small churches to survive and grow.

21 **Alternatives to Incarceration.** Eight years ago, Jim McGaha of Pasadena, Calif., was a prisoner. Today he works for criminal justice reform. Terrie Miller tells the story that pulls together these seeming paradoxes.

In Touch profiles Shigeru Toda of Elkhart, Ind.; Nolan Porter of Los Angeles, Calif.; and Arlene Sheller of Eldora, Iowa (2) . . . Outlook reports on Nigeria hospitals; civil religion; worship resources book; historic peace churches; marriage enrichment; HPI in Tanzania; congregational handbook; Brethren historians; Guatemala reconstruction (start on 4) . . . Underlines (7) . . . Update (8) . . . Book Review, "About Women, by Women, for Women," by Beth Glick-Rieman (24) . . . Turning Points (25) . . . Here I Stand, statements by Ken Smith-Shuman, Sue Vanderveer, Donald F. Durnbaugh, Fran Clemens Nyce, Paul R. White (26) . . . Resources, "Bible Commentaries," by Rick Gardner (30) Editorial (32)

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VOL. 125, NO. 8 AUGUST 1976

COVER, 2, 12-14, 22 Terrie Miller. 4 Owen Shankster. 5 lower, 15, 30-31 Carol Riggs. 7 Ralph Detrick. 9 H. D. Swartzendruber, CWS. 16-17 Joseph Binder. 18-20 Curtis W. Dubble. 21 Wallowitch.

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letters

COUNTLESS BENEFITS OF ICYE

Since we have been living in Brazil for the past two years, I especially look forward each month to hearing what is going on in the Church of the Brethren through the MESSENGER.

How pleased I was to see an article on ICYE in the "Here I Stand" section of the May MESSENGER! In 1964-65 I spent a year as an ICYE student in Germany and have been grateful for the experience ever since. Now, 12 years since the initial contact with my German family, we still exchange letters and gifts.

My own parents, Albert and Martha Lohr, had the chance to visit my German family in 1967. Later I returned to Germany with the Junior Year Abroad program at the University of Marburg. In 1970 I married a German whom I met, of all places, in my hometown of Lancaster, Pa.

As far as I am concerned, the benefits of my ICYE experience are countless. My thanks go to Dorotha Winger Fry for reminding members of the Church of the Brethren of this valuable program.

SUZANNE LOHR SCHAUDEL
Curitiba, Brazil

CREDIT WHERE CREDIT IS DUE

MESSENGER is an inspiring magazine—better all the time. It keeps us in touch with the good things Brethren are doing.

In In Touch (February) Brad Geisert was referred to as "the son of Bridgewater College's president, Wayne Geisert." He has a mother (Maureen Gish Geisert) too! She is one of my friends, as is his father.

Even though I am late in mentioning this, I am still firm in suggesting that both parents (in any case) be given acknowledgement for their offspring.

RUTH S. GREGORY
Olympia, Wash.

A CENTURY LATER

During this centennial year of our first foreign mission effort we have read several interesting accounts about Christian Hope. I wonder how many know of some of the direct fruits of this first missionary venture.

One of Christian Hope's converts while in Denmark was Nels Nelson, who subsequently came to the United States as a young man of 22. Nels Nelson became a pioneer farmer-preacher in Nebraska, Oklahoma, and Minnesota. One of his sons, Christian Hope Nelson, now lives at Barnum, Minn., where he was an active layman and deacon in the Barnum Church until it closed about 15 years ago.

Three of his daughters and their families are presently active in the Worthington, (Minn.) Church of the Brethren and one in the Milledgeville, (Ill.) Church of the Brethren. There are 14 great-grandchildren who are being raised in the rich Brethren heritage because of that first foreign mission effort of Christian Hope 100 years ago.

CARL E. PATTERSON
Milledgeville, Ill.

A POST-ANNUAL CONFERENCE PRAYER

The following thoughts came to mind a year ago when I read the reports from Annual Conference. Sensing some conflict growing out of the issues at Dayton, I wondered if this prayer might speak to the Wichita meeting and other Annual Conferences to come:

O God, may those who attended Annual Conference carry joy, inspiration, and greetings back to their home congregations,

... and may the congregations welcome them and be eager for news and reports, especially of business and concerns.

May those who attend seek, in love, to fulfill God's purpose for their lives in the congregations,

... and may the congregations be willing to accept changed persons.

May those with special responsibilities for the coming year undertake their duties prayerfully and conscientiously, continually and earnestly seeking God's guidance,

... and may the congregations support their members who work at their various tasks.

May any hurts and wounds left from controversy be healed in love and prayer,

... and may the congregations support and encourage those who seek reconciliation and forgiveness.

May any jealousy, envy, contention, or bitter feeling be healed, that we might again be brothers and sisters, sharing our one faith in Jesus Christ, seeking first and only to do his will,

... And may the congregations be united in this effort.

In Jesus' name, Amen.

Clara Shank
Abilene, Kansas

OUR TASK IS CARING

I feel that our June Messenger is up with the greatest. It focuses on deep concerns of many Brethren and others. In this year of celebration, may we be clearly conscious of those of our youth who have paid a high price to live their beliefs in spite of mass media promotion of violence, success, honor, prestige, security, war, and things.

As to amnesty (Here I Stand, June), what better time could there be for total amnesty for those who tried, almost in vain, to stop our most horrible holocaust of all history?

Our country's history contains names of great leaders who faced terrible opposition, but made the country stronger by declaring total amnesty that included even our enemies of many years!

Justice is ethereal when we squelch or kill the constructive, creative efforts of youth and adults who try to lift our thinking and living to include others not so fortunate—on either side of the ocean.

May we spend our God-given time as real Brethren who care for our neighbor's good in a real world of suffering, injustice, hate and discouragement?

George D. Weybright
Syracuse, Ind.

MORE GOODWILL FOR GOODWILL

How hard is it to achieve liberty from a wheel chair? How hard is it to pursue happiness on crutches? Perhaps even harder when the disability is not an obvious physical one. Harder, perhaps, when mental or emotional problems cloud a life or when poverty and discrimination stack the deck.

Those of us who are aware of Goodwill Industries, who support its efforts by employment, donations of usable material or shopping in its stores, realize we are giving our own open declaration of independence for handicapped.

Brethren, through your support of Goodwill Industries, a handicapped worker may find the liberty to earn a living and not have to accept a life of handouts. Nationally, we Brethren have not supported Goodwill very much. During the past two decades IW men have served their alternative service at Goodwills. I commend Goodwill Industries and its program of work with the handicapped to us.

John C. Heisel
Stockton, Calif.

BRETHREN INTERVENTION

The June cover article on Japanese Americans by Esther Mohler Ho, with pictures by her husband Winston Ho, was indeed timely. With arrival of this Messenger came word of the untimely death of Ralph Smeltzer.

With Fort Sumter (1861) and Watergate (1970s) behind us, we Americans should have learned by now that in times of war hysteria and crisis, there is practically no redress for some of the unconstitutional powers assumed by the chief executive. In retrospect, all we can do is regret President Roosevelt's executive order 9066 which resulted in the violation of the political and property rights of so many citizens. (Two-thirds of the 110,000 "relocated" Japanese were American citizens).

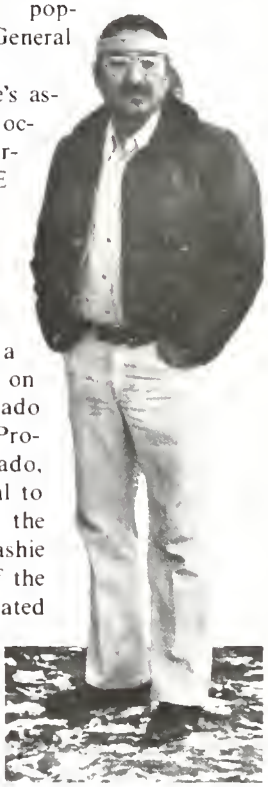
It is important to note that eventually the Brethren were there—in the persons of Ralph and Mary Smeltzer and the Brethren Service Commission—to demonstrate with a token ten percent that these fine people could be safely brought from the western internment camps to mid-America's free communities.

I recall the Smeltzers in the 1940s arriving in an old car at a big vacant house on Chicago's North Sheridan Road. The three of us inspected the property which was to become the first Brethren hostel for "relocated" Japanese Americans. I recall the fine contribution that these not unwelcome new members—including Sim and Yoshiko Togasaki—later made to the congregational life of Chicago's First Church of the Brethren.

I hope we can read more of the pioneering work of the Smeltzers. And I hope too that the General Board will continue to watch for such patent (obvious, evident) injustices and be ready, as was the Brethren Service Commission, to make an unpopular demonstration of fellowship alleviating such secular wrongs.

Harvey L. Long
Mt. Morris, Ill.

A Messenger by-line which has become familiar this year is that of Terrie Miller. Terrie joined our staff last October as a BVSer and quickly proved herself—as a reporter, as a feature writer, as a producer of interpretative pieces—and as no mean hand in the lunch hour "four square" game popularized at the General Offices.


Allen Yashie Hill

One of Terrie's assignments is occasional coverage of SHARE projects. This month—along with three others of her bylined stories—we feature a cover story on GAP, the Ganado Alcoholism Program at Ganado, Arizona. Central to that story is the Rev. Allen Yashie Hill, director of the program he created and the brave Navajo pastor who struggles to rebuild the folk that reservation life, Anglo dominance and discrimination and alcohol have torn apart.

Another writer for August is Curtis W. Dubble, pastor of the York (Pa.) congregation. Bible study writer Roger L. Forry is pastor of the Hanover (Pa.) congregation. Guy E. Wampler Jr., reporting on the Conference on the Holy Spirit, is pastor at Beacon Heights (Fort Wayne, Ind.) Church of the Brethren.

Three Parish Ministries staff persons are featured: Hubert Newcomer, consultant for congregational renewal; Beth Glick-Rieman, person awareness coordinator; and Rick Gardner, editor for biblical resources.

Marlene Moats Neher is a writer in the Ivester (Iowa) congregation.

Here I Stand statements on Brethren and the State and the Conference ballot are written by Ken Smith-Shuman of Dayton, Ohio; Sue Vanderveer of Mount Airy, Md.; Donald F. Durnbaugh of Oak Brook, Ill.; Fran Clemens Nyce of Westminster, Md.; and Paul R. White of Somerset, Pa.—The Editors

Shigeru Toda: Blind but with vision

To be blind in Japan is to live with a limited future. With few provisions made for advanced education, job preparation, or training in practical living skills, blind people are automatically expected to become masseurs and are denied access to other professions.

Shigeru Toda is a blind exchange student from Tokyo who is spending a year in Elkhart, Indiana, with the Willis and Dora Hershberger family of the We Care Fellowship. He is taking courses at the Elkhart Rehabilitation Center in an attempt to gain command of his own life-style.

When faced with the traditional role of masseur after graduation from high school, Shigeru tried to break away from societal expectations. "I wanted to go to the University in Tokyo," Shigeru explains, "but that school is still refusing blind people."

"I met an International Christian Youth Exchange (ICYE) representative two years ago and asked him what to do after high school if I wanted to be an interpreter. He told me it would be better to go to the USA if I wanted to be an interpreter."

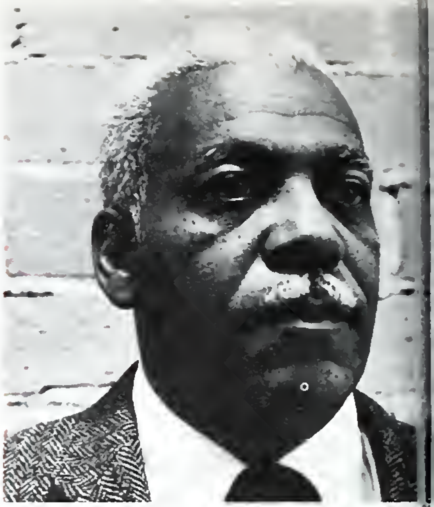
Fortunately for Shigeru, a precedent had already been set for admitting blind students into the ICYE program, through Mary and Ron Workman. ICYE representatives for the Indiana-Michigan area, they are also experts in dealing with the blind: Ron is himself blind and Mary is the director of the Elkhart Rehabilitation Center for the Blind. Shigeru is the second blind Japanese exchange student they have helped to host.

Shigeru's routine at the center is based on developing skills useful in daily living. Of great importance are his classes in orientation and mobility with the "long cane." Other classes at the center include typing and techniques in daily living, a class in cooking, laundry, and housekeeping.

In August Shigeru will return to Tokyo where he still hopes to get into the university in order to pursue his goal of becoming a multi-lingual interpreter. Even if he does get into the university there will be difficulty learning the necessary languages. "I felt it was very, very hard to learn English by ear," he explains.

Shigeru will return to Japan still handicapped by his blindness but his new personal mobility can only enhance his chances for the schooling he seeks. Hopefully he will soon find himself rubbing elbows with his compatriots rather than rubbing their backs.—Terrie Miller

intouch



Nolan Porter: Challen

He left home when he was fifteen, participated in military service durin World War II, re-entered school, worked as a sheriff, went into business, became a security officer, went to seminary . . . Nolan Porter, part-time pastor at the Imperial Heights Church of the Brethren in Los Angeles, is not your run-of-the-mill Brethren minister. Nor does he claim to be.

Originally a member of the Africa Methodist Episcopal Church, Nolan received his seminary training through that denomination. After serving two different congregations, what he regarded as political maneuvering led him out of the ministry.

Nolan, however, had been working toward his teaching certification when his supervisor, a member of th Church of the Brethren, mentioned that the Imperial Heights pastorate was open.

"During the period of being interviewed, I did some research on the Church of the Brethren," he says. "I just had no knowledge of it with on exception. My son, during the Korean War, sought out ministers o the peace position. I heard about it indirectly then."

As the minister at Imperial Heights, Nolan faces the need for "full-time efficiency on a part-time contract," along with fulfilling his responsibilities in his other job as school community liaison teacher at an area elementary school.

The challenges and frustrations

d frustrations

hat Nolan experiences are practically lentical in both jobs. "I pastor a hurch different from my own back-round in a changing community, nd I teach and work in a school ffering the same problems."

Imperial Heights is Brethren, and is school serves Mexican-mericans—both are groups outside is own experience. On top of that, oth communities have changed their acial make-up during the past everal years. "Neither community as congealed to whatever it's going o be," he points out.

Nolan finds he has another roblem at Imperial Heights. "I'm ying to educate people to a Chris-an way of life in a denomination oreign to their background and ex-erience."

"There is no conflict in the eligious philosophy, but the term 3rethren' is not a familiar word to nost blacks. I have to use the history f the church, its German Baptist ackground, as a beginning com-nunication point. The term Baptist ommunicates something to the verage black person in the com-nunity."

Despite the problems he faces, Nolan appreciates the opportunity or ministry within the Church of the 3rethren. "I love the background out f which I've come, and yet the 3rethren church has given me a nique opportunity with finances and ove to strive to do something worth-vhile."—TERRIE MILLER

Arlene Sheller: Friend to friendless

"I was in prison and you came to me" (Matt. 25:36) are words of scripture Arlene Sheller of Eldora, Iowa takes seriously. This kind, soft-spoken woman has become "friend" to several prisoners through correspondence. A few years ago, as Arlene was seeking for a new way of self-expression and personal ministry, she noticed a request in a publication asking for persons who would be willing to correspond with prisoners. For Arlene, who was interested in writing, this seemed to be an answer. She was sent the name of a prisoner by the Fortune Society that had made the request.

"It was hard at first," says Arlene, "to know what to write. I wanted to be a friend and didn't want to sound 'pious and preachy.'" However difficult it was at the beginning, the friendship has grown so that the two are now corresponding two or three times a week. Arlene tries to write "newsy" letters of things she's been doing or plans to do, and through her letters has introduced to this man her many friends and family members giving him a glimpse of the outside world and letting him know that someone really cares. A trip to Annual Conference provided an opportunity for the Shellers to visit their new friend.

Boxes of baked goods sent to him on special holidays brought to Arlene's mailbox notes of gratitude from other prisoners with whom he had shared the goodies. Arlene responded and now finds herself giving a portion of her time to corresponding with five other prisoners, but not as regularly as to her first correspondent. Arlene looks upon her ministry as a "give-and-take relationship that can be enlightening and richly rewarding to you as well as to your friend." A special glow radiates from her face as she displays the purses her friend has sent her skillfully made from leather and recycled cigarette wrappers.

Another interest, good nutrition, leads Arlene to make all her own rolls and bread. She attributes her success as a baker to constant practice.

Arlene finds time as well for many activities in the Ivester church—at various times teaching Sunday school classes, serving on the church board and on committees, and now she is involved in PVS. Many of these activities she shares with her husband Charles, a grain and dairy farmer.

The Fortune Society no longer sponsors prisoner pen pals, but Arlene feels there is a great need for this kind of program. "It is my hope and prayer," she says, "that my writing will indeed convey my sincere and deep-felt friendship. The tragic waste of human potential during years spent in prison is heartbreaking to me."—MARLENE MOATS NEHER

GARKIDA GENERAL HOSPITAL

Nigeria hospitals now state-run institutions

In colorful ceremonies typical of public occasions in Nigeria, the additions to the two hospitals and one leprosarium operated there by the Church of the Brethren Mission have been officially opened as Nigerian state government facilities (See July MESSENGER, page 5). Garkida Hospital and Adamawa Provincial Leprosarium are in Gongola State and Lassa Hospital is in Borno State. Ngoshi Hospital, operated by the Basel Mission in the northeastern Ekklesiyar Yan'uwa area, has become a Borno institution.

The opening dedication, attended by government officials, tribal chiefs with their retinues, the missionary corps, and hordes of the *talakawa* (local folk) and presided over by coordinator of medical services for the Church of the Brethren Mission J. Roger Schrock, climaxed a half century of Brethren medical service in Nigeria's northeastern hinterlands.

With the hospitals transferring, the Brethren medical ministry in Nigeria faces a changed but still very prominent role. The long-scheduled transfer, by coincidence, comes about just as Nigeria's giant Northeastern State is being divided into three new states: Bauchi, Borno, and Gongola, with the hospitals separated by new state lines. The Borno ministry of health had the advantage of carry-over from the former Northeastern State (Borno's capital city is Maiduguri, the former Northeastern capital), but the Gongola ministry of health in Yola was not immediately equipped to administer a new medical complex.

So, for an interim period, with a financial grant from Gongola State, the mission has provided administrative personnel and kept the Garkida hospital and Adamawa Provincial leprosarium functioning. Also, during this period, the mission has continued to facilitate the supplying of drugs to the hospitals.

All Nigerian, mission-hired personnel have been retained in their posts and the Brethren doctors remain in service as well—under contracts to state governments. Roy E. Pfaltzgraff, internationally-known expert in leprosy treatment, who has been with the mission since 1945, has been named Chief Consultant Leprologist to head all the leprosy service for Gongola State. Dr. William Hole continues service at Lassa and Dr. Samuel Rayapati at Garkida. It is anticipated that the states will add more doctors to their staffs soon.

Two missionary nurses are hoping

Right: facing Garkida Hill is the Garkida out-patient department; building under palm tree is public health; to right, men's ward. Center right: Garkida men's ward left; women's ward center; public health building to right. Lower right: Lassa out-patient, public health buildings. Below left: a worker on duty at a nursing station in Garkida's women's ward. Below right: Builder Owen Shankster (right) studies plans with head mason Peter Mshelbwala. Photos by Owen Shankster.

to join government service in the transferred hospital programs: Grayce Brumbaugh, who served in Nigeria from 1937 until transferring to Niger last year, and Mary Dadisman, in Nigeria since 1941, plan further short-term assignments in the new states.

Lafiya-funded construction continues on schedule under the supervision of engineer Owen Shankster, who has been a builder for the mission since 1952 and was responsible for the impressive Waka Schools complex before joining the Lafiya building project. The remaining construction, at the three hospitals and at Marama Health Center, is to be completed by late 1977 or early 1978.

Twenty-five students currently in medical training in Nigerian institutions through Lafiya scholarships will continue their education with some state government aid. Their future employment has been ensured by the two ministries of health. The mission intends to sponsor more students to meet projected needs in the Rural Health Program and dispensaries.

Expansion is planned, according to J. Roger Schrock, in the present Rural Health Program, now directed by Mallam Yawutama Tarfa, who succeeded Dr. John Horning last January. Dr. David Hilton of the mission staff serves under Mallam Yawutama in the role of medical doctor consultant. Mallam Stephen Tarfa serves as assistant director.

Presently 32 villages have entered the Rural Health Program in which two training courses for rural health workers for ten villages are scheduled annually. By 1979 approximately 90 villages will be in the program, which brings grass roots, locally run medical services to villages far from health care centers and is the essence of the Lafiya concept.

The mission continues to operate six dispensaries and supervises one other—at Kulp Bible School. Mallam Yusufu Wakawa is full-time dispensary supervisor.

Former missionaries who sign government contracts—both for the medical program and for teaching in secondary schools and teachers' colleges—will continue to maintain a relationship with the World Ministries Commission, reports its Africa representative, Roger Ingold. This relationship will be a type of secondment, with the mission assisting the former employees in negotiating their new contracts and maintaining a close contact with them through the mission office in Nigeria.

At the request of the two state governments, WMC will continue to recruit for them personnel for both education and medical programs.

Beyond public piety, a higher allegiance

To Americans who wrap the good news of salvation in Jesus Christ in the stars and stripes, a teacher at a Brethren college offers a prophetic reminder. Jesus is not partial to the United States; he loves the whole world.

This is the crux of a book by Donald B. Kraybill, a sociology professor at Elizabethtown College in Pennsylvania. His analysis of American civil religion, entitled *Our Star-Spangled Faith*, is published by Herald Press.

"America places pious phrases in public places (In God We Trust), but tends to neglect the weightier matters of the law," Kraybill, a Mennonite, charges.

According to reviewer Robert Jewett in *The Christian Century*, the Kraybill book dredges up and displays "for the embarrassment of all, the silliest patriotic utterances of the past several decades." Included are "the high-blown sentiments of national prayer breakfasts, the civil piety of inauguration prayers, presidential allusions to divinity, National Day of Prayer proclamations, and White House sermons." Kraybill also takes evangelist Billy Graham to task on the civil religion theme.

Donald B. Kraybill

Yet critical as he is on the alliance between religion and politics, Kraybill does not intend to be unpatriotic.

"I am deeply grateful for the freedom I enjoy as an American citizen," he says. "But there are few acceptable ways to express my gratitude which are not mixed up with 'God and Country' religion."

Recognizing that the modern state will draw to itself symbols of the sacred, Kraybill in effect demands equal time for the biblical alternative, a prophetic one that calls for patriotism beyond the borders of one's own land and places allegiance to God above allegiance to country.

To issue resource book on worship

Under auspices of the Parish Ministries Commission, a resource book on worship is being compiled for release in the spring of 1977. Material will be provided in loose leaf format for a wide variety of intergenerational settings.

Planning committee members are, from left in photo, Barbara Kennedy, Wichita, Kans.; Andy Murray, Huntingdon, Pa.; Kenneth L. Gibble and Harold Z. Bomberger, Harrisburg, Pa.; Mary Ann Hylton, Cape Coral, Fla.; and Nancy Faus, Lombard, Ill. Staff associates are Wilbur E. Brumbaugh and Kenneth I. Morse.

Historic peace churches no summer soldiers

In what is technically a peace time for this nation, the three historic peace churches are being called to new emphases in their peace witnessing.

In four spring gatherings of Brethren, Friends, and Mennonites, the churches were urged to not only reject participation in war, but to work against the escalation of arms and worldwide inequities that feed the possibility of war.

In Washington, D. C., forty representatives of the historic peace churches met in May for a seminar on alternatives to the arms race.

A plethora of speeches from well-known peace advocates brought forth suggestions of changing the structure and standard of living in America, adopting civilian defense as an alternative to military defense, and lessening secrecy in the government.

Arms Control Agency, World Bank, and Pentagon officials also spoke to the group, indicating the difficulty of working effectively for peace while functioning within the present government.

Seminar participants also spent a day on Capitol Hill, visiting representatives and senators, seeking to establish the moral and financial unacceptability of the current military budget and priorities. The offices of presidential candidates received similar visits from the group.

In the closing session of the seminar, Senator Eugene McCarthy, independent candidate for president, spoke to the group on the role of the peace churches in connection with the arms race.

McCarthy called for a reduction in arms without waiting for reciprocal action from the Soviet Union, and denied the need for conventional as well as nuclear weapons.

The historic peace churches also met in Newton, Kans., in April, on the anniversary of a similar gathering in 1935.

Lamar Gibble, WMC consultant for peace and international affairs, discussed there the future role of the historic peace churches.

"In the waning years of the century, a prophetic voice must be sounded and concerted action mounted against the seemingly endless escalation of arms in our world today," he said.

He also listed the "critical pressure points" which will need attention during the coming decades: the inequitable distribution of the world's goods, mass violence and the stockpiling of weaponry, the absence of fundamental human rights for many people, and the need for better stewardship of the earth.

The Newton conference hopefully will enable the historic peace churches to maintain better contacts and open opportunities to work together more.

Other April peace events in which the historic peace churches participated, the Bicentennial Conference on Religious Liberty and the meeting of the Working Committee of the Christian Peace Conference, were reported in the July MESSENGER (page 8 and 28).

Peace churches in Iowa and Michigan also met in the spring. The Iowa churches gathered to introduce materials and ideas that congregations can use in promoting the peace concern.

Mennonite and Brethren churches in Michigan sponsored a conference called "Operation Heritage," an Anabaptist-style bicentennial celebration.

The conference was organized to include content on how Brethren and Mennonites coped with the Revolutionary War, to lift up nonviolence as a life-style in 1976, and to witness to the community about Brethren and Mennonite beliefs.

Marriage enrichment workshops launched

Byron and Ruth Hoover Royer of Lombard, Ill., have been married forty years. They believe in marriage and want to work with others in affirming it.

Byron quotes his friend David Mace, "It has been said that marriage is an overrated and outmoded institution and that tens of thousands of gloriously happy married people have not raised a voice to deny it. Why do the best married people hide their lights under a bushel?"

Agreeing, the Royers have set out to help pastors and their spouses appreciate and work at their marriages. They have

'FOOD FOR ALL'
1968-1976

Chester L. Krause of Krause Publications presents a coin collection to Church of the Brethren moderator A. Blair Helman and general secretary Loren Bowman

Brethren recognized for world service

The Church of the Brethren has been given a collection of coins in recognition of the denomination's work toward alleviating hunger in the world. At a special presentation at the March International Coin Fair in Chicago, S. Loren Bowman, general secretary of the General Board, and A. Blair Helman, Annual Conference moderator, were presented the exhibit of 166 coins from 61 different countries by Krause Publications of Iola, Wisc., and the United Nations Food and Agriculture Organization (FAO). The coins' designs are all related to the FAO program, "Food for All, 1968-1976." Bill Pettit, a member of the Boulder Hill Church of the Brethren, Aurora, Ill., a coin collecting enthusiast who was on the planning committee for the Chicago fair, was instrumental in the denomination being nominated for the award. The exhibit is on display at the General Offices in Elgin.

th and Byron Royer: Good marriages
to be celebrated, strengths recognized.

barked on a six-month program as
ders in marriage enrichment workshops
ending through the end of the year.
Their leadership is in cooperation with
lph and Mary Cline Detrick, consultants
life cycle ministries with the Brother-
od staff. The Royers were scheduled for
rkshops in the Pacific Southwest and
lina districts during the summer. In
paration Ruth and Byron had leader-
p training from the Association of
uples for Marriage Enrichment.
For Byron Royer, Bethany Seminary's
ofessor of pastoral psychology and
unseling, his sabbatical is taking the
overbial mailman's walk, and with Ruth
s a rich summer experience before she
gins another year as a schoolteacher.
Good marriages need to be celebrated
d the strengths recognized. The Royers
marriage enrichment workshops as
ch celebrations, not as clinics for ailing
ationships.
In July the Royers and Detricks con-
cted a leadership training workshop for
uples interested in directing marriage
richment program. In September the
oyers will return to Lombard and Byron
ll enter a new period of continuing
ucation. He will serve as supervisor of a
oup of pastors in the counseling training
ogram at Lutheran General Hospital in
rk Ridge, Illinois. Six weekend marriage
richment workshops for pastoral couples
scheduled during the fall that involve
em both.
The Royers view their work with
storal families as a part of a broader
nistry to the church and themselves as
rticipants in working with the living,
owing, ever changing relationship that
rriage is. Their emphasis is not on
shel baskets, but on lights that warm
mes and lives.

underlines

A CHANGE OF PRESIDENTS ... continues in Brethren educational institutions. *Morley J. Mays* has announced plans to retire as Elizabethtown College president in June 1977. Four of the other six Brethren-related colleges and seminary have experienced presidential changes within the past year.

WORLD MINISTRIES ... announces a cluster of new assignments in its programs. *Chet* and *Maria Thomas*, Church World Service consultants in the Honduras and Guatemala, for the next year will explore possibilities for a new mission thrust by Brethren in Latin America. In other assignments abroad, *Mary Ann Grossnickle*, Middletown, Md., has begun a two-year program in education with rural women of Ecuador, and *Deborah Bohrer*, Johnstown, Pa., and *Janet Flory*, Gaithersburg, Md., will begin teaching at Hillcrest School at Jos, Nigeria.

Louise Denham Bowman is acting Washington representative until a permanent appointee is named. She has been on the Washington Office staff for four years. . . . *David Fike*, whose assignment as facilitator of the Lybrook Navajo program in New Mexico began in 1972, has resigned effective Dec. 31. He and his wife *Janet* plan to return to school.

Gene Wenger, Kansas City, Mo., and *Carl W. Zeigler Jr.*, Elgin, Ill., were guest directors of Brethren Volunteer Service training units 120 and 121.

NONVIOLENCE CONCERNS ... *H. Lamar Gibble*, peace and international affairs consultant, has been invited by World Council of Churches general secretary *Philip Potter* to attend the Central Committee, Aug. 10-18 in Geneva, Switzerland, as an observer from the historic peace churches. A final decision is expected on the WCC's program for the next several years related to concerns on armaments, militarism, and violence. Other Brethren participating in the Central Committee sessions are *Joel K. Thompson* and *Dale Ott*, also of the World Ministries staff.

ADDITIONS TO BALLOT ... Names added to the incomplete Standing Committee ballot that was published in the July Messenger are *Eleanor Garner Rowe* and *Stanley R. Wampler*, Committee on Interchurch Relations, and *Ralph M. Delk* and *Esther F. Rupel*, lay trustee, and *Donna Forbes Steiner* and *David L. Rogers*, ministerial trustee, Bethany Seminary.

PARTNERS IN MISSION ... In the self allocations of 925 congregations reporting this year, *Ronald D. Petry* of the Stewardship Enlistment Team reveals increases of 7.7 percent for the Brotherhood Fund, 8.9 percent for Bethany Seminary.

INVITATIONS ... *Merle R. Hawbecker* will be honored for 50 years in the ministry in a program and open house Aug. 22, 2 to 5 p.m., at the Lanark, Ill., Church of the Brethren. . . . The East Chippewa church, Orrville, Ohio, plans an all-day Homecoming Aug. 29. Overnight lodging will be arranged for guests requesting it in advance and the church facilities and grounds will be available to families arriving in campers.

update

BRETHREN IN UNEXPECTED PLACES ... *H. McKinley Coffman*, director of disaster services, authored "Disciples in Disaster Relief: The Church of the Brethren," in the spring Foresight, the magazine of the Pentagon's Defense Civil Preparedness Agency. . . . *Dean Kahler*, paraplegic victim of the Kent State shooting in May 1970, authored "The Final Verdict of Kent State" in the May issue of Playgirl. . . . *Joe L. Myer*, deputy director of Delta Housing Corporation, Indianola, Miss., prepared the lead editorial for the Delta Democrat-Times March 17, on the rural housing crisis.

In more conventional channels, chapters on Brethren life in Pennsylvania were written for area publications by *Fred W. Swartz*, on Dauphin and Cumberland counties, and by *Caleb W. Bucher* on Lancaster county.

REPRINTED FROM MESSENGER ... *Emily Mumma*'s February 1975 article on Brethren House, St. Petersburg, Fla., has been picked up in Innovation in Church Education, published by the United Methodist Board of Discipleship, and in Alternatives in Religious Education, a Jewish publication. . . . Moody Monthly has scheduled two Messenger articles, *Ronald K. Morgan*'s "Jesus, the Birds, and the Morrow" (September 1974), and *Kenneth L. Gibble*'s "The Christian Guide to Goofing Off" (August 1975). . . . Messenger editorials have been reprinted by the Elizabethtown, Pa., Chronicle and by Dunamis in Washington, D.C.

SHOWTIME ... In the *Merle Good* production of "The Sound of Music," Lancaster, Pa., Church of the Brethren members *Don* and *Liz Trostle*, Lebanon, and *Carolyn Black*, Elizabethtown, respectively are musical director, Mother Abbess, and Baroness Elsa Schraeder. The musical runs June 25--Sept. 4. . . . At Strasbourg, Pa., Sight and Sound Showcase, a multimedia entertainment center for families, is operated by *M. Glenn Eshelman*, minister of the West Conestoga church.

Refreshment of a different sort--inexpensive drinks--is being offered again this year at the Illinois State Fair by the Church of the Brethren. Sponsors are the Springfield congregation and the district Witness Commission, with the aim of offering "a gentle witness" against overcommercialism and overindulgence in alcoholic drinks.

SERMONS SOUGHT ... Sermons on the theme of a better understanding of the rural and urban sectors of American life are being solicited by the National Farm-City Council. Contact *Enos B. Heisey*, Agway, Inc., Box 1333, Syracuse, NY 13201. Manuscripts are due to the council before Oct. 1.

SPECIAL MINISTRIES ... *Galen Beery*, who directed the Fort Chaffee, Ark., Church World Service settlement of Vietnam refugees, is now working with Agape, a private organization in San Diego, Calif., relocating refugees from Laos, Kurdistan, and Chile. . . . Engaged in summer programs in Pennsylvania are *Becky Bennick*, York, Pa., full-time chaplain at Gifford Pinchot State Park; *Merle B. Bowser*, Gettysburg, Pa., chaplain at Codorus State Park; and *M. Rebecca Bushong*, Columbia, Pa., field worker in Southern District.

outlook

Tanzania new thrust of Heifer Project

Provision of a thousand Holstein heifers and the training of 20 dairy operators are among goals of Heifer Project International for Tanzania.

The heifers will become foundation stoc for the dairy industry in the East African nation. Each heifer will cost $300, covering purchase, processing, and delivery to the port of embarkation.

In addition, a trainee program will bring 20 Tanzanians to dairy farms in the United States for six months to train as dairy managers. Host families are sought to provide the training. The government Tanzania will select the trainees, pay transportation costs, and support the trainee's family while the trainee is absent from home.

Last year Heifer Project assistance increased by 33 percent, totaling 75 shipments to 24 countries at a value in ex cess of two million dollars. Identifiable gi ing by members of the Church of the Brethren to HPI in 1975 totaled $72,632.

In the annual reorganization of Heifer Project this year, Shantilal Bhagat, Worl Ministries staff member and Church of th Brethren representative to HPI, was named to the Finance Committee.

In another Heifer Project development, study is in progress regarding the construction of a $300,000 Dan West Memorial multipurpose facility at the HPI Ranch near Little Rock, Ark. A funding committee has been named to develop plans t submit to the executive committee.

Congregational PR: A how-to handbook

Of what value is a public relations progra or strategy for a local church?

This question is addressed in 13 how-t articles which comprise the *Religious Public Relations Handbook*, a new resource for congregations. A companion tool, a sound color filmstrip, "The Churc at Jackrabbit Junction," is available to augment the handbook.

"Effective public relations can be a cheery 'Hello, what can we do for you?' o the telephone, a handwritten greeting on postcard, a well-maintained lawn, or a campaign that includes application of all media after months of planning," comments one of the contributors, R. Marsha

Stross, director of the press, radio, and television department of the Lutheran Church in America.

In an article by William Fore of the National Council of Churches Communication Commission, a terse suggestion is offered on broadcasting worship services: "Don't do it!" Similar advice is given about buying time on all-religious radio or television stations.

"Even if you decide to produce a special radio program or series, studies show that unless your group is prepared to put massive amounts of time and money into production and follow-up, not enough people listen to make it worthwhile," Mr. Fore writes.

One of the chapters in the handbook is written by Howard E. Royer of Church of the Brethren Communications, a chapter on creative congregational publications.

Baptist, Lutheran, Disciples, United Methodist, Assemblies of God, Catholic, and Jewish media persons are among the other contributors to the handbook, published by the Religious Public Relations Council.

Copies at $2 each may be obtained from Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. The filmstrip and a copy of the handbook may be obtained for $17.50.

This simple house is typical of those being built by Brethren construction teams working in Guatemala. 250,000 houses are needed for earthquake victims.

Brethren at work rebuilding Guatemala

Out of the newspaper headlines, Guatemala's earthquake victims can too easily be forgotten. The Church of the Brethren is determined this will not happen. A $120,000 program is the Brethren share of an ecumenical effort to help repair the damage of the February 4 earthquake and to care for its victims.

The first Church of the Brethren Disaster Team arrived in Guatemala in April from the Pacific Southwest District. Other teams, including college groups, have followed, and will follow for several months, each serving a minimum of one month. They will assist in replacing some 250,000 Guatemalan homes, working with local Christian and other voluntary agencies in Guatemala and with Church World Service and the World Council of Churches.

Brethren provide for recruitment, maintenance, and communication details of the various teams, plus $50,000 for building supplies.

Persons interested in participating on a disaster team to Guatemala should contact their District Disaster Coordinator, or the Brethren Service Center, New Windsor, MD 21776. Tel. (301) 635-6464.

Brethren historians confer at Bethany

Dunkers of the 1770s swelling the ranks of His Majesty's Regiment of North Carolina Loyal Militia? This was just one of the interesting revelations shared when Brethren historians met in May at the Bethany Seminary campus to reflect on the theme: "Brethren in a Revolutionary Era."

It was the third such meeting in the series initiated at the Tunker House gathering of Brethren literati in June, 1973. At that time M. R. Zigler was the prime mover in bringing together representatives of the various Brethren groups that have roots at Schwarzenau to consider their heritage. In April, 1974, the group met again at Ashland College, Ashland, Ohio, to discuss "The Brethren—1785-1860."

The Bethany gathering was sponsored jointly by the seminary, the Church of the Brethren Committee on Interchurch Relations, and World Ministries Commission's On Earth Peace Conference (W. Newton and Hazel A. Long Fund). OEPC's M. R. Zigler was on hand again, not to reminisce on the past, but to project future endeavors for the church historians. His dream, an encyclopedic collection of information on Brethren life, practice, and belief, was discussed by the conference and later by the Church of the Brethren Historical Committee, which met at Elgin after the conference.

Thirty representatives from the Church of the Brethren, the Brethren Church, Old German Baptist Brethren, Brethren in Christ, and the National Fellowship of Brethren Churches attended the three-day meeting, leadership for which was provided by a planning committee of Bethany faculty Donald F. Durnbaugh, (Chr.), Murray L. Wagner, and Dale W. Brown.

Four major papers were delivered and discussed by the historians: Robert G. Clouse, "Brethren in a Revolutionary Era"; John Scott Davenport, "Brethren in the Carolinas"; Donald F. Durnbaugh, "Brethren: Neutrals or Tories?"; and Michael Dodson, "Brethren and Universalists." A panel of three—Owen Alderfer, Fred Benedict, and Kerby Lauderdale—chaired by Roger Sappington, discussed the "Brethren Attitude to the State in a Revolutionary Context." A special issue of *Brethren Life and Thought* in 1977 will carry these presentations.

The conference closed with a tour of the Abraham Harley Cassel collection of books, pamphlets, and tracts in the Bethany library.

special report

A non-charismatic reporter's diary

Charismati

by Guy E. Wampler Jr.

A three-day conference on the Holy Spirit convened at Valparaiso University in Indiana in June. The conference was sponsored and planned by an ad hoc committee of seven charismatic Brethren. According to Eugene Miller, chairperson, the committee attempted to design a balanced program that would be both celebrative and communicative and would attract both charismatics and non-charismatics. Approximately 940 persons registered. This special report, in diary form, is one non-charismatic's appraisal of the event.

Enroute to the conference: As the distance to Valparaiso shrinks, my uncertainty expands. Questions crowd my mind: Will tongue speaking be central or peripheral? Will there be open dialogue? Will the conference be divisive or unifying? What will Graham Kerr, the "Galloping Gourmet," be like—spicy, salty, syrupy? Will a Brethren brand of charismatic renewal emerge: charisma *and* cerebrum, excitement *and* discipleship, order *and* spontaneity, Spirit *and* Christ?

Arrival: Eager to get acquainted and to gauge the crowd, I introduced myself to six people and asked them why they came to the conference.

A spry grandmother, who had traveled all night, chuckled, "I'm crazy. A fanatic. When you have a spiritual hunger, you will go anywhere."

My cordial roommate commented, "I came hoping to see a knitting together of factions in the church."

A pastor, near retirement, smiled mischievously, "I'm going to see if I can help to straighten out the charismatics."

A quiet young man said, "Our church had a Lay Witness Mission last year. Since then, the church seems more open to the Spirit."

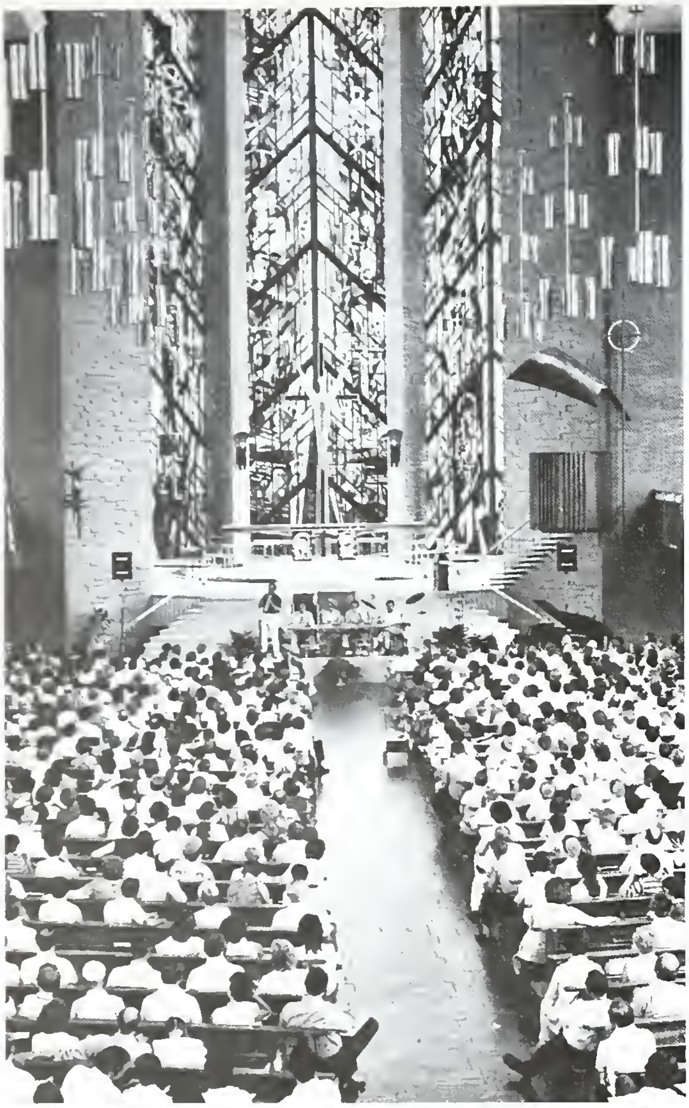
A seminary student replied, "Mostly curiosity. I want to see what happens."

A member of the Brethren Revival Fellowship said, "The warmth in the charismatic movement appeals to me. Also, as a pastor, I want to keep abreast of what is happening in the church."

Opening session: Eleven hundred people gathered in the awesome Chapel of the Resurrection. Nine immense and colorful banners, created by the Church of the Brethren Association for the Arts, swung from the Chapel walls. They featured the fruit of the Spirit: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control." The composite symbol decorating each banner showed the dove of the Spirit, the branch of peace, the flame of Pentecost, and the circle of unity.

In an opening statement of purpose, Eugene Miller expressed his hope that people would be saved, that people would be healed, and that people who may have known the Lord Jesus intellectually would come to know him experientially.

The Farr Family interspersed personal "testimonies" with semi-



Left, upper, Chapel of the Resurrection. Lower, the Kerrs.

onference

rock sacred music. Spirited congregational singing was enlivened with hand-clapping and toe-tapping.

The featured speaker, Dr. Daniel Yutzy of Eastern Mennonite College, chose the subject, "The Glory of the Lord and the Veils of Man." His text was 2 Corinthians 3.

Pointing to instances in the Bible when the glory of God was visible to persons, Yutzy mentioned Moses on Mt. Sinai, the dedication of Solomon's temple, Ezekiel's vision, and Jesus's transfiguration.

Then citing his text, Yutzy proclaimed that all the experiences of the Old Testament and the Gospels fade into insignificance when compared to "the glory of the ministration of the Spirit." Yutzy described his own experience of the glory of the Lord. Following the pattern of most of the testimonies we were to hear, Yutzy described this sequence of events: water baptism, a period of emptiness and despair, a baptism of the Spirit, tongues, and other manifestations of the power of God.

At the conclusion of the service perhaps 100 people responded to the altar call.

The first session lasted three-and-a-quarter hours. Too long! After two-and-a-half hours the "Joy" banner fell from the wall. Some travel-weary people saw a symbolic significance.

Rittenhouse address: The theme of the conference, "Unity of the Spirit," came through impressively Friday morning in the personhood and address of David Rittenhouse. This missions-oriented charismatic spoke first of spiritual experience and then of discipleship. His homespun metaphors were poignant.

Warning that spiritual experiences become perverted when we look inward rather than outward, Rittenhouse advocated both "beholding the beauty of the Lord" and "walking in the ways of the Lord."

Discussion groups: A total of 37 groups met during the three discussion sessions. Some topics were the subjects charismatics usually hit hard: dangers of the occult, Bible and evolution, and deliverance. Other topics seemed to reflect a Brethren slant: Holy Spirit and social concerns, Jesus at the center, Holy Spirit and the simple life, Holy Spirit and peace.

Dr. Earl Morey, Presbyterian pastor from Richmond, Va., was the lecturer for two sessions with ministers and spouses. Morey was perhaps the most articulate proponent for charismatic renewal at the conference.

Gradually, non-charismatics began to catch on to the charismatic terminology: slain in the Spirit, deliverance, baptism of the Spirit, ministration of the Spirit, singing in tongues, playing in the Spirit, the fruit, the gifts. Most of these are New Testament terms, King James Version.

Familiar words were "Praise the Lord!" and "Hallelujah!" The charismatic twist was to use these words after negative experiences: "Oh, it's hot (94°). Praise the Lord!" "We're running late! Praise the Lord!" The proof text is I Thessalonians 5:18. But, oh, the luxury of simply complaining, as Paul himself did.

The panel: The effort of the program planners to be inclusive was reflected by their selection of persons to be on the Friday afternoon panel, chaired by Phyllis Carter. A leading charismatic spokesman, panel member R. Russell Bixler, listed the biblical functions of the Spirit: convinces of sin, cleanses, teaches all things, bears witness to Jesus, declares things that are to come, gives power to have dominion over Satan, etc. Dale Brown, Christian theology professor, cautioned believers not to limit God to their own experience of Him, not to separate the Holy Spirit from the doctrine of the coming of the kingdom of righteousness and peace, and to avoid an individualism that separates the presence of the Holy Spirit from the community of faith. Matthew Meyer, denominational consultant for evangelism, underscored the need to go beyond a spiritual high to serve human need. He opined that charismatics and non-charismatics can work and worship together to their mutual benefit in the church. He expressed appreciation for the cordial working relationship with the conference committee. John Stauffer, an optometrist, related his own charismatic experiences.

Graham Kerr's testimony (Attendance 1450): Speaking in tongues occurred for the first time in this general session. Graham and Treena Kerr (pronounced *Care)* arrived. Seated in the crowd, Treena "sang in tongues" (1 Cor. 14:15); Graham interpreted (1 Cor. 14:27). A microphone picked up their voices. Some non-charismatic Brethren made an important discovery. Tongue-speaking need not be uncontrollable and ecstatic. Tongue-speaking, Brethren style, can be quietly and beautifully melodic.

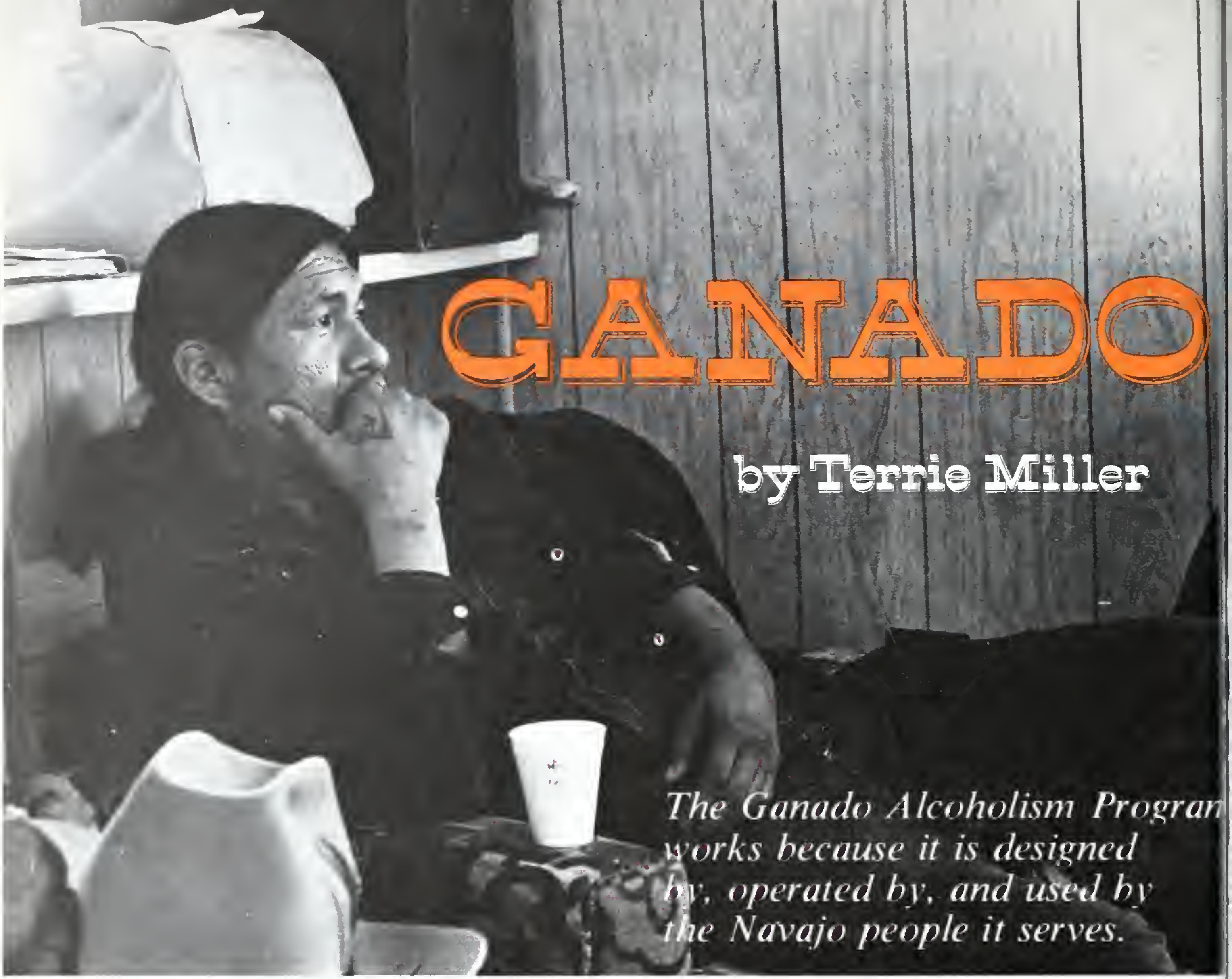
Winsome and witty, Graham related transforming experiences and spoke glowingly of the Brethren: "They are the people who didn't freeze us out when Treena sang in the Spirit in the 11 o'clock service. They came to us in love, put their arms around us, hugged us, wept for us, invited us to dinner, and asked us to speak at a special gathering in the district."

The Kerrs have invested the bulk of their savings in a 612-acre tract of land in the Rocky Mountains near Eagle, Colo. They hope to build a marriage counseling center called "Rejoice Fellowship."

Russ Bixler's address: In the most caustic and controversial address of the conference, Russ Bixler stated his premise that bridge-building needs to be based on honesty. Speaking openly about the rifts between the charismatics and the non-charismatics, Bixler admonished the leadership of the Church of the Brethren to be Christ-centered and to let the Bible be our authority.

Contending that he is unjustly criticized, Bixler cited two specific "myths" that are circulated against him: "the myth that they are rolling on the floor in the Pittsburgh Church of the Brethren" and "the myth that Russ Bixler is going around saying 'you have to speak in tongues in order to be saved.'" Then, in what seemed to me to be a myth of his own creation, Bixler exclaimed, "Every time there is new life anywhere in the Church of

(Continued on page 29)



GANADO

by Terrie Miller

The Ganado Alcoholism Program works because it is designed by, operated by, and used by the Navajo people it serves.

Emptier, earthier, more beautifully desolate than the soft, midwestern plains, the northern Arizona desert grips the broken ground like a wild animal clutching its prey. Abruptly, a white mountain or red-orange mesa rises out of the sand and sage, majestically defying the desert's grasp. A blue sky, gilded with sunlight, reaches down, dipping its brilliance into the reds and golds of the earth's exposed layers.

This is Navajoland; windswept, quiet. Here live the survivors of America's own people. The southwest is their ghost town, abandoned unwillingly for the reservation life forced upon them.

Located centrally in this almost foreign land is the tiny community of Ganado, named after a brave Navajo chief, Ganado Mucho (meaning "many cattle"), who fought government forces for the survival of his people. After years of alternately fleeing and fighting, Ganado saw his people torn apart and his family killed.

Now another brave Navajo lives here, the Rev. Allen Yashie Hill, who struggles to rebuild the people that the reservation life, Anglo dominance and discrimination, and alcohol have torn apart.

History's bequest is a part of that struggle. By the 1880s, reservation life was a reality for the Navajos. Hubbell's Trading Post, at the turn of the century, was the only reminder of non-Navajo civilization on that stretch of desert where Ganado now stands. But the small enterprise, run by a Roman Catholic Spaniard, was enough to convince the Presbyterian Church to build a mission, an operation that lasted for 68 years. When the mission was dismantled in 1969, Project Hope swallowed the dust of the retreating churchpeople, and attempted for five years to make their second land mission a success. By 1974 Hope followed the Presbyterians off the reservation, having recognized too late that self-help needed to be a vital part of the aid process if the Navajos were to grow as individuals and as a group.

Allen Yashie Hill knew this. As associate pastor at the still functioning Presbyterian Church, he was one of the first Navajos to become ordained on the reservation. More importantly, he had the skills, the dreams, and the perseverance to build an organization desperately needed by the Navajos, the Ganado Alcoholism Program and Rehabilitation Center, better known around town as GAP. Because it was designed by Rev. Hill and other Navajos who understand the culture and needs of their people, it is used and used and used! Officially only two-and-one-half years old, expansion has already taken place through the use of a $15,000 grant from SHARE, the Brethren program providing financial support to many indigenous programs around the country.

Alcoholism, a problem that goes back to the time of Anglo interruption of Indian life, is a dilemma that cuts to the marrow of Navajo culture. Rev. Hill explains, "Navajo belief says all man is created in the image of a purity—God, the spirit. The

Navajo is beautiful in mind, talk, and body. There is nothing ugly about the Navajo. But the one thing that breaks God's law is to defile the body." When the white people came, the aberrant socialization forced upon the Navajos ripped away the purity that was so integral to their lives, and alcohol became a refuge for many. Thus the need for GAP.

Ganado, barely a noticeable community itself, manages to effectively hide the GAP facilities from the unaware passersby. A combination of bumps and potholes serving as a road brings visitors and clients to the GAP entrance. From an Anglo's affluent perspective, the grounds seem shabby; activity seems to be at a minimum, with a few people hammering in a corner and a dog or two sniffing the dusty ground. But to a Navajo transferring here from the traditional log/mud hut known as a hogan, where no modern facilities are available, this is a haven of comfort and luxury. Here the possibility exists to become whole again.

Located on a few acres of land leased from the government, GAP consists of three huge mobile units, 14 by 64 feet; a small crafts building donated by the Bureau of Indian Affairs (BIA); a large warehouse for coffins; and the Tea House, a small building to be used as a dining area and workshop when renovations are completed.

Two of the mobile units are detoxification centers for men and women. Here the clients eat, sleep, listen to lectures, view films, and receive counseling during the two-week detoxification period. For most of GAP's existence, this service has been offered only to men, but with the recent SHARE grant, another mobile unit has been purchased, enabling GAP to open its service to women. Since its purchase, several couples have occupied the new detox center, prompting the idea of a special unit for married clients in the future.

The third mobile unit, primarily used for office space, is also the home of Margaret Nicholin. Originally in Ganado as a member of the Presbyterian mission, she stayed on as secretary of the church, becoming a friend and staunch supporter of Rev. Hill. As bookkeeper and Rev. Hill's "right hand person," she is also the only Anglo employed at GAP.

A client arriving at GAP seldom would see anything but the inside of a detox center for the first several days. Often, after the initial clean-up, medication, and physical examination, a client will need a week of bed rest and good food to dry out. The real effort begins when a counselor is assigned to work with the client in an attempt to understand and solve the problems that led to alcoholism. Attention is given to mind, body, and soul in a three-way confrontation of self. A counselor; a professional such as a psychologist, doctor or minister; or a medicine man provide the required assistance, depending on the client's needs and wants.

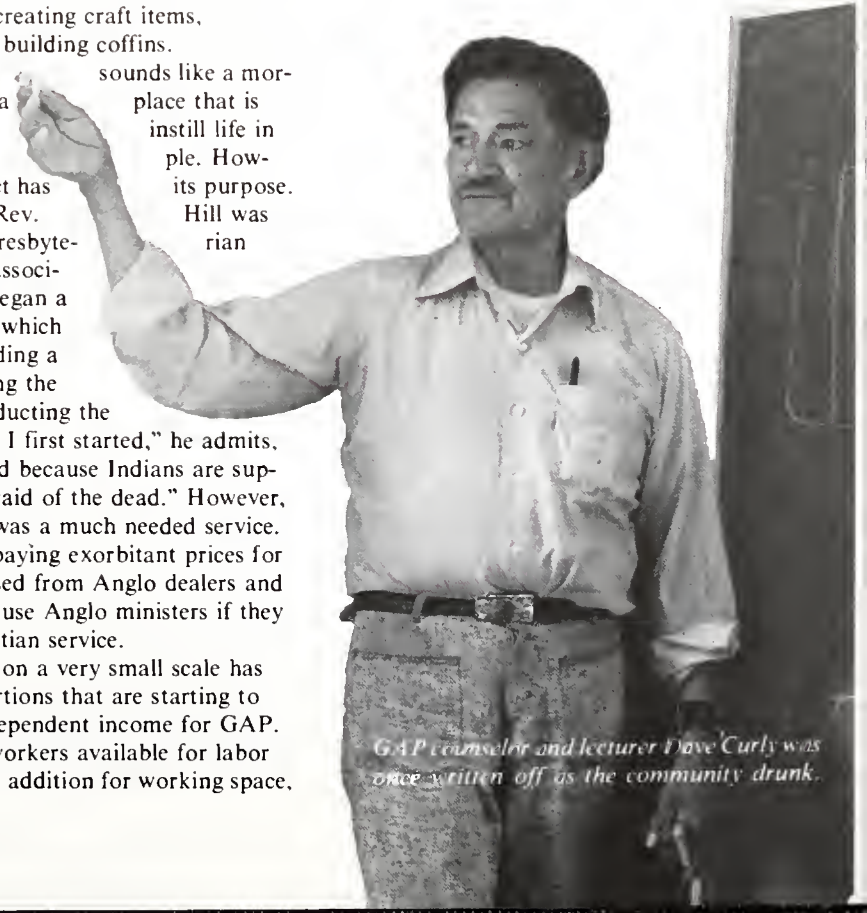
For many clients, the experience at GAP doesn't come to an end after the contracted two-week stay. Many clients feel that 14 days should be extended because they are just getting started, Rev. Hill notes. If both client and counselor feel it would be counterproductive for the client to return home after the detoxification period, the client may remain up to three months as a stipend worker. Those who stay on in this capacity earn $30 a week working with cattle and sheep, creating craft items, remodeling, or building coffins.

Coffins? It sounds like a morbid project for a place that is attempting to instill life in worn-out people. However, the project has its purpose. In 1970 when Rev. Hill was still with the Presbyterian Church as an associate pastor he began a funeral service which included providing a coffin, preparing the body, and conducting the service. "When I first started," he admits, "people laughed because Indians are supposed to be afraid of the dead." However, the enterprise was a much needed service. Navajos were paying exorbitant prices for coffins purchased from Anglo dealers and were forced to use Anglo ministers if they desired a Christian service.

What began on a very small scale has reached proportions that are starting to provide an independent income for GAP. With stipend workers available for labor and with a new addition for working space, GAP has recently begun to produce about 250 coffins a month. These are shipped to a dealer in Phoenix who markets them at a price that provides GAP a $30 profit margin on each coffin. Continued expansion of the coffin program is one way in which GAP hopes to grow toward being a self-supporting organization.

The craft program is also booming, with stipend workers turning out leatherwork, weavings, ceramics, silver work, sand paintings, and silk-screen items. Beautiful rugs using traditional Navajo designs are woven by GAP's resident weaver, a woman who is known all over the west for her technical and artistic skill.

Those who leave after the initial two weeks in detox are not forgotten. GAP will help them find jobs or follow up on educational opportunities. The first woman to use the new detox center had already completed part of her masters degree when she came to GAP for help. "Allen talked to her and found out she was nearly through school. He wrangled some money for her and enrolled her at Northern Arizona University for training in psychology," explains Kay Wauneka of the Board of



GAP counselor and lecturer Dave Curly was once written off as the community drunk.

Top: A GAP stipend worker tools a strip of leather in the center's craft shop.

Above: GAP director Allen Hill displays a coffin made by GAP workers. At 250 coffins per month, the business is helping provide GAP an independent income.

Below: Stipend workers do carpentry work for the center. Behind them are the GAP office and men's detoxification center.

Directors. "She wants to come back to GAP to help."

The idea of having a former client turn counselor is not new at GAP. Rev. Hill prefers to use rehabilitated alcoholics since they can identify with struggles of the client. Dave Curly, lighthearted and smiling, is probably the most dramatic illustration of this policy. The community drunk for 17 years, he was half-crazed and on his way to Albuquerque one day when Rev. Hill picked him up and convinced him to come to GAP for treatment. Dave now stands before other Navajos, his eyes twinkling, as he delivers a serious lecture or directs a discussion for the clients.

He fits perfectly into a favorite thesis set forth by Rev. Hill. "Although some can't see beyond the conditioning they have experienced," he says, "95 percent of our alcoholics can be rehabilitated. They will cope with their problem if they are taught how to deal with it. You can't make me believe there is an Indian who can't handle his liquor!" A fiery statement from a dedicated man.

Rev. Hill's openness to hiring rehabilitated alcoholics as counselors and his ability to adapt Anglo religion, ideas, and techniques to the Navajo life-style and culture is greatly responsible for the success of GAP. He sends his counselors to train at professional workshops, but the skills they bring back are always reinterpreted and used in a way meaningful to Navajo reality.

For instance, GAP takes full advantage of the Navajo clan organization as a built-in support system for the clients. Clans are an integral part of the social organization and clan members accept certain responsibilities for each other just as family members do. If they can be made aware of a relative with an alcohol problem, the clan can be instrumental in creating a "crisis" to get the person to confront the problem and also in providing support after treatment.

In spite of clan support, returning home can be difficult. Follow-up becomes a very important part of GAP, although in many cases it is not a formalized effort. "I usually run across former clients while preaching on weekends," says Rev. Hill. "Or sometimes former clients will drop into GAP just to visit and express appreciation." The Outreach program, which takes counselors to other communities on the reservation to explain the GAP program doubles as a follow-up tool, as GAP staffers use the opportunity to check on former clients who live in the area.

According to Rev. Hill, the problems that have led to rampant alcoholism are emotionally, economically, and legally based. Many Navajos feel inferior because they lack the skills to hold a good job and feel they cannot live up to the expectations of their families. Both emotional dependence and economic stress are created by the paternalistic attitude of the Bureau of Indian Affairs toward the tribe. "The BIA won't help to develop the tribe as a whole. It won't even help to develop group organizations or individuals. They would rather let people depend on them for their needs. This is *so*!" states Rev. Hill. He also asserts that the BIA refuses to employ Navajos who do have skills, as a way to keep them dependent.

Ironically, tribal and federal laws prohibiting alcohol on the reservation also seem to be feeding the problem. "A Navajo will buy a bottle of liquor and down it instead of drinking socially," explains Rev. Hill. These laws have contributed also to a host of profitable bootlegging businesses on the reservation. "There are six such operations within walking distance of GAP," Rev. Hill discloses.

As damaging as the present liquor law is, Rev. Hill believes that a change in legislation without proper education preceding it, would be catastrophic for many people already fighting excessive drinking.

Bootleggers, the painted desert . . . it is a storybook land. Gunslinging outlaws riding into the sunset or wagon trains creeping west over the horizon would be an entirely believable sight against the desert backdrop

But if my image of the wild, wild west has always been something of a mirage, it is even more so now. The independence that once existed there, the freedom to roam or settle, to grow and die in accordance with nature, is now smothered for many people. Because of alcohol, because of intruders who have corraled them like cattle into defined boundaries, because others want more and are willing to see the Navajo have less, the fathers and mothers of this land must struggle to be merely human.

Those at GAP refuse to believe that the majesty of the Navajo life has been lost. With each rehabilitated person the tribe becomes stronger, healthier, and more aware of the problems and oppression to be faced and overcome. The Navajo began, "created in the image of a purity." With each rehabilitated person, they regain that image; they regain purity. ☐

by Hubert Newcomer

Which comes first?

The age-old mystery of "the chicken or the egg" sequence may never be solved once and for all. Not so regarding the question as to whether a congregation's facilities or its program should come first in a sequence of consideration.

Experience has been helpful in clarifying that question. Too often, churches, either new or established congregations, have decided to build without giving serious thought as to what is the real need for or use of the projected facilities. Consequently, buildings are designed so that they "look like a church," or are arranged the way "church space is supposed to be arranged," or to care for the program the way it has always been. In other words, the building has come first. When that happens the size and design of the facility determine to a large extent the shape of that congregation's program.

There is a better way. Before a congregation ever thinks of a new building or adding to its present facilities, it needs to consider and determine what its ministry/program/mission is. There is a good illustration of this in Live Oak, California. Some years ago the Church of the Brethren there, a small congregation in terms of numbers, was uncertain as to what its future would be or whether it had a future at all. By looking at its mission, a particular need of that community came into focus. Located in the agriculturally rich Sacramento Valley, Live Oak has a high percentage of residents who are farm workers. Families in which both parents work in the fields have young children who need to be cared for during the day.

The Live Oak Church decided that a much needed ministry in that community was a day-care center. Now, several years after the idea was originally conceived, that congregation is nearing the completion of a new facility, flexibly designed so its space can be used through the week as a day-care center, potentially adequate to care for up to 80 youngsters, and on Sunday for church school and worship services. In other words, the program came first and did determine in a large measure the shape of the building.

For a number of years the General Board of the Church of the Brethren through its Parish Ministries Commission has made available to congregations what is called the Comprehensive Building Service (CBS). This is a service contracted for with the American Baptist Extension Corporation (ABEC) of Valley Forge, Pennsylvania. It provides without cost a first visit to any Church of the Brethren congregation by a CBS representative who is able to give counsel as a building and planning consultant and to assist in thinking through with the congregation what its facility needs are in the light of its program/ministry. This representative will also be in a position to recommend tested procedures which will enable the church to move through a building or remodeling program which will fit its needs and budget. In addition, information will be shared regarding other services available through ABEC such as capital funds campaigns and architect selection.

Should a church desire a continuing consulting relationship, it may enter into a Comprehensive Building Services contract with ABEC. Under such a contract the ABEC representative advises the church periodically in setting up the proper organization and procedures. Through visits with the church every two or three months and frequent communication between visits, the congregation is guided over a two-year period from initial fact gathering to the completed project.

That is how it happened and is happening at the Virden Church of the Brethren in Illinois. In October, 1973 a first inquiry about CBS was made by the church. A CBS representative met with church leaders in February, 1974. That meeting was without cost to the congregation. In April of that year the church voted to enter into the Comprehensive Building Service consulting plan for which they contracted with the American Baptist Extension Corporation.

Since that time a thorough research and study program has been done regarding that congregation's purpose/mission, its potential, and its facility needs. Goals have been established and a capital development program is projected. A professionally directed capital funds campaign resulted in commitments which far exceeded everyone's most ambitious expectations. On Sunday, June 6, 1976, the church voted to approve a basic design proposed by an area architect for a Christian education and fellowship building. This structure is seen as the first phase of a master plan that will ultimately replace the present 65-year-old sanctuary.

One member of the Virden Church testified at the June 6 council meeting, "This whole experience has been tremendously valuable to our congregation. Even if we had decided not to build, it would have been well worth all the time, effort, and money we have put into it."

The earlier the input from a CBS representative can be received into the process of considering program and facility needs, the more helpful such counsel will be. Congregations wishing to make contact with the Comprehensive Building Service should be in touch with their district executive or the Consultant for Congregational Renewal, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, IL 60120. ☐

Assignment in N

Read: Jonah

The eyes of the Lord are in every
place,
keeping watch on the evil and
the good (Prov. 15:3).

Jonah hears the word of the Lord, thinks over his instructions, turns his back and walks away. God must have known the hate for Nineveh that welled up in the heart of Jonah at this command. It is not a surprise then, to see Jonah pack his bags, bid Joppa farewell, and seek passage on a ship to Tarshish. What is interesting is to find a Hebrew taking the sea as a route to escape God (Jonah 1:3). In his anger Jonah tried to escape the presence of God by traveling where he thought God would not be. Jonah quickly came to recognize that truly, "the earth and the sea are the Lord's and all who dwell there." God's call was not to be denied; he had his plan for Jonah and expected obedience. There was no escape for Jonah. There is no escape for us.

When awakened, Jonah is quick to realize that he and he alone is responsible for the fury of the sea. With guilt for his own act and concern for the Gentile sailors, Jonah asks to be thrown overboard as the only possible salvation for the ship and her crew. Dramatically, we sense God's presence in the calming of the storm and Jonah's sojourn in the belly of the fish. Jonah appears lost and, in good Hebrew tradition, he senses that he has descended into Sheol. In the depths of despair, with life a great uncertainty, Jonah prays to God. Prayer here as in many other instances becomes the vehicle for God-person communication. The God of all creation speaks to his creature the fish and it delivers Jonah to the security of dry land (2:10).

Back on the beach, Jonah gets his second chance as God repeats his instructions to go to Nineveh and preach repentance. The struggle of Jonah at the idea of the inhabitants of Nineveh repenting is not beyond our grasp. Jonah was a committed, if not embittered, Hebrew, who wanted to see God's wrath cast down upon the oppressor Nineveh. That Ninevites or any other Gentiles should share the favor of God with the Hebrews was not in the picture for Jonah. Jonah hadn't learned a thing in the belly of the fish. He could not conceive of the people of Nineveh accepting Israel's God. Salvation is of the Lord, but Jonah is not impressed. But the man who stands a solitary figure upon the beach responds to God's "Rise, go!"

Jonah goes to Nineveh, a city so large it took three days to walk from edge to edge. Here in the city that was one of the seven wonders of the world, Jonah preaches repentance. He did this, not in the courts and temples, but in the streets and suburbs where the common people lived. The word got around. The people of Nineveh repented, from the least to the greatest. Even the king himself had a change of heart. Response in changed lives is the desire of every preacher, but Jonah's reaction was anger.

In chapter 4:1-11 we are shown that no one can thwart the mercies of God. The temper tantrum of Jonah is both sad and laughable. Sad because he cannot see the wide goodness in God's mercy for all of his creation. It's also laughable because of the childlike character Jonah exhibits. But God the Father knows how to handle his children. The gourd in verse 6 is a magnificent way of presenting to Jonah a very elementary illustration on misplaced values. In fact, God seems to toy with Jonah in a subtle way so as not to let him escape the point of the reason for coming to Nineveh. The final answer is left to Jonah. Surely Jonah knows that the God who raises this question is the Lord of the whole earth. Israel is to be God's prophet, not a decaying miser of resplendent truths.

The episode of Jonah is more than the

Like Jonah, we each h

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/by Roger L. Forry

"Jonah," by Joseph Binder

fish tale that so often holds the imagination of small children. The whole story has a kind of hidden humor to it. The writer is trying to get the Hebrew people to see how futile are their efforts to keep God's message restricted to them and their land. God created the earth and all who inhabit it, not to be a warring, subjective kind of place, but rather filled with love and harmony.

The prejudice of Jonah is illustrative of that of Israel. The people of Israel held the keys to the kingdom but were indifferent and afraid to unlock the gates. They liked the idea of being "his chosen people." To share their knowledge of God freely was to invite dilution of its purity, or so they thought. For the contemporary Christian church there is a message here. Truth needs to be shared: God is calling persons every day to share his message with the world.

Some, I'm afraid, would welcome the seclusion of the belly of the fish rather than share the good news, while others might fall asleep in the ship's hold. But would we be willing to give up our lives to save the lives of others? At the moment when Jonah is cast overboard, we see a Christlike act of self-sacrifice. What is it that allows for heroics in the midst of an escape that reflects a complete reversal of a previously stated position? Is it pressure, circumstance, or a real questioning of values?

The fish comes and goes but the dialogue remains between God and individuals. There are symbolic fish in the lives of people whom God has called to serve him; the struggle is to recognize and profit by them. The broader vision of God's will is not always hard to understand; it is the implementation that gives us difficulty. We Christians are hesitant to go to Nineveh because we are afraid that we might find there people other than ourselves who are God's children also. The command to go has come from God to many persons, Abraham, Moses, the disciples, and Paul among them. We, too, are called to go into all the world and preach the gospel; this is the final mandate of us all.

"There is a call we share with all believers. That has to do with salvation. But there is a call to each believer which has to do with service. The initial 'Come,' issues in the subsequent, 'Go.' And when he says it the second time, our second 'No' is quite precluded. We face an order from the Throne.

"And so it was that Jonah rose and went to Nineveh, not only to preach the word of the Lord, but to preach it *according* to the word of the Lord. Submitted to it, he could now declare it. God's work performed God's way, is God effectively proclaimed."[1]

I am Jonah, son of Amittai,
Returned to find the whole
Of Earth, a Nineveh, of men
Of evil everywhere. Shall I
Fly into the stratosphere
As once I sought to flee
To Tarshish to avoid
The Word? No, no, I'll stay,
Proclaim again to all
Mankind as once I did
To Nineveh: Put on sackcloth,
Sit in ashes and repent,
Cease your plotting and your
Planning by might to end
Both place and beast and men.
Use your minds and hearts
For betterment of men,
Repent, remember, being mortal,
Men will sin; if, evil having
Done, men repent, forgive, relent,
You are one with them—
Be one with them, love and
Pity them, then, and then
Alone will there be hope for men.

—Emil Weitzner
The Book of Jonah, a Paraphrase

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[1] *The City and the Sign*, by Geoffrey T. Bull.

our own assignment in Nineveh

One thing the new 'Macedonian Mission' program has demonstrated is that evangelistic meetings are not the only way to experience . . .

Growth in the small church

Cedar Creek Church, Alabama

by Curtis W. Dubble

The Brotherhood, through the Parish Ministries Commission, dreamed of a ministry to small churches of the Brethren called the Macedonian Mission. (See April MESSENGER, page 4.) The dreamers had in their vision the call of local congregations, "Come over to our church and help us with renewal experiences."

This dream coincided beautifully with the sabbatical the First Church of the Brethren in York, Pa., had planned to grant us in 1976. Anna Mary and I want to tell, to the church at large, just what God has done and is doing in these churches through the Macedonian Mission. According to Acts 14:27, this is what Paul and his mission associates did: "Upon arrival they called together the believers and reported on their trip, telling how God opened the door of faith to the Gentiles too" (LB).

From February 2 through April 28, we were on the road traveling and working with several churches in the Southeastern District: Alabama—Sun Valley, Cedar Creek, Fruitdale, and Easley; North Carolina—Melvin Hill, New Haven, Mt. Carmel, and Brummett's Creek; Tennessee—French Broad, Pleasant Hill, and Bristol. Our home was a 17-foot travel trailer loaned to us by one of our members. Usually we spent five days in each of the 11 churches. Following these initial experiences, we revisited each congregation. These one-night visits were used to check back to see how effectively the churches worked on their goals and to encourage them in their Christian faith and witness.

In every instance, the congregation was anticipating our coming. We were warmly greeted with brotherly and sisterly affection. We were graciously exposed to that often talked about Southern hospitality which included occasional grits, cornbread and biscuits, a variety of beans, and delicious banana pudding. We found Southern culture a bit different from that of the North, but we enjoyed the people and their accent, even though sometimes in introductions we had to ask for names to be repeated two or three times. And hearing a woman say, "I'm going to kill lettuce for dinner" made us perk up our ears only to discover that all she really meant was to wilt the lettuce with a hot bacon dressing!

Our basic belief was that our role was to provide a setting for God to bring about the renewal. The renewing was his work and not ours. We usually met in a circle in the basement or a large classroom, beginning on Wednesday night. After affirming and strengthening our ties as Brethren, we spent approximately three of our five sessions on personal spiritual renewal through the following settings:

—Teaching and singing such scriptures as "Seek ye first the kingdom of God," "This is my commandment that ye love one another," and "He is Lord."

—Helping persons to say where they are in their faith in God by asking some of the Quaker questions, one of which is, "When did God become more than a name to you, or become very personal to you, and what were the circumstances?"

—Using scriptures in serendipity style, in which persons could personally put themselves into the scripture setting.

—Providing opportunities for persons to pray together, share faith statements, talk about the joys and pains in life and following each statement or request relate to that person by singing some of Matt Meyers' choral responses, "For This We Pray" or "This We Believe" or "This Is the Day God Gave to Us."

—Discovering and developing the "Fruit of the Spirit" (Gal. 5:16-25) by having persons tell the fruit they see expressed most in others in the group and then state what fruit they want the Holy Spirit to develop most in their lives and how it can happen.

Two sessions were used to help congregations to be renewed in their ministry by dreaming, and then setting at least one short-term goal and one long-term goal. Work toward the short-term goal was to be started or completed by the time we returned.

This process of motivation began by asking, "What do you feel good about at your church?" "What would you like to see changed or improved or started?" Then priorities were established by the group. Questions like *who* should do it, *how* should it be done, *when* should it be completed, were to be attached to the chosen goals. This spiritual process was not easy, but exciting.

Sometimes the unexpected invaded the seriousness of our sessions. One very rainy night water seeped through the basement wall. Rivulets of water joined our small group. Mops had to be used throughout the evening to keep the water off our feet. At another church, the lights kept flickering off and on while we were divided into four small Bible study groups. We solved that by giving each group a candle, and then concluded our session by setting a candle on the floor and making one big circle around it. This turned out to be a very effective closing.

We discovered that personal spiritual renewal and congregational renewal dovetail together. One brings about the other.

We heard a woman in her sixties confess before the group that she has been a member of the church for many years, but only three years ago did Christ become personal in her life. She affirmed, "This experience of meeting together is so helpful for growth."

A pastor remarked, "It's good to talk with a person in the ministry who knows where he is at and has his feet on the ground. My congregation has benefited from your coming, but probably will benefit more because of what has happened to me."

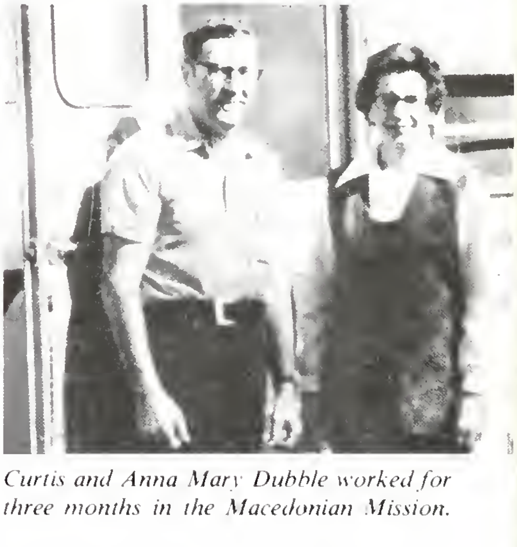
A minister's wife said, "This is the best thing that has happened to us in a long while, maybe the best ever."

A fourteen-year-old youth said to his parents with a beam on his face, "Rev. Dubble said he saw potential in me for becoming a minister."

One man remarked, "You had such a unique way of getting us quickly involved. When I got involved things began to happen in me. I enjoyed it!"

Bro. John Bradshaw, a retired postmaster from Relief, N.C., said, "These persons did not come and tell us that we should do this or that, but we have been skillfully led to see for ourselves what we should be doing."

Goal setting brought out interesting experiences. At the Cedar Creek Church one short-term goal to be accomplished in two-and-a-half months was to increase the attendance of men in the church by four, because mostly women were attending. That was decided on a Saturday night. Several youth asked, "When do we begin?" The answer was, we can begin now!



Curtis and Anna Mary Dubble worked for three months in the Macedonian Mission.

The following day was Sunday. After the service, one teenager came up to me and asked, "Did you see him?" His dad was there because he spoke to him about coming.

A teenage girl also asked, "Did you see my dad here today?" Since her father was a

Above: Phil and Margaret Zinn chat with Anna Mary Dubble in front of their home. Phil was pastor of the Alabama churches the Dubbles worked among. Right: Home for the Dubbles while on their Macedonian Mission was a 17-foot travel trailer, which was usually parked in the church lot or behind the parsonage.

farmer and got up early on Sunday mornings to care for the cattle, she was unable to speak to him that night, but ingeniously she wrote a note to her dad and put it on a soap dish in the bathroom where he would see it in the morning. What a unique way for communicating concern!

That Sunday that short-range goal was already on the way of being completed. Brother Ova Edwards came to Cedar Creek for evangelistic meetings several weeks after the Macedonian Mission. Experiences began to snowball. By the time we returned, the short-term goal was exceeded. Also, the long-term goal was started and others added.

At another congregation, the members were still licking their wounds from an unfortunate leadership problem that left the congregation divided. Their short-term goal was to continue to work at restoring unity and love among members where there was brokenness, and to develop better communication. It was heartening to see plans made to draw on deacons, Macedonian Mission personnel, prayer, the upcoming love feast, and the Matthew 18 approach to help heal the broken.

The Brummett's Creek congregation, the oldest organized Church of the Brethren in North Carolina, had a unique experience. One of its short-term goals was to devise a plan within the month to motivate people to sit in the front pews, beginning Easter Sunday. The members believed it would foster unity in their singing, fellowship, and personal relationships. A person was designated to share this goal the following Sunday morning, Easter Sunday. But the news spread and before the announcement was made, persons had already moved up to the front pews. He had to include a compliment with his announcement.

At another church, several of the youth remarked that so often their congregation does a lot of talking, but things never get done. By the time we returned, some of the goals they set for physical plant improvements such as installing much needed outside lighting, painting of lavatories, and putting up curtains were done.

Many other things happened. There were numerous expressions of acceptance of Christ and recommitments to Christ and his church.

Through this experience, serious questions have arisen in our minds. Where are these youthful tentmaking ministers we've heard about who want to develop a different life-style by working at a job and serving the smaller churches part-time? Who will fill the vacancies as these older part-time ministers die off?

Just preaching is not enough. These churches need and want ministers who also have some know-how in human relations, conflict resolving, organization, counseling, and worship.

When will we as a Brotherhood place creative small church support high on our mission priorities? Is now the time for congregations, district boards, Parish Ministries Commission, and Bethany Theological Seminary to work very hard at providing near-at-hand training settings for pastors and laity in small church clusters and to demand supportively that such leadership shall attend?

What have we learned through this experience?

—That God works through various settings. If we are faithful in preparing the way, God will see that renewal takes place. The Macedonian Mission is a viable setting.

—That while evangelistic meetings have their place, it is not the only way by which small congregations can experience growth.

—That the Southeastern District is not a backward district. Persons may live back among the "hills and hollows" but they are very much in the world. They want and need good leadership.

—That persons will be amazingly quick in opening up and sharing their faith, courage, temptations, weaknesses, and strengths in a smaller group setting when they are encouraged.

—That this kind of mission requires pastoral leadership where the pastor and spouse are happy in the pastorate. This is no escape ministry for the disgruntled.

—That congregations need to continue to work at clearer understandings of the role of a pastor and the expectations of both congregation and pastor.

—That our circle of Christian friendship within the church at large has been enormously enlarged.

Thank you, God, for the Macedonian Mission! ☐

Herbert and Helen Fisher, Earl and Vera Mitchell, and Howard and Eunice Keim will be following Curtis and Anna Mary Dubble in the Macedonian Mission, a two-year program (1976-77) whereby experienced pastoral couples are available to assist small congregations to experience renewal. Usually such couples serve for a three-month period and contact eight to twelve congregations. The program is administered by the Evangelism Team of the Parish Ministries Commission.

Alternatives to incarceration

Two years of dehumanizing incarceration turned him into a gadfly for today's justice system. Jim McGaha's story illustrates why criminal justice reform is such a crying need in our country today.

by Terrie Miller

Eight years ago Jim McGaha, member of the Pasadena Church of the Brethren, went to prison, convicted on charges of grand theft. Today he is the Southern California gadfly for the American Friends Service Committee, working for a moratorium on prison construction and alternatives to incarceration.

These two chapters in Jim's life cannot be separated. They are strung together by the decaying rope with which the American criminal justice system is hanging itself. Instead of being an institution of rehabilitation as advertised to the public, the prison as Jim experienced it was a dehumanizing and violent place of punishment. He is working now to change a system which he forthrightly labels as pernicious and a repudiation of our constitutional rights.

Embedded in his drive to change this destructive system is a story, a story that has brought forth emotions of outrage, disgust, and frustration for the man who had to live it. It is a story that is difficult to tell, emotionally and ethically, but in it is found the larger reason, the more common destructive experience, that illustrates why criminal justice reform is a crying need in our country today.

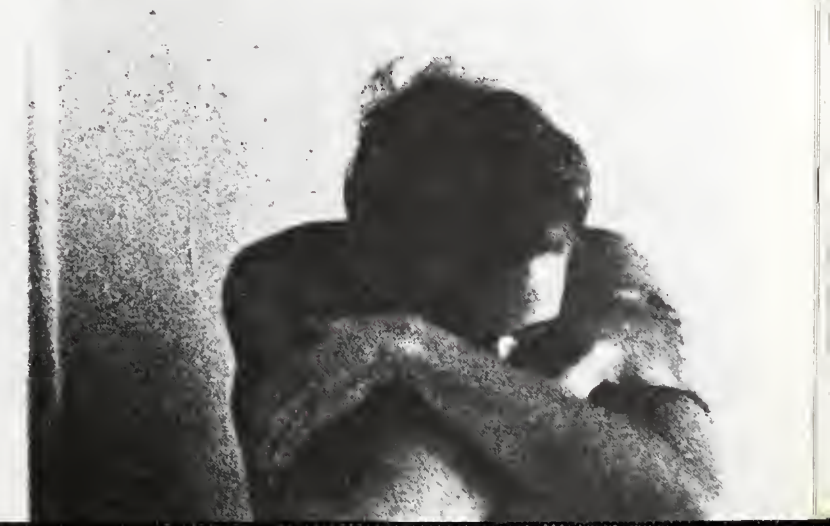
Jim's familiarity with the system actually began years ago with an education saturated in law. Behind his name he carries several law degrees, graduate degrees in political science and public administration, a Ph.D. in Constitutional Jurisprudence, and an honorary doctorate for research in law.

Through his academic pursuits he built an image of the American legal and criminal justice systems. He believed in them, not naively, but with trust in what he thought was workable and fair.

"When I was in law school and graduate school," he remembers, "I had a kind of faith in the American dream. I thought everyone was supportive of the Constitution, justice worked, the legal system worked, and the judges were really dedicated. Then, having found myself in the middle of the criminal justice program, I discovered that the whole thing was a mirage, riddled with hypocrisy.

"Probably I would not have developed quite the strong feelings I have if I had not spent a couple years as a guest of the California State Prison system myself, and experienced first hand what the prison system is all about. The experience was scarring, jarring, and, I think, largely responsible for my present disillusionment."

How did Jim end up in prison? It is a hard question, and to ask it touches a sensitive part of Jim's being; there are



still inner struggles and feelings that make the telling of the story an unpleasant experience for him.

"I'm still experiencing the sheer shock of it all," he says. "Also, it is still hard to accept the fact that when people find out my story, doors close and facial expressions change."

It is enough to simply state that Jim was incarcerated in the Chino State Prison Guidance Center for two years as a result of catching the brunt of some financial manipulation at the university where he worked.

Things may not have gone that far, if it hadn't been for a legal system that, ironically, had little to offer Jim. He hired a good lawyer, but soon ran out of financial resources with which to pay him. The lawyer quit working on the case, and Jim turned to friends and church members for monetary contributions. The lawyer finally took up the case again, but not until time literally had run out for Jim.

In the medium security facility where he was incarcerated, Jim assisted social and psychological counselors at the guidance center. He was able to continue using some of his skills, and in this way his experience in jail was different from that of other prisoners.

However, he dealt with his share of the destructive routine of prison life. Although he readily admits the existence of physical brutality and homosexual rape that is underscored in so much prison literature, he feels that the psychological damage inflicted on prisoners is equally destructive.

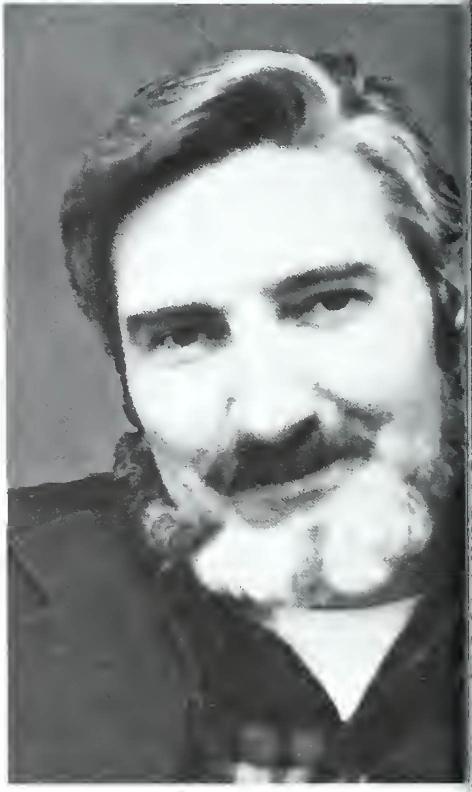
"First of all," he says, "there is no legitimate outlet in the prison community for sexual drives or interest or emotional outlet. If people have an emotional crisis or just plain sense of insecurity or loneliness there's nowhere to go. There is almost no way to maintain or develop a positive sense of self-worth in prison," he continues, "not because people are reminded of a particular act they may have been convicted of, but because of the intimation that they are there because they are basically worthless."

This implication of worthlessness extended for Jim into his parole procedure. When he went before the parole board he was facing a lengthy prison term, a disheartening prospect for anyone, but perhaps especially difficult for a person of his talents and background.

"The first time around, the parole board in essence told me I was barnyard manure. The next time they thought maybe I could make it, and then on the third hearing they gave me a parole date. But if I had not had a large number of people actively working for my release, including my family, I probably would have remained incarcerated for a couple of years longer."

Even now that Jim has been out of jail for a number of years, the experience has not ended . . . and probably never will. However, he is actively working to have his record cleared. He recently received a certificate of rehabilitation, a document that required more than four years to secure, and he is currently applying to the governor for a full pardon.

Jim is quick to point out that these recognitions will not erase the damage that has been done. "The record is still there," he says. "Not only is it there historically, but it is there in the sense of eligibility for professions, business licenses, credibility as a witness in court, and it does not prevent one from being called an ex-felon or ex-convict."



Jim McGaha: committed to treating the oppressed with compassion and concern

The upshot of the experience for Jim has been his job with the American Friends Service Committee, working for the moratorium on prison construction. He has brought a passion to the job that could come only from one who has experienced the legal system at all levels. He has bought into the reform of the criminal justice

More than abstract theory

The idea of restitution as an alternative to incarceration has become more than an abstract theory for members of the Pasadena Church of the Brethren.

Several months ago a young man broke into their church, a nearby Catholic church, and a nursery, doing several hundred dollars worth of damage. Some items were taken, but were returned when the young man was apprehended.

With Jim McGaha as a member of the congregation and with the recent mandate from Annual Conference concerning criminal justice, the congregation knew that some course of action other than incarceration should be found. Here was a chance, right under their own roof to put their beliefs and words into action.

After checking to see if the other organizations involved would cooperate in an alternatives program, the Brethren formed an ad hoc committee to work with the young man and his family. A presentation was ultimately given to the Probation Department and to the court, recommending that the young man be put on probation, conditioned with restitution, vocational training, and counseling.

The judge with whom the group worked was so impressed by the initiative of the committee that he sent a letter, commending them on their action.

Says Jim McGaha, "I was quite pleased with the results. We were really involved in working through some gut level reaction to this. However, the church reached a consensus that this was part of the criminal justice mandate and that it was the best way to go, a worthwhile exercise, and one with meaning."

system on an emotional as well as intellectual level.

For Jim the issue of the moratorium is simple. "It is time to stop building prisons and start building people," he states. "The moratorium is a way to raise the consciousness of people in general, to communicate to the decision makers that there are better ways which are not dehumanizing, which are less expensive, not counterproductive, which affirm the human values on which this country was built, and which are certainly deeply ingrained in our religious tradition."

Jim and other people across the country who support the moratorium aren't calling for a halt to prison construction without offering other ways to deal with lawbreakers. In one breath Jim pleads for the moratorium, in the next he earnestly builds a case for alternatives to incarceration.

"It is imperative," he insists, "that we have a process that allows us to stop problems at an early stage. However, failing that, when problems do occur, we need mechanisms of response that do not create more problems than they eliminate."

These mechanisms of response can include everything from restitution programs to probation, suspended sentencing, and diversionary tactics. "A number of these could be carried out today by judges around the country," maintains Jim, "if they were willing to assume the burden of creative sentencing."

Jim is also one of the 21 consultants on criminal justice recently appointed for the Church of the Brethren to work with various groups throughout the church family interested in responding to the 1975 Annual Conference report on criminal justice reform. That report, sparked by the medieval way in which our society treats criminals, calls Brethren to a more compassionate, active, and radical role in dealing with the issue. Specifically it encourages Brethren to work for alternatives to incarceration and to help reduce the prison population instead of building new prisons.

For Jim, the meaning in all this is found in helping people as individuals, and humanity as a whole, come to terms with treating the oppressed with compassion and concern.

"I have essentially an unswerving commitment to the advancement of this thing called human potential," he says. "More and more I am persuaded that we will do a great deal more for ourselves and our posterity by emphasizing criminal justice reform than we would to continue to work in the traditional vein of missionary and evangelism work. It is among our new evangelical and missionary expressions.

"This is a living witness to that innate spark of the light; the Friends would call it the 'thatness' of God and creatures. I call it salvation, the manifestation of the Holy Spirit." □

Criminal justice consultants

In 1975 Annual Conference recognized the great need for criminal justice reform in this country, and called Brethren to an active role in bringing it about.

In response to that call, 21 criminal justice consultants have been appointed to help Brethren establish awareness of the problems and to assist local groups as they wrestle with criminal justice concerns.

The consultants represent many different areas of expertise and are scattered throughout the Brotherhood. Sylvia Eller, criminal justice coordinator, points out that consultants are not limited to working in their own district and may be invited to help out elsewhere.

The Consultants are:

John Carlson, 610 38th Ave., Greely, CO 80631. Social worker, supervisor of group homes for court adjudicated adolescents.

Tom Crago, 2123 Beech Court, Golden, CO 80401. Research associate, Division of Correction Services, State of Colorado.

David Eis, R. 4, North Manchester, IN 46962. Program director, Public Action in Correctional Effort, member of Criminal Justice Reform Task Force.

Russell Eisenbise, Elizabethtown College, Elizabethtown, PA 17022. Associate professor of sociology, Elizabethtown College.

Glen Faus, R. 4, Manheim, PA 17545. Director of Guided Group Interaction Program for Lancaster County Juvenile Court, former Lancaster County juvenile probation officer.

Cecil Fike, 4589 Cedar Knoll, Marietta, GA 30060. Former chaplain of Roanoke City and County Jails, Roanoke, Va.

John Forbes, San Alfonso No. 1391, Altamesa, Rio Piedras, PR 00921. Former prisoner for draft resistance during World War II.

Robert Gross, 144 Farm, Churubusco, IN 46723. Former prisoner for draft resistance during Vietnam War, member of Criminal Justice Reform Task Force.

John Katonah, 151 N. Lombard Ave., Oak Park, IL 60302. Former program director of a youth service bureau in Chicago, Ill.

Philip Kulp, 107 Garfield St., Waynesboro, PA 17268. Associate professor of sociology, Shippensburg State College, Pa.

Joseph Long, 3907 Locust Lane, Harrisburg, PA 17109. Director of volunteer service, Pennsylvania Board of Probation and Parole.

James McGaha, 2016 Oakwood St., Pasadena, CA 91104. Director of the American Friends Service Committee's prison moratorium project in Southern California.

Frances Moore, 532 N. Carrie, McPherson, KS 67460. Assistant professor of behavioral science, McPherson College.

Clara Parks, 5740 Woodward, Detroit, MI 48202. Social worker, juvenile counseling.

Clayton Pheasant, R. 1, Alexandria, PA 16611. Formerly with Chicago YMCA's Northwest Youth Outreach Program.

Elizabeth Robinson, 560 Elm Grove Dr., Elgin, IL 60120. Community activist and organizer on prison issues.

Robert Sifrit, Box 57, Waka, TX 79093. Pastor of Waka Church of the Brethren.

Jean Simmons, 58213 Andrews Dr., Route 7, Goshen, IN 46526. Former pastor in Northern Indiana District.

Anna Thomas, Rochester, NY. Former counselor at Dundalk Youth Service Center, former Coordinator of Library Services, Maryland State Division of Corrections.

Kay Tolle, 54 Elm Ave., No. 3, Takoma Park, MD 20012. Social worker in several mental health clinics and homes for runaways.

James Weaver, N. 10203 Andrew, Spokane, WA 99218. Former librarian at Marion, Ohio, Correctional Institution.

About women, by women, for women

by Beth Glick-Rieman

JESUS ACCORDING TO A WOMAN, by Rachel Conrad Wahlberg. Paulist Press. 1975. 103 pages. $1.45, paper
A WOMAN'S WORTH, by Elaine Stedman. Word Books. 1975. 168 pages. $4.95.
TO BE FREE, by Frieda Armstrong. Fortress Press. 1974. 85 pages. $2.95, paper
WOMEN IN A STRANGE LAND, by Claire Benedicks Fischer, Betsy Brenneman, and Anne McGrew Bennett. Fortress Press. 1975. 127 pages. $3.50, paper
HUMAN LIBERATION IN A FEMINIST PERSPECTIVE—A THEOLOGY, by Letty M. Russell. Westminster Press. 1974. 185 pages. $3.95, paper

Amid the deluge of books about women, by women and for women, five titles deserve special attention. Topics include biblical images of women, feminism and reactions against feminism, images of women in church and society, and liberation theology in a feminist perspective.

With a fresh, new, woman perspective, Rachel Wahlberg in *Jesus According to a Woman* approaches the gospel stories as literature produced during a certain cultural era, resounding with central truths which are alive with meaning in this day. In a readable and provocative way, she challenges traditional ways of viewing the stories of Jesus' relationships with the women of his day, as well as the negative biblical images of women which have been typical of Christian preaching. She substitutes positive images in their place and focuses on the assertive strengths of those biblical women which are commonly lost in that patriarchal preaching.

Persuasively, she portrays Jesus as beyond his time, as his attitudes toward women were incredibly not limited to the culture and religion of his day. To illustrate this, she points to his approach to "the adulterous men," his choice of women to whom to reveal himself first after the resurrection, his use of woman in the story of the lost coin to teach the nature of God, his acceptance of a woman as an intellectual/spiritual person with whom he communicated his mission, and others.

A concise and pointed writer, Wahlberg offers an innervating breath of fresh air to our understanding of Jesus and biblical women. Reading this book is a refreshing and exciting venture.

By contrast, Elaine Stedman, in *A Woman's Worth,* restates the stultifying Barthian thesis of sexual hierarchy, the notion of "equal but subordinate under God." Based on a warped view of feminism, the concept of a very male God, and a literalistic interpretation of the scriptures, the book abounds in sexist language and much quoting of the Bible.

Stedman confuses the concept of *imago Dei,* declaring that "fatherhood is essentially dominant in terms of authority and motherhood is essentially submissive in terms of receptivity and responsiveness" and that "authentic submission is in no way a violation of our humanity." She carelessly equates servanthood and submission. Her treatment of the biblical images of woman is elementary and peripheral. Her treatment of the terms "masculine" and "feminine" is unfounded and unexamined critically.

In her simplistic treatment of a pertinent subject, she maintains that self-identity for women is found in security, dependence, relational living and submission. At the same time that she locks men on their pedestals of superiority and everlasting adequacy, she closes the boxes of submission and dependency around women.

Such an hierarchical view of human life serves to imprison both male and female and to deny the *imago Dei* which she seeks to uphold. The book is essentially detrimental to the causes of liberation and wholeness for all.

In a delightful, fast-reading little book called *To Be Free,* Frieda Armstrong cleverly challenges existing stereotypical images of women and invites all women to join her in the struggles of the sisterhood to "be free." Each woman, she declares, can participate shaping her own identity.

She uses biblical and literary quotations in strategic places to spotlight male negative images of women and the contrasting visions of the gospel. She deplores the isolation and sexual abuse poured upon women by the church and the advertising, capitalistic society. She claims sexuality as the wholeness of the human being. She champions the causes of women who are rejecting oppressive roles in marriage and the family. She condemns the "sex-role channeling" which is so central in the socialization of children. She affirms the fact that women's liberation and men's liberation are "intimately bound together."

She points an accusing finger at traditional education, which for women has encouraged slavery to men rather than freedom of self-expression. This has been done through perpetuating sex-role models, communicating the fact that it is unnatural and wrong for women to excel in learning, teaching women and girls to distrust their own competence and to be passive and unassertive.

She calls for education for self-reliance, self-actualization, freedom, alternatives for men, knowledge of the body, of male political structures and histories of women. She lists outstanding current books on women's issues and encourages their use by individuals and groups. Finally with excitement she sounds the call to women to bring their "talents and their energies to every worthwhile segment of society . . . to break through the limits society imposes" on their humanity. This book well can be used as a study book on consciousness raising.

Women in a Strange Land is a book written by women who have chosen to remain in active relationship with the church. It reads easily and is based on the premise that women are victims of inequality, seen only in derivative relation to their husbands and children.

Sixteen women speak about their struggles to break this image and what this means in their intimate relationships. The writers take the reader on individual searches for selfhood through participation in encounter groups, dance, role renegotiation in the home, and singleness as a life choice. The book focuses on the changing images of women in such vocational areas as ordination, peace work, and team ministry.

Claire Benedicks Fischer gives a particularly insightful analysis of the victimization of women under the Protestant work ethic, in which women have the "feeling of being an accessory rather than a principal in the creation of human history." In a biblically oriented statement on human liberation's goal of full personhood for all, Anne McGrew Bennett declares that "language limits and determines thought" and that we are under necessity to research the past so as to reinterpret the myths and symbols which mold our lives as women.

elle Morton writes of the "dilemma of
ebration." Inasmuch as the biblical text
vercast by the patriarchal, there is need
language reform in the liturgy and in
church's life so as to "go beyond the
ist imagery . . . to the wholeness
bedded deep within." She asserts that
women's movement reflects a return to
prepatriarchal days when the symbolic
k shape out of physical happenings like
h and death, with which women are in-
ately related. This book furnishes
dels for women of vision who are mov-
away from stereotypical roles and
ations toward self actualization and a
sense of worth.

Vritten from the vantage point of a
nscious engagement in the liberation of
men," and as a result of her experience
oppression in society, Letty Russell's
man Liberation in a Feminist Perspec-
: A Theology is a profound contribu-
to theology. Throughout the book she
ntains a dialectic between the Bible and
work of liberation. Her model is *praxis*,
action-reflection, an ongoing conversa-
between life experience and consistent
ection on the ultimate meanings of that
erience.

he lifts women's liberation into the
er arena of human liberation for all,
laring that "liberation is a journey with
ers, for others, toward God's future."
defines liberation theology as "an
mpt to reflect upon the experience of
pression and our actions for the new
ation of a more humane society."

he claims "tradition as mission" as
od's handing over Christ to all
erations and nations," thus pointing up
necessity for interaction between
men and men and biblical truth and
ative change in the light of that truth.

n the attempt to find ways to use this
ng and evolving past to shape the
ure, it is necessary to revise our
guage in order to call attention to the
t that God's purposes include all, not
half of humanity. She calls us to
laim the invisible histories of people and
forgotten names of God.

n a forthright feminist perspective,
ssell calls for a vision of a "new
mankind where there is true partnership
ualized in a world in which hierarchical
uctures dominate our lives."

Dialogue in community, between op-
ssor and oppressed, becomes the im-
sible possibility. She closes the book
h an invitation to each person and
up to join in a "continuing experiment
humanization." And the time is now! ☐

turning points

Licensing/Ordination

Melvin Campbell, licensed Feb. 8, 1976, Paradise, Pacific Southwest

William E. Davis, ordained April 25, 1976, Hostetler, Western Pennsylvania

Clyde Douglas Jr., licensed Jan. 11, 1976, Santa Ana, Pacific Southwest

James Griffith, licensed Feb. 15, 1976, Erwin, Southeastern

Michael Hostetter, ordained June 13, 1976, Palmyra, Atlantic Northeast

Timothy Morphew, licensed April 4, 1976, Kokomo, South Central Indiana

Daniel Lester Petry, licensed April 25, 1976, Middle District, Southern Ohio

Herbert Schimpf, licensed April 25, 1976, Pike Run, Western Pennsylvania

Steven Tuttle, licensed March 4, 1976, Quinter, Western Plains

Stephen Dee Tyler, licensed April 11, 1976, Emmanuel, Southern Ohio

Pastoral Placements

Stanley G. Barkdoll, from Bethany Seminary, Illinois Wisconsin, to Clovis, Southern Plains

Paul H. Boll, from Quakertown, Atlantic Northeast, to assistant administrator, Peter Becker Community, Atlantic Northeast

David Lee Brunk, from Bethany Seminary, Illinois Wisconsin, to Mount Pleasant, Shenandoah

Herb A. Fisher, from Newport News, Ivy Farms, Virlina, to Jackson Township, Stark County, Northern Ohio

Steve Freeman, resigned from Bethany-Rockingham, Northern Plains

Glenn Fruth, resigned from Cando, Northern Plains

Darlene Garwick, from Beaver and United Methodist, Northern Plains, to United Methodist, Corydon Parish, Iowa

John D. Herbster, to Miami, First, Florida Puerto Rico

Kenneth O. Holderread, reinstalled, Empire, Pacific Southwest

John Horber, from Fort Lyons Veterans Mental Hospital, Las Animas, Colo., to Wiley, Colorado, Western Plains

Roy Johnson, to part-time interim, Union Bridge, Mid-Atlantic while continuing with American Baptist Extension Corp.

Sam Keller, resigned from Good Shepherd, Springfield, Northern Plains

Eldon L. Krider, from Pipe Creek, South Central Indiana, to Hickory Grove, South Central Indiana

Arlene A. Longanecker, from Bristolville, Northern Ohio, to Freeburg, Northern Ohio

Wallace W. McDaneld, to North Solomon, Western Plains

Williard McDaniel, resigned from Surrey, Northern Plains

George A. Merkey, resigned from North Solomon, Western Plains

Alan Miller, to summer pastor (assisting pastor Alan Kieffaber), Ivester, Northern Plains

S. Earl Mitchell, retired from Mill Creek, Shenandoah, to Macedonian Mission for one year.

Robert Morris, from Eastern Mennonite Seminary student, to Pleasant View, Shenandoah

Lu Verne Mulvihill, resigned from Pleasant Valley, Northern Plains

John Mummert from Big Creek, Southern Plains, to Phoenix First, Pacific Southwest

Howard L. Ogburn, from Kingsport-Liberty, Southeastern, to Kulp Bible School, Nigeria

Jacob F. Replogle, resigned from Florin, Atlantic Northeast, to Bridgewater College staff, part-time

Clarence Smith, from United Presbyterian, Mound City, Mo., to part-time Richland Center-Summerfield (U.P.), Western Plains

Harry Smith, to Shelby County, Missouri, interim, part-time

Charles C. Stouder Jr., from Osceola, Northern Indiana, to West Goshen, Northern Indiana

Don White, to Cajon Valley, Pacific Southwest

Claude E. Wolfe, from Manchester College, to Roann, South Central Indiana

Phil Zinn, from Cedar Creek-Fruitdale, Southeastern, to Tampa, Florida Puerto Rico

Edward C. Zook, resigned from Lebanon, Shenandoah

C. Wayne Zunkel, from Elizabethtown, Atlantic Northeast, to Glendale, Panorama City, Pacific Southwest

Wedding Anniversaries

Mr. and Mrs. Clyde Baker, Fort Wayne, Ind., 55

Mr. and Mrs. Wilson Bantz, Trotwood, Ohio, 50

Mr. and Mrs. Charles Bloom, Garrett, Ind., 50

Mr. and Mrs. Ermer Dooley, Cloverdale, Va., 60

Mr. and Mrs. Orva Harper, Marion, Ohio, 51

Mr. and Mrs. Wilbur Layman, Cloverdale, Va., 57

Mr. and Mrs. Ralph Martin, Elizabethtown, Pa., 54

Mr. and Mrs. Roy McRoberts, Copemish, Mich., 57

Mr. and Mrs. Roy Miller, West Milton, Ohio, 50

Deaths

Oscar Akers, 82, Cloverdale, Va., April 7, 1976

Myrle Armacost, 74, Boonsboro, Md., April 8, 1976

Pete Ayers, 61, Cloverdale, Va., April 11, 1976

Berger C. Baker, 82, Salemville, Pa., Feb. 25, 1976

Viola Baney, 73, Ashland, Ohio, April 12, 1976

Estella Schildt Bohn, 85, Manchester, Md., March 24, 1976

Barbara Bollinger, 66, Hanover, Pa., March 3, 1976

Mary Bowling, 72, Cloverdale, Va., April 12, 1976

Elmer Bowman, 71, Hagerstown, Ind., April 18, 1976

Stanley Kay Bowser, 72, Kittanning, Pa., Sept. 23, 1975

Dennis H. Brown, 61, Grottoes, Va., March 22, 1976

Cora Flora Brubaker, 93, Rocky Mount, Va., April 8, 1976

Susan Buffenmyer, 79, Ephrata, Pa., March 10, 1976

Kenneth Carman, 60, Medway, Ohio, March 15, 1976

Orville Crawford, 81, Trotwood, Ohio, April 9, 1976

E. Lloyd Cunningham, 69, Fresno, Calif., March 21, 1976

William Douglas, 57, Mountain Grove, Mo., Feb. 25, 1976

Ivan Dunmyer, Johnstown, Pa., Jan. 17, 1976

Gladys Scott Flora, 60, Rocky Mount, Va., April 2, 1976

Ronald Fouts, 60, Hagerstown, Ind., March 29, 1976

Dottie Gardner, 86, South Bend, Ind., April 26, 1976

Ernest Clinton Geiman, 95, Grottoes, Va., March 14, 1976

Mary Goekley, 84, Ephrata, Pa., March 17, 1976

Eli Graber, 69, Shreve, Ohio, April 7, 1976

Kenneth Green, 32, Hutchinson, Kans., Feb. 17, 1976

Goldie Harter, 81, Flora, Ind., March 27, 1976

Ruby M. Hillsamer, 73, Copemish, Mich., March 17, 1976

Pearl Himes, 90, Dayton, Ohio, April 2, 1976

William Hinchee, 73, Roanoke, Va., April 15, 1976

Florence Hochstetler, 85, Smithville, Ohio, March 17, 1976

Floy C. Hoffer, 86, Lancaster, Pa., March 31, 1976

Roy Hulvey, 54, Mt. Sidney, Va., Dec. 15, 1975

Lula Kingery Ikenberry, 86, Rocky Mount, Va., April 14, 1976

Harry Livingston, 74, Johnstown, Pa., March 23, 1976

W. T. Luckett, 85, Anchorage, Alaska, April 18, 1976

Maggie Martin, 87, Ephrata, Pa., March 22, 1976

Robert McConkey, 58, Denver, Colo., March 3, 1976

Stanley McNamee, 73, Waterloo, Iowa, March 9, 1976

Dora Mitchell, 92, Flora, Ind., Feb. 4, 1976

Carrie Moomaw, 77, Long Beach, Calif., April 4, 1976

Lloyd Moyer, 87, Littleton, Colo., April 4, 1976

Virginia Francis Naylor, McPherson, Kans., April 14, 1976

Lewis Olinger, 93, Greenville, Ohio, April 5, 1976

Lena Oliver, 84, Elliston, Va., April 6, 1976

Todd Reed, 8, Seville, Ohio, April 3, 1976

Nellie Coblentz Rickerds, 89, Yarrowsburg, Md., March 27, 1976

Walter M. Roark, 58, Richmond, Ind., March 31, 1976

Maston S. Stanley, 60, Hillsville, Va., March 6, 1976

Louis Williams, 67, Cushing, Okla., April 16, 1976

Anna Mary Wirth, 76, Modesto, Calif., March 3, 1976

Roy Wood, 29, Nokesville, Va., March 14, 1976

Robert P. Woodson, 85, Roanoke, Va., April 19, 1976

Evelyn Wright, 61, Saxton, Pa., April 17, 1976

Ada Young, 94, Arcadia, Fla., April 27, 1976

On Brethren and the state, AC ballot

Ken Smith-Shuman

Is peace heritage to be forgotten?

I was interested to read the February MESSENGER account of Lee Griffith's part in the act of civil disobedience that occurred on the White House lawn in November. I was saddened to read the reactions which followed.

I, too, had questions as to whether the action was not more a "spectacle" than a witness in some ways, but I would never have thought to challenge it as "un-Christian" or "conforming to the world," nor as mere law-breaking.

I fail to see how members of the Church of the Brethren can characterize an act of civil disobedience in such terms. If Lee was misguided in his actions, then we must promote dialogue with him to try to persuade him of his error. We must react out of loving concern for him, not out of patriotism thinly disguised with scriptural verse or with worry over our increased taxes for police protection.

If US policies were just, both here and abroad, we would have much less need of police protection anywhere, and brothers and sisters like Lee would not be forced either to live with this injustice or else to act openly in opposition to it. Why are we much more critical of a hole dug in the White House lawn than this country's increasing need to kill and to prepare to kill and to teach its young to believe in killing?

We are hooked on violence in its myriad forms in this country. Are the Brethren to ignore their heritage of peace now in the face of such a challenge? Is it more acceptable to do nothing or to join the men who kill for a living than to try to be instruments of peace?

What activities would we have Lee and the rest of us take? Vote? Write letters to Congress? Our duty is not to "influence" the government but to do what is right as individuals and to refuse to support what is wrong, even if this action should bring down the wrath of the government upon our heads, even if this action should bring down the government itself. I believe that the action on the White House lawn was motivated by Christian conscience and was in keeping with our Brethren pacifist heritage, a heritage which many of us would be happier to forget in this year of mass worship of Caesar and his arms.

Much thought and dialogue is needed around this whole question of civil disobedience as part of the historic peace witness. I am sure that my way will not always be the same as that of Lee. But I feel that there is more than room for his way among us. ☐

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Sue Vanderveer

Peace: available through Christ

The threat of nuclear war is terrible and a thing to fear, and those responsible for the arms build up need to be challenged by Christian principles. But I disagree with Lee Griffith's interpretation of witnessing for Jesus. He feels led to unlawful actions which in my opinion are violent actions. Jesus said in Matthew 5:38-39, "You have learned that they were told, 'Eye for eye, tooth for tooth.' But what I tell you is this. Do not set yourself against the man who wrongs you" (NEB). Violent actions against violence do not demonstrate to the government the message of Jesus.

However, even though I disagree with what Lee is doing, my concern is not that of Rayford Wright—how much Lee's actions are costing me as a tax payer. Too many times we get caught up in the cost of something without searching for the real needs of humankind. I am willing to continue supporting those institutions that educated Lee and helped shape him into the person he is today. I also need to ask, "What am *I* doing to stop the insane actions of our government in continuing nuclear build up?"

That brings me to Christian Bashore's short but powerful comments. In response to our fear, whether it be nuclear war or communism, Christian Bashore has the answer for me—"The more successfully we dominate and manipulate the created order, the more frantic our efforts to make our conquest absolute. We seem to be hounded by a nameless dread." Our security cannot and never will be in our own hands. Violent demonstrations will not gain security for the world, nor will anything I do. We must live in this world and search for the peace of John 14:27—"Peace is my parting gift to you, my own peace, such as the world cannot give" (NEB). We must work for peace, but we must also trust God, who had already made peace available through Jesus Christ. ☐

In recent months Lee Griffith, whose BVS term ended in July, has lived at Jonah House in Baltimore and worked at the soup kitchen run by the Center for Creative Nonviolence. His protest activities since last Thanksgiving's White House lawn dig-in have included a similar dig-in at the Pentagon in January. On April 15, after a week-long prayer vigil at the Pentagon, Lee was one of a group of protesters which spilled blood on the pillars of the building's main entrance to show that "blood is the only thing which flows from that building" and to label it as an idolatrous institution. For this he was arrested and sentenced to ten days in jail (he repeated the blood-spilling act the morning of his trial). Lee served his jail term and continued his Pentagon protest into the summer.—Ed.

Donald F. Durnbaugh

Civil Religion and Brethren

One of the best known images in American life is that of General George Washington praying at Valley Forge. At a critical time in the course of the Revolution, it is said, the father of the country knelt in the snow to ask God's blessing on the risky enterprise. This has been memorialized in at least ten stained glass windows. The most famous of these is in the Washington Memorial Chapel on the grounds of Valley Forge. It is featured in the publications of the Freedoms Foundation, also at Valley

ıission ties

ge, and in a pamphlet distributed by thousands in public schools, written by man Vincent Peale.

here is no historical basis for the inci-. The legend was put into circulation—ıg with many others—by Parson ›on Weems. In the fifth edition of his ılar life of the first president, he related a renegade Quaker Potts had ob-ed the scene:

Treading his way along the venerable re, suddenly he heard the sound of a ıan voice . . . . As he approached the . . . who should he behold . . . but the mander-in-chief of the American ar-; on his knees in prayer. Motionless surprise, friend Potts continued on the e till the general, having ended his ›tions, arose, and with a countenance ngelic serenity, retired to head-ters."

is immaterial whether the event pened or not. In the minds of millions ımericans it is indelibly impressed. re is a firm faith that God's blessing on the early and bloody beginnings of country, that the founding fathers en-d the smiles of Providence. God and ıtry belong together. This is often ›d "civil religion."

cholars debate the exact meaning of religion. In practical terms, civil ;ion is an intermingling of religious and onalistic feelings. It rests on the convic-that the United States has been chosen God in a special way, just as the people srael had been chosen in biblical times. this reason, any critic of the country is only a political dissenter but also a ;ious blasphemer; anyone disrespectful he flag is guilty as well of heresy; nies of the country are, by definition, and must be crushed; the highest honor sists of sacrificing one's life on the field ›attle for the country and for one's ker.

ı a bicentennial and election year, we erience ever more mingling of God and ntry in speeches, sermons, and media grams. The claim has been raised that it y no coincidence that this year July 4 on a Sunday. This was held to be vidential. Piety and patriotism continue ›e wrapped together in a red, white, and : package.

'he Brethren came to this country in the ıteenth century in search of religious freedom and economic opportunity. They found both. There were, indeed, times of testing especially when the state demanded military service which the Brethren convictions did not allow. On balance, the Brethren have appreciated the opportunities which residence here has brought. No one conscious of the heritage will want to forget the advantages of life in America.

Yet, the word needs to be said that the biblical faith, which the Brethren attempt to follow, demands a pilgrim posture. We are not to be at ease in Zion, but seek to remain faithful as a *called-out* people. We seek to do God's will even when this goes against the grain of the society. Not all of us will be able to draw the lines of acceptance and rejection of the state at the same places. What is needed is earnest consultation and admonition between the sisters and the brothers to see what discipleship means. This is needed at all times, but especially in the year of our Lord—not of our nation—1976. ☐

Fran Clemens Nyce

Formulas already used in balloting

It seems clear that the nominating committee has been trying to have proportionately more women presented as nominees in Annual Conference elections. The good work of this crucial committee as described by Betty Ann Porter (Here I Stand, July) should certainly be commended. It is unfortunate, though, that their efforts can be cancelled out at either or both of the next two steps in the election process.

The Standing Committee makes the final selection of nominees to appear on the ballot from the 2, 3, or 4 names presented by the nominating committee for every name that appears on the ballot. In the case of the General Board, for example, the nominating committee presents four names for each nominee selected for the Annual Conference ballot.

It is interesting to see what happened in 1975. The ballot as presented to the delegates by the Standing Committee included 28 men and 10 women. Five additional men and one more woman were nominated from the floor, making a total of 33 male and 11 female nominations on which the delegates voted. Of these, 17 men

CLASSIFIED ADS

IN MEMORIAM—20 years ago ALVIN BRIGHTBILL and James Buffenmyer recorded "The Hymns of Wm. Beery"—1951 Hymnal. This is being reissued in Al's memory, via tape cassette. Included: original record notes; bits of an interview with Al in 1972, exploring the many facets of his life; recording of a very special favorite of his. Profits go to Good Shepherd Manor, a home for retarded men, Momence, Ill., where Mr. Buffenmyer's son resides. Send $5.00 to York Center Church of the Brethren, Lombard, IL 60148.

FOR SALE—Every Name Indexes to Church of the Brethren histories. Index to Middle Pennsylvania history, publ. 1924—$2.50. Index to Craik's Kansas history, publ 1922—$2.00. Index to Rodabaugh and Brower's Southern Iowa history, publ. 1924—$1.25. Index to Zigler's Virginia history, publ. 1914—$1.25. Other indexes also available. Lela Eby, 840 Spring Drive, Mill Valley, CA 94941.

FOR SALE—Order now from McClure Press, Box 936, Verona, VA 24482, copies of "Life Under Four Flags in North River Basin of Virginia," by C. E. May. A history of the Church of the Brethren in the area, including its pacifist role there in the Civil War and World War I, its Yearly Meeting in 1861 at Beaver Creek Church, Bridgewater College, and its change from a nonconforming religious society to a somewhat conforming one, as well as the political, religious, and social history of all the people in the basin. $19.32, including sales tax (none if delivered outside Va.), P & H.

FOR SALE—Library liquidation sale of 40 Church of the Brethren titles. Write for list. Frank E. Nies, 18 N. 12th St., Colorado Springs, CO 80904.

TRAVEL—with a purpose. "Hinge Points in History, II" Dr. T. Wayne Rieman guest lecturer Brethren Bible Lands Pilgrimage and Jordan (including Petra). Depart Nov. 1, 1976. 10 days. Cost $899 from New York. First class, all inclusive. Write Rev. Raymon & AnnaBelle Eller, Tour Hosts, 358 Selden Ave., Akron, OH 44301. (216) 724-9595.

TRAVEL—Enjoy Christmas in Hawaii and a reserved seat at the Rose Bowl parade. Tour dates December 23-January 2. Write Dr. J. Kenneth Kreider, R.D. #3, Box 660, Elizabethtown, PA 17022.

TRAVEL—with Sister Anna Mow. Leave March 7, 1977 for 11 glorious days in Israel, Jordan, Egypt. Enrollment limited. $949.00 from New York. Write tour hosts Wendell and Joan Bohrer, 96 Penrod St., Johnstown, PA 15902. Tel. (814) 536-1811 or 266-2629.

REAL ESTATE—Thinking of moving to Florida? For free listings of 2- and 3-bedroom homes, contact Ray E. Miller, real estate broker and Church of the Brethren member. 145 108th Avenue, Treasure Island, FL 33706. Phone 813 360-6124 or 813 360-8173.

TO RENT—Rooms for girls. Church-sponsored. Low rates. Facilities. Houseparent. Write: Brethren Fellowship House, 207 Hummel Street, Harrisburg, PA 17104.

Paul Bechtold

Paul Bechtold believes that people are ready to give up greed and to seek peace, eliminate poverty, develop meaningful work, and as citizens of nation and world create a just society. Bill Moyers, former White House press secretary and TV celebrity said to the author, *"I want to express my appreciation to you for your personal contribution to enlightening the human condition. That people like you continue to serve in courageous ways around the world is the one assurance I most value that all is not lost".* $2.95 paper. Plus 35¢ p&h.

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and only three women were elected.

The idea of a structured ballot is not new. It is already used by the church to guarantee certain kinds of balance that seem desirable, including geographical and clergy/laity balance. For example, the election procedures for Annual Conference state that of the 25 members of the General Board elected by Annual Conference, 15 shall be elected from geographical areas of the Brotherhood. Of these 15, not more than one member shall come from any one district at a given time. And no more than one member of the Board shall come from one congregation nor more than three from one district at a given time. So in this case, where fairness seems to require a geographical balance in representation, the ballot is very carefully structured.

Another case in point is the nomination and election of Bethany Seminary electors. The Annual Conference chooses nine electors, three of whom represent the ministry, three the laity, and three the colleges. Here again, the desired balance of representation is achieved by structuring the ballot.

The composition of the Standing Committee itself is carefully structured, in order to achieve equitable representation. Geographical balance is assured by having districts elect their own representatives, and Annual Conference has set up a rather elaborate formula for the district selection of its Standing Committee members to achieve a desired clergy/laity balance.

Contrary to Betty Ann Porter's rather wistful hope that "a change will come in its own time," there seems to be a good bit of evidence that better female/male balance may also need to be specifically built into the nomination and election process by further amendments in the Annual Conference election procedures.

A look at the composition of the General Board for 1975-76 actually shows a lower percentage of women on the board than there was in 1974-75. In 1974-75, there were 10 women and 15 men on the board, while this year there are only eight women and 17 men. In the case of the Central Committee, the Committee on Inter-Church Relations, and the Electors of Bethany Theological Seminary, the male/female balance remains the same in 1975-76 as it was in 1974-75.

At present, the Central Committee (Annual Conference Program Committee) is made up of seven men and no women. There are two women members on the six-member Committee on Inter-Church Relations, these two being appointed by the General Board. Conference elected three men and no women to that body. Of the electors of Bethany Seminary, 12 are men and only one is a woman.

Just as the church has provided the structure for achieving balance in other kinds of constituency representation that have been considered important, I believ that specific formulas can and should be adopted by the Standing Committee or b the Annual Conference to insure better female/male balance in the decision-making bodies of the church. ☐

Paul R. White

Personalize our mission ties

Recently I attended a Ministers' session where several pastors, urged by their parishioners, expressed a desire to have a missionary speak in their church.

One church had written letters and eve made telephone calls to our General Offices to try to obtain such a speaker. No definite answer was received. The missionary that the church supported with a sizeable yearly donation was not availabl in the foreseeable future.

I am aware of and sympathize with many of the arguments given by our General Offices against intensive missionary visiting. Yet I wonder if it would not be wise to heed the cry at the grass roots and look again at the functions suc a visit can play in this day.

The cry today in many areas of life is "personalization." This is needed betwee our local church and our Brotherhood st and workers. The more persons our loca church members know in such positions, the greater the support.

Missionaries from other groups visit i some of our churches and take dollars th might go to the support of our workers.

Let me suggest approaches that might help bridge the gap between the local church and our overseas work:

1) The visiting of overseas church members to our country. The tour of the Nigerian Brethren in 1973 was a good be ginning.

2) The visiting of local church membe to overseas work. With the jet travel this becoming feasible.

3) The study of overseas work by students. Our son has recently returned from Ecuador where such a pilot project was sponsored by McPherson College.

4) Would it be possible to make available to churches that really desire it the visit of an overseas church worker?

IARISMATIC CONFERENCE/*from page 11*

Brethren, I get the blame for it."
Despite past pains and anger, Bixler ex-
ssed affection for the Church of the
thren: "The Church of the Brethren
epted this mixed up, confused, lonely,
tile young man, licensed him to the
istry, subsidized his education at
hany Theological Seminary. The
urch of the Brethren blessed me; the
thren loved me when a lot of other peo-
didn't." Speaking to charismatics who
k of leaving the Church of the Brethren,
speaker urged, "Pray for your church.
ase, Brethren, don't leave. Don't leave."

Promising that God will vindicate en-
ring charismatics, Bixler cited personal
ification. His two harshest critics in
tsburgh are now "suffering severe
ysical pain." He said, "When I saw this
ppen, I was awed. Psalm 105 says:
uch not my anointed one.'"

n context, this account was part of an
nest plea to charismatic Brethren to stay
the denomination. Unfortunately, the il-
tration was so provocative it called
ention to itself and the larger point was
t for many.

The last segment of this address was a
minute recital of miracle stories: "I've
n God put gasoline in my car tank." "I
oke English but the Swedish audience
ird me in perfect Swedish." "Healing of
s! hearts!" These stories lead to a heal-
session. Allergies, arthritis, and sore
ows were "given back to the devil."

Closing address: Charles Bieber,
derator-elect of Annual Conference,
ivered the concluding address. Bieber
ntioned that being a speaker at this par-
ılar conference had triggered interest-
reactions. Friends inquired, "Why are
ı getting involved in that?" He replied,
he Church of the Brethren is a New
stament church and the Holy Spirit is a
w Testament doctrine." Charismatics re-
ed, "Oh, you are one of us now." He re-
ed, "I am very definitely a charismatic. I
ve been baptized with the Holy Spirit,
t I do not speak in tongues as some of
u do."

En route home: Hoping that time will
e better perspective, I reflected on the
nference. It is important to listen careful-
to charismatics. They:

—are not critical of Christian service,
t rather of service programs that offer no
ritual renewal,

—are not against the intellect, but rather
inst the overly rationalized life that is
void of direct experience,

—do not oppose orderly worship, but rather *rigid* worship,

—do not suggest that "the gift of tongues" is normative, but rather that it is a good gift,

—do not suggest that "speaking in tongues" makes them better than others, only better than they were before.

Some aspects of the present Brethren charismatic movement will be difficult for the whole denomination to accept:

—a literalistic interpretation of scripture that flatly rejects much of the biblical scholarship of the last 100 years,

—a rousing insistence on the authority of the husband over the wife,

—a preoccupation with "miracles" and faith healing that seems to reverse Jesus's "Go tell no one" to "Go tell everyone,"

—a tendency to look upon the charismatic experience as a cure-all: sans psychotherapy, sans systematic stewardship, sans programmed Christian service,

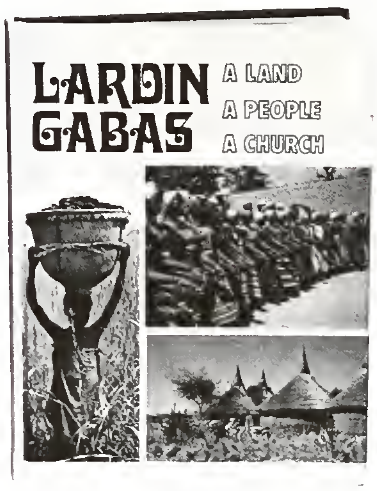
—a "How-am-I-doing-God"-ism which becomes a preoccupation with self.

Future: The Brethren charismatic movement is still in the developing stage. There are many differences among charismatic groups. The eventual shape of the Brethren charismatic movement is still unknown. Eugene Miller said that his committee is more interested in charismatic renewal than in a charismatic movement. The committee never gave itself a title, in order to avoid too much separate identity.

As the conference ended, Miller was exuberant: "The Church of the Brethren will never be the same." That may be an overstatement. It is clear however, that the charismatics have shown themselves to be a force that must be reckoned with in the total church. They will leave a mark on the Church of the Brethren.

In some ways, it would be more comfortable for charismatics and non-charismatics to pursue their ways separately. Sharp dialogue is tension producing. But creative tension is more conducive to growth than is comfort. By being kept within the life of the church, the diverse groups of the church keep in touch with the wholeness of the gospel, and the total church is enriched.

Somehow Valparaiso was not a battleground; it was almost a peace conference. Some charismatics who had felt rejected by the church found acceptance. Our human flaws, disagreements, and even rancor were not suppressed in the name of superficial unity. Still, the conference was a learning, reconciling experience. Before we parted, there was much "Unity of the Spirit." ☐



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BIBLE COMMENTARIES

The writer of Ecclesiastes 12:12 put it very well: "Of the making of many commentary series there is no end." Well, that is admittedly a paraphrase of the text—but one fully in line with the sentiments of the author.

Lest we suffer the same "weariness of the flesh" that the Preacher of Ecclesiastes felt in the midst of *his* book market, we want to use this resource feature to sort out some of the commentary series available to our readers. We will call attention to the special characteristics, level of difficulty, and intended audience of each of these series. Except where otherwise noted, commentaries listed may be ordered from The Brethren Press, 1451 Dundee Avenue, Elgin, IL 60120.

Bible a la Barclay

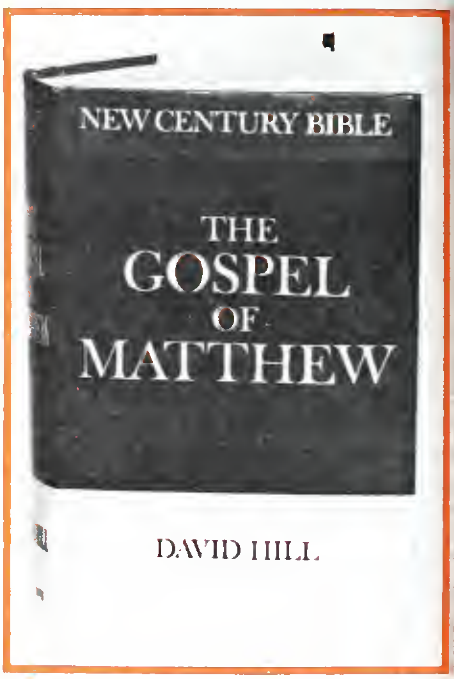
Already popular among the Brethren, William Barclay's *Daily Study Bible* on the New Testament books is now available in a revised edition. The author is described by the publisher as a "theological middleman for ordinary people everywhere." Many would concur with that appraisal. Knowing the sources as only a scholar can, Barclay writes, however, in a language that is warm and simple, rather than academic.

Barclay deals with the text section by section, providing his own fresh translation as the basis for the historical, literary, and practical comments to follow. Each unit of material is complete in itself, readily usable for devotional Bible study or for enriching a sermon or church school discussion. Published by Westminster Press, the seventeen volumes of the *Daily Study Bible* can be purchased hardbound at $6.25 per volume or in paperback at $3.75 per volume.

For preachers & teachers

Several commentary series are intended for readers who have already cut their exegetical eyeteeth—but who never intend to converse with the apostles in Greek or Hebrew! An old standby for pastors and teachers in this category is *The Interpreter's Bible*, now 25 years old. Appreciated by some and criticized by others, its format consists of a two-column translation (KJV and RSV) at the top of each page, a technical exegesis in the middle, and at the bottom a devotional exposition of the sort that preachers of an earlier generation loved to indulge in. Some observers recommend the series more for its well-written introductions to the biblical books than for the commentary proper. Only slightly more expensive than when they first appeared, the 12 volumes of *The Interpreter's Bible* are published by Abingdon Press at $11.95 per volume or $119.50 per set.

Two series that I myself find especially helpful are *Harper's New Testament Commentaries* (published in England as *Black's New Testament Commentaries*) and the *New Century Bible* (covering the whole Bible). Both provide the detailed discussion of the meaning of the text that a serious student needs and appreciates, yet in a way that does not overwhelm the nonspecialist. In *Harper's/Black's*, comments are based on new translations of the NT books, in *New Century Bible* on the RSV text.



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WILLIAM BARCLAY

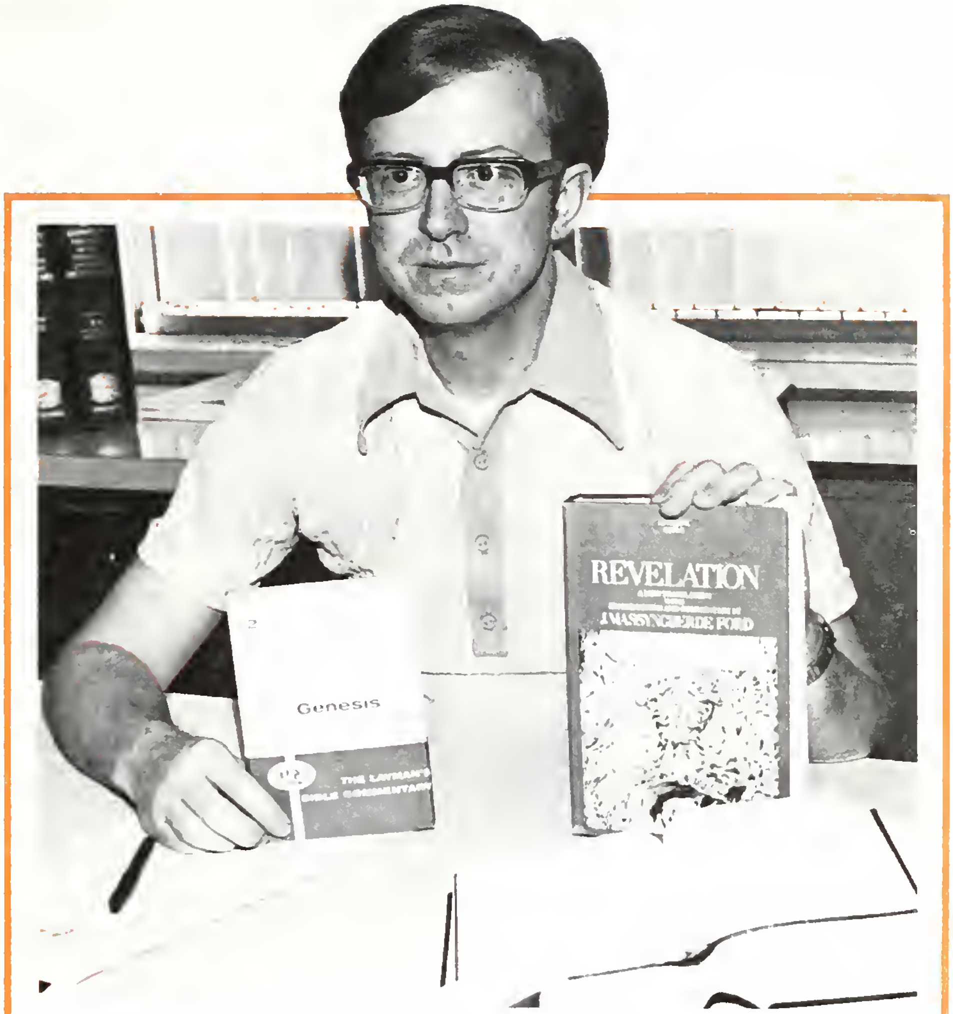
Both series are still under way, though nearing completion. Harper and Row has unfortunately not kept all the earlier volumes of the *Harper's* series in print, but A. & C. Black in London has—in an attractive paperback edition as well as hardbound. Readers wishing to purchase books from England can do so most economically by opening an account with a distributor such as Blackwells (Broad Street, Oxford, England). *New Century Bible* commentaries are published in this country by The Attic Press.

Readers looking for an Old Testament counterpart to the Harper's series should consider the commentaries published in *The Old Testament Library* by Westminster Press. Most of the contributions to this series are top-flight interpretations of the OT literature.

For the beginner

The *Layman's Bible Commentary*, as the title suggests, also aims to reach an audience of general readers. Its 25 thin volumes cover the whole Bible and are simply written by a number of different authors. Based on the RSV text, these volumes provide more verse-by-verse information on the text than does Barclay, but minus the gusto and devotional applications. Published by John Knox Press at $3.50 per volume, *The Layman's Bible Commentary* makes a good investment for both the church library and one's personal library.

Users of the New English Bible may prefer instead *The Cambridge Bible Commentary on the New English Bible*. In this series, sections of the NEB text alternate with sections of comments in finer print on particular verses or paragraphs. Although the Cambridge volumes do not expound the text in a flowing narrative as do the preceding two series, they do supply helpful information on difficult points or unfamiliar impressions. Published by Cambridge University Press in both a hardbound and paperback edition, the individual volumes vary in price. When complete, this series will cover the entire Bible, including the Apocrypha.



Parish Ministries editor for biblical resources, Rick Gardner is a graduate of Juniata College, Bethany Seminary, and the University of Wurzburg in Germany.

The anchor that isn't

One of the most widely advertised commentary ventures in our day is *The Anchor Bible*. Prepared by Protestant, Catholic, and Jewish scholars, the individual volumes of this series embody a significant interfaith effort at interpreting the Bible (including the Apocrypha). The strength of the series is in the historical and linguistic data on which its writers draw as they translate afresh and comment on the text.

Yet *The Anchor Bible* is not what its title promises. It fails to provide an anchor or solid mooring for studying the Bible, especially for the lay reader. The notes are consistently too technical for general use. Writers of some of the volumes set forth "far out," untested viewpoints rather than areas of agreement in biblical study. And the length and depth of the comments runs the gamut from superficial in some volumes to supervoluminous in others.

As Doubleday announces new additions to the series, then, wait for the reviews and buy selectively.

For specialists only

Yes, some commentary series do presuppose intimate familiarity with the language and world of the Bible. Indigestible for many of us, these works are indispensable to the diet of teachers and pastors who have specialized in biblical studies. An older series of this variety is the *International Critical Commentary*, published T. & T. Clark of Edinburgh (available through Blackwells). The publishers are issuing new works in this series, the first of which will be a two-volume commentary on Romans.

Hermeneia is the name of a new commentary series for professionals which Fortress Press has begun to publish. Designed to be a thorough critical and historical commentary on the Bible and other literature from the biblical period, *Hermeneia* will include new works as well as translations of outstanding commentaries in other languages. On the basis of the six volumes available thus far, we can expect a series of uniformly high quality. For its intended audience, *Hermeneia* will be a basic tool for study of the Bible in the years ahead.

Conservative credentials

There are a number of commentaries that bill themselves as conservative and/or evangelical. Credentials of this sort neither guarantee nor preclude a faithful interpretation of the Bible.

The Tyndale Bible Commentaries offer concise interpretations of the text itself, easily usable by the general reader. The NT volumes by Eerdmans are now available in paperback, while the OT series published by Inter-Varsity Press is still under way.

More weighty in character is the *New International Commentary*, also published by Eerdmans. Though sometimes shaped more by Reformed theology than by contemporary biblical scholarship, the NT volumes generally provide a reliable (and thorough) interpretation of the text. The OT volumes have just begun to appear.—Rick Gardner

editorial

Advertising and alcohol abuse

Is television driving viewers to drink?

Not only in the Church of the Brethren Annual Conference study on alcohol is this question currently being asked. At high levels in government and in health, inquiries are underway about the relation of advertising to alcohol abuse. While the precise impact is hard to measure, there is a growing feeling that policies on the advertising of alcohol need review and reformulation.

With reference to the several hundred million dollars spent each year for beverage alcohol advertising, Sen. William D. Hathaway, in chairing hearings of the Senate Subcommittee on Alchoholism and Narcotics, asked, "Is all this effort devoted, as some advertisers claim, only to inducing people who already drink to shift from one brand to another? How much of it is actually designed to encourage non-drinkers to start? To encourage moderate drinkers to drink more? In other words, to create an overwhelming cultural atmosphere in which drinking is second nature to everyone over the age of twelve?"

Similar testimony came from Ernest Noble, director of the National Institute on Alcohol Abuse and Alcoholism. "I am extremely concerned," Dr. Noble said, "about the unknown effect of this type of advertising on vulnerable and impressionable groups in our society: the young, the poor and educationally underprivileged, the alienated, in short those who have not yet found a meaningful role in their community. Many of these groups, and they number in the millions, are searching for ways to become part of what they perceive to be the mainstream of American society. My fear is that the appeals in beverage alcohol ads offer an instant solution to complex social problems, and those who grasp at this solution run a high risk of adopting practices that may result in problem drinking behavior."

The scope of concern is not only with tv's paid commercials but with its programming. Nicholas Johnson of the National Citizens Committee on Broadcasting reports that portrayal of the use of alcohol in tv programs is in gross disproportion to the actual patterns of liquid consumption. "The average American drinks 182 gallons of liquid a year: 56 gallons of water, 32 gallons of coffee, 24 gallons of milk, and—well down the list in eighth place after tea, fruit and vegetable juice—perhaps one or two gallons of liquor," Johnson states. "Now ask yourself: When was the last time you saw somebody drink a glass of water on television?"

The former Federal Communications Commissioner goes on to observe that the rate of portrayal for drinking various liquids on tv follows the pattern of advertising revenue. And it is in inverse relationship to the nutritional benefit the liquids afford.

Whether we go so far as to label the boob tube the booze tube, as Nicholas Johnson does, we wholeheartedly can support the beginning inquiries about the impact of tv ads and tv programs on drinking. And particularly inquiries as to why more resources are not directed to prevention and education activities.

To do otherwise is to write off ten million alcoholics as an inevitable waste. It is to write off the fact that alcoholism or alcohol abuse figures in half of all first admissions to mental hospitals, in half of all arrests, in half of the nation's highway deaths. It is to write off alcohol as the nation's number one hard drug.

The Hathaway committee hearing, the Annual Conference study, the "booze tube" characterization and data on alcohol addiction make clear the urgency of careful study of media's role in alcohol abuse. The church's voice needs to be added to those pressing for review and appropriate reform.—H.E.R.

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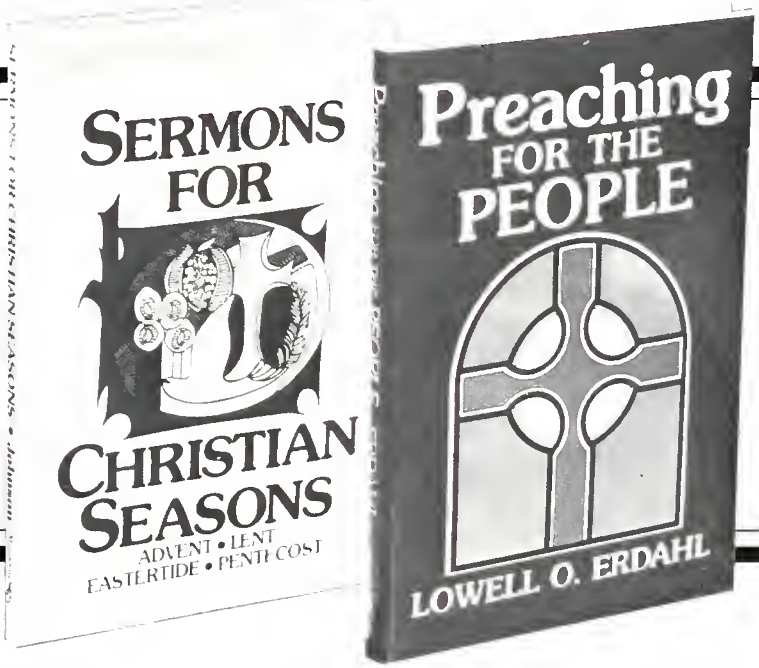
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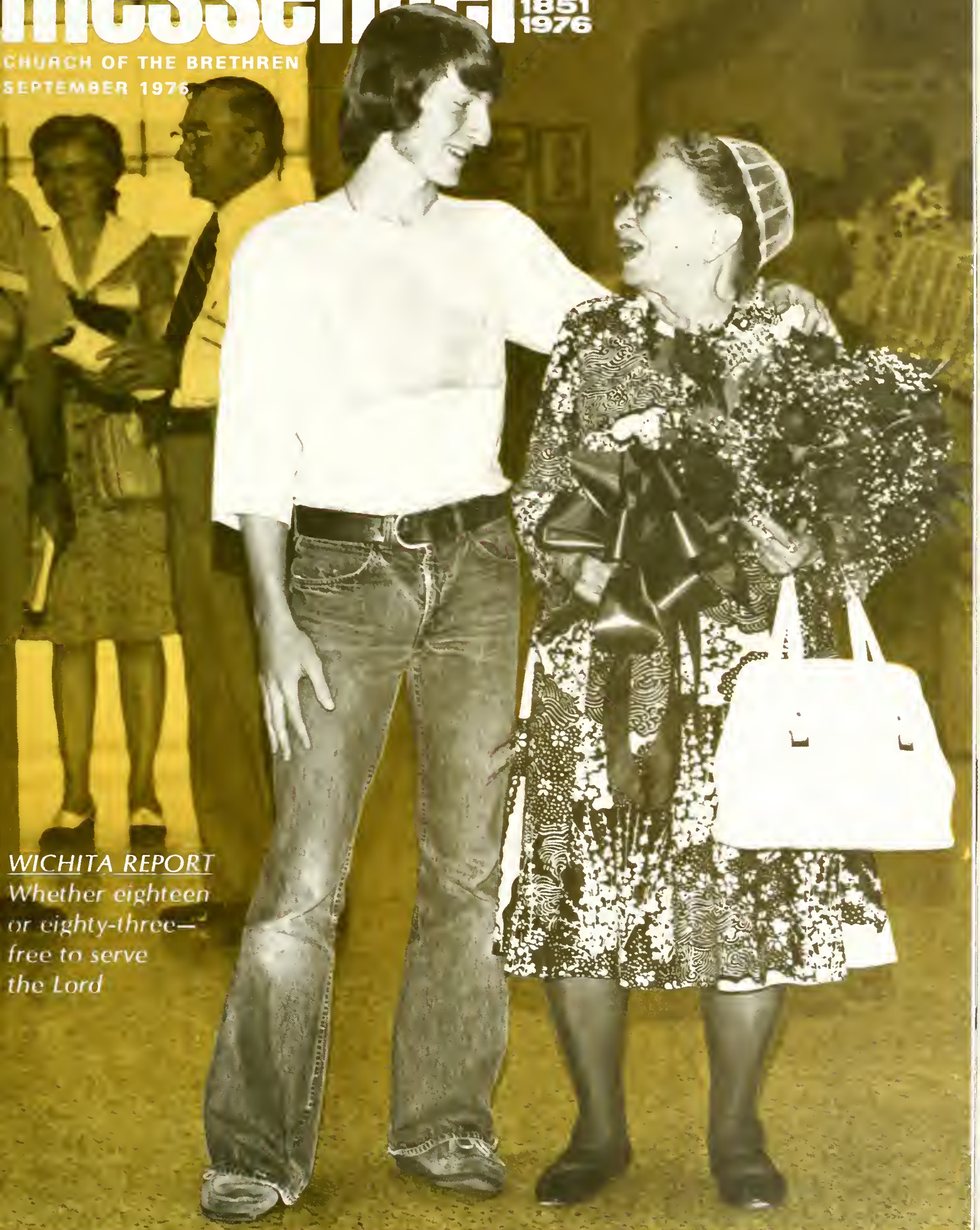

WICHITA REPORT
Whether eighteen
or eighty-three—
free to serve
the Lord

contents

9 **The Brethren Feeling Free.** There was an unusual oneness of spirit that characterized the 1976 Annual Conference week at Wichita. MESSENGER writers from across the Brotherhood join with the staff to capture for you highlights of the week and to report on Conference business in a 15-page wrap-up.

24 **Moral Choices: Decisions That Transcend Legalism.** Lois Teach Paul reports on the June Consultation on Moral Choices. As one participant put it, "The church cannot and must not attempt to practice medicine, but it can help those who do to sort out and affirm the ethical values in their decisions.

26 **Higher Education: A Conference Whose Time Had Come.** Speaking about the June Conference on Higher Education, Elaine Sollenberger saw it as a time for hearing and for recording perspectives, but not a time for setting priorities or restricting dreams.

28 **Piety & Politics 76.** Senator Mark O. Hatfield remarks on the interjection of religious convictions into the 1976 political campaign and says he is all for it.

32 **Our Real Security.** When Hurricane Eloise devastated Pennsylvania a year ago its Brethren victims at Lower Conewago learned where their real security lay. A Bible study by Norman F. Reber.

39 **Dunker Stickers.** "Dunker stickers" have not made the scene yet, but just in case Brethren ever want their own brand of car bumper graffiti, MESSENGER offers a sampling of what might be used.

In Touch introduces William J. Tinkle of North Manchester, Ind.; Bertha Whitacre of Neffsville, Pa.; and Marian and Carl Patterson of Milledgeville, Ill. (2) . . . Outlook reports on La Verne College; Peace academy; Church of North India; Mennonite-Your-Way; Bethany graduates; smoking; Unification Church; new WMC personnel; marriage (start on 4) . . . Underlines (7) . . . Here I Stand, statements by I. W. Moomaw, Lois Callihan, Allen M. Clague, Bonnie Carpenter, and Donna Lee Fike (34) . . . Turning Points (37) . . . Resources, "Values Education," by Shirley J. Heckman (38) . . . Editorial, "&&&&&&&&&&" (40)

Cover: Dan Petry, 18-year-old from Tipp City, Ohio, and newly-elected member of the General Board, congratulates Anna Beahm Mow after conferencegoers honored with songs and roses the Dunker matriarch on her 83rd birthday July 31 at Wichita. Responding to the tribute, Sister Anna said, "All that I am I owe to the Lord Jesus Christ."

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letters

HAVE HAMMER, WILL TRAVEL

Several weeks ago I had the opportunity to give a week of service on the Church of the Brethren Disaster Project in Canton, Miss. The week was truly a rewarding experience, filled with fellowship and sharing not soon to be forgotten.

Several layers of the experience were meaningful to me, the first being fellowship with other Christians who were willing to give their time and talents to help others. We had at least one thing in common—each worker had a hammer and a desire to work. And work we did. Even though some workers had more skills than others, we were able to work side by side to get a particular job done.

I especially appreciated learning to know Dale and Alice Kreider, coordinators of the project. They are a young couple who really have a vision of the Christian faith which is verbal as well as demonstrated in action. As a denomination we can be very proud of such persons and praise the Lord for their devotion.

Another part of the experience which was meaningful to me was being able to use my hands to labor for others. I am not skilled in the area of carpentry. However, while growing up on the farm I did learn which end of a hammer to hold and how to use a square. It was very rewarding to know I could use my simple skills to help someone else in need.

This feeling was enhanced when the owners of the property we were working on came by to see what we were doing. To see the smiles on their faces and hear them exclaim excitedly how good the work we were doing looked gave me a warm feeling which is indescribable. Such feelings made the time and effort a rewarding experience even though the muscles ached and groaned from the work I was doing.

As one member of our group said, "Never have I traveled so far to work so hard and long and get so tired and enjoyed it so much." Those words sum up most adequately the feelings I had from my experience in Canton.

RON BEACHLEY
Martinsville, Va.

A NEW DECLARATION

Recently, I saw a reprint of the feelings of Virginia Page Rohrer, a homemaker and nutrition authority, from La Canada, Calif. The article impressed me so much that I would like to pass it on to your readers.

"My prayer for America is that our nation will hang the Declaration of Independence on the pegs of history and boldly turn to a new Declaration of Dependence upon God, in repentance and faith, for the years ahead.

"The monarch against whom our colonies rebelled is dead. The guns which gave voice to their cry for freedom are still. The wilderness which offered such challenge has been exploited. The dream of justice and equality for all is still in progress.

"Let us turn to the King of kings who never disappoints, to the Sword of the Spirit which is more powerful than all the armies of the world, to the spiritual challenge of bringing people to the Kingdom of God through our Redeemer, the Lord Jesus Christ.

"I earnestly desire that fresh freedoms from the tyranny of affluence and greed will heal our land. Let us all together, with open hearts, enjoy God's healing of painful memories, rejection, grief, and sin. He is able to emancipate the humblest citizen, and to give life, liberty, and the kind of genuine peace that passes understanding.

"America, Bless God! His gifts are measureless, his love without boundaries. The first prayer in our new Congress must be repeated today: Look down in mercy . . . on these American states." (From *Decision*, © 1976 by The Billy Graham Evangelistic Association.)

Olive Peters

East Petersburg, Pa.

JERICHO ROAD 1976

Last spring I sent a letter to four ministers of the Church of the Brethren asking that they give counsel to a man in need who lived in that area. I explained that in addition to having unusual physical handicaps he had need of spiritual help. Specific information about his family background and present whereabouts was included.

The only response was that some weeks later I received a copy of a letter that one of the four sent to another, suggesting that the second minister be the one to visit this needy person.

Should I assume that since there was no monetary compensation available for any service that might be rendered it was not of any concern for the ministers or for the Brethren? Have the Brethren progressed to the point that serving one's neighbor is set aside for the more important business of furthering the organization of the church structure?

Perhaps we must look elsewhere for a modern Samaritan.

Ralph T. Finnell

Edwardsburg, Mich.

WITH A NAME LIKE GAW

You are groovy and cool, Sarah Alexander-Mack, whoever you may be (April Messenger, page 34). With a name like mine, Ka Tong Sia Gaw (*rhymes with Faw!—Ed.*), I am thankful that the one thing I haven't been mistaken for is an official operator of a UFO.

Recalling one of many valuable lessons learned in the basement of one Paul Minnich Robinson, taught by a Groff who has since become a seminary president, "What's in a name?" is more than a rhetorical question. To begin with, as I am an Asian-American, many people are disappointed that my parents do not own either a restaurant or a laundry. On further inquiry, they are even more shocked when they learn that I have a wife named Sally, and that's her original name; to top it all, she is not even Caucasian.

I do belong to a Brethren church; in fact, I hold a little card that says I am "an ordained minister of the Church of the Brethren," signed by one Carl E. Myers. Once my home church even chose me to be an official delegate to an Annual Conference where among thousands of people I met one of my "missing links" passing out handbills encouraging delegates to eat at his chop suey house.

Of course, I did not get elected to anything. How could I? I did succeed in getting someone (Oops! I forgot his name) from the platform to come down and "comfort" me because no one was about to discuss political oppressions in Korea and the Philippines. This gentleman "promised" me that the General Board would look into the matter. They are still looking.

Our family has been here in the "Pearl of the Orient" (Hong Kong) for the past year serving as social work educator. My Brethren home church furnished my only source of regular stateside support. To be sure, I have thousands of Christian friends all over America and I have preached in hundreds of churches. Always they assured me that they would rather see a national as a missionary.

We are about to return because attempting to survive on one-half of my previous salary in a land where housing is three to four times higher than the States is a task that not even a fully bona fide Chinese dare to try. However, we are looking for ways where we can come back here and serve our people so that a few more of those "sacrificing" missionaries may go home. Anyone have any idea how?

Sarah Alexander-Mack, take heart, we do have two children; one is named John Lawrence and the other Jonathan Lee. Shall we change these to J. Lawrence or Jonathan L.? On second thought, wait till their turn to go to Annual Conference comes; perhaps by that time, besides a Miller, we will have a Mbutu and Cline to share the podium with a Koji.

Ka Tong Gaw

Upland, Ind.

HAVING A PERFECT FUNERAL

I was interested in Anthony R. Epp's article on funerals (January), although I think my wife and I had a little different viewpoint. She died in May. She had written a burial request, which was carried out by the church. A cassette recording was made, and my niece's husband, a Catholic from Viola, 20 miles beyond Wichita, asked for a copy of the recording. He thought it was a perfect funeral (if there is such a thing).

Alfred Alling

Cabool, Mo.

HEARING MORE ON MISSION

May I thank you for the added news items you are getting in Messenger (or am I just reading more closely?), items which we do not or have often not gotten—such as addresses, relocation, and news of our missionaries abroad.

We have sometimes felt that mission work abroad had just "quietly folded its tent and slipped away." But we know that is not true. Yet we yearn to hear some news of our sister churches in India, Nigeria, Puerto Rico, Ecuador, etc.

Also we are enjoying the historical articles. You're doing a great job! God bless you.

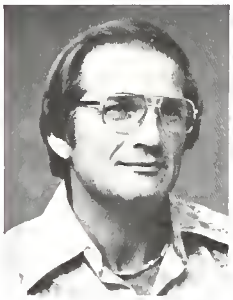
Modena Studebaker

La Verne, Calif.

page one

The by-lines in a magazine are no guide to determining who has done the most to shape its final appearance. Even the credits list on the inside front cover leaves anonymous the several staff persons who are responsible for the seemingly endless technical decisions that go into each month's Messenger.

One very important person is our offset coordinator, Edward J. Buzinski. With Messenger's managing editor, he works out the treatments to be given each issue's graphics and copy and sends the magazine on its way to the presses. In addition to other skills, Ed is a topnotch photographer (he began at 1451 as a photographer in 1959). He still finds time to take some of the photographs used in Messenger and these are most in evidence in our Annual Conference issues.



Edward J Buzinski

You probably saw Ed at Wichita, as at many Conferences in past years, bedecked with photographic paraphernalia, scurrying everywhere, capturing on film the personalities and events that make Annual Conference what it is. You may judge Ed's efforts this year on our cover and on pages 9-23.

Messenger writers for September:

Mark O. Hatfield is a Republican senator from Oregon. Bible study writer Norman F. Reber is the retired editor of *The Pennsylvania Farmer*, who becomes the newest member of our communications team next month. Shirley J. Heckman is PMC consultant for educational development. Lois Teach Paul is managing editor of *Agenda*. Elaine Sollenberger is a writer and community activist in Everett, Pa.

In Touch writers Esther Frey and Shirley Eaby are from Mount Morris, Ill., and Lancaster, Pa., respectively. Here I Stand statements were submitted by I. W. Moomaw, Sebring, Fla.; Lois Callihan, Johnstown, Pa.; Allen M. Clague, Salem, Va.; Bonnie Carpenter, Freeport, Ill.; and Donna Lee Fike, Harrisburg, Pa.

The guest writers who performed so well at Wichita to help us cover Annual Conference are identified following each of their contributions throughout the text of the report.—The Editors

William J. Tinkle: Professor, creationist

According to William J. Tinkle, who has devoted most of a lifetime to the study and teaching of biology, there are two opposing world views. One view—evolution—holds that the world was started by chance and developed by natural laws without outside interference. The other—creation—holds that the world and its inhabitants could not have arisen except by the work of an intelligent and powerful creator.

Dr. Tinkle never passes up an opportunity to tell you which view is his. He has offered his energies to "creation research" for many years, and he contends that if all Christians would study the facts he sets forth on the basis of his scientific studies, they would not so easily give up their belief in the first three chapters of Genesis, which he regards as a key to accepting the whole Bible.

Though Dr. Tinkle reflects a love for the Bible and could properly be identified as a minister, it is as a teacher of science, concerned about research, that he comes to the defense of the "creation" world view. For credentials he can point to a Ph.D. degree from Ohio State University and a long career as a professor of biology at Juniata College, La Verne College, and Taylor University. He is the author of three books: *Foundations of Zoology, Heredity,* and *God's Method in Creation.* Also he participated in the writing and editing of a high school biology text book called *Biology: A Search for Order in Complexity,* which has been adopted for use in several states.

Since its beginning in 1963 the Creation Research Society has provided an agency through which scholars and teachers sharing Dr. Tinkle's conviction about creation have joined to sponsor research and publication and to promote public discussion of creation and evolution. The Brethren professor served as secretary of the Society for ten years and continues to support its program.

A native of Indiana, Dr. Tinkle has never lost his love for the land and for rural life values. Several years ago he gave up teaching for eight years to buy a small farm and demonstrate what could be done with a small acreage. Now retired from teaching, he lives at Timbercrest Homes, North Manchester, Ind.

But whether he is conserving the land, promoting research, or sharing his view of the Bible, you can count on William Tinkle to give God all the credits for creation.—K.I.M.

intouch

Bertha Whitacre: Flowe

"Maybe it's to make us strong." Emotion filled Bertha Whitacre's voice as she answered a question. It had only been a year since Bertha lost the companionship of her husband, Joseph E. Whitacre.

More than five decades ago Bertha Fike had walked three miles to a Virginia schoolhouse for preaching meetings, there to meet and fall in love with a preacher's son. After their marriage, Joe and Bertha shared the joys and burdens of pastoring twelve charges that took them into forty-four churches and four states.

Bertha Fike Whitacre had always wanted to be a missionary, but she learned to accept life's mandates. The arrival of her children—one son and nine daughters—meant she could train ten for service. And this she did in both word and deed.

"When I was a child, my mother told me about praying in a closet. So when my plot of beans wouldn't respond to my watering, I prayed for rain. That night it rained." And thereafter Bertha had a "prayer closet." Talk to Bertha or any of her children. They can cite incident after incident of answered prayers.

Not only does Bertha Whitacre believe in prayer; she also believes in total abstinence from alcoholic beverages. When a billboard advertising liquor went up across the street from the church Joe was pastoring, this matter became a prayer burden. She offered prayers and wrote letters. The billboard came down.

Years passed. The children married

m her garden

d spread out over the country.

ertha and Joe retired to one of the ancashire apartments to await an pening at the Brethren Home. While ere, the two experienced the first ss in their family when a daughter ed. Only two months later it was scovered that Joe had terminal ncer. Even so, that hospital room ecame a place of victory as together ey prayed, planned, and made neral arrangements.

Yet another blow came to Bertha o months later when her only son ed. "It seemed for a while like the ouds were all heavy." Bertha rocks her chair as she remembers. "But od knows what he wants best. He n pick flowers from my garden."

Still energetic, enjoying a remission om arthritis, Bertha sees a purpose life. She delights to share cookies d pastries she bakes in her sunny partment. She attends prayer eetings in Brethren Village and ins with others to work on quilts at are sold by the Women's Auxary of the church. Every Sunday e takes a bus to the worship serves of the Lititz Church. Many times u will find her there in the comny of another Village resident. "I nsider getting people to go to urch a mission."—Shirley Eaby

Marian & Carl Patterson: Mission at home

When Christian Hope was sent to his native Denmark in 1876 by the District of Northern Illinois, he could not have known that three-quarters of a century later that mission would come back to Carroll County through a direct descendant of one of his first converts.

Nels B. Nelson came to Wisconsin in 1892 and finally settled in Barnum, Minn. There he served as preacher while he earned the family living as a farmer; there he gave lumber for and helped build the church.

In Barnum his son, Christian Hope Nelson, married, farmed, and served the church as deacon, and there five daughters were born. All five are within the Church of the Brethren, though living in various areas.

One daughter, Marian, studied home economics at the University of Minnesota, where she met Carl Patterson, a Brethren agricultural student from the Dayton, Ohio, area. After their marriage in 1948, they planned to go as agricultural missionaries to Ecuador. But latent rheumatic heart trouble disqualified Marian from living at that altitude.

The missionary spirit was intensified, not dimmed, by this discovery; and by 1949 they had moved to Carroll County, Illinois, where they now own and operate Milky Way Farm.

Both have continuously worked in the Milledgeville Church of the Brethren, Marian as Children's director, Carl in the choir, both as church school teachers and in various official positions. Carl has been county director for CROP; Marian has been active in home extension; both have worked in 4-H. Marian was recently named Milledgeville Civic Woman of the Year.

But probably their major influence has come through the warmth of their home. They have four children, Rene, Lorna, Beth, and Ted. Over a period of eighteen years, they have taken into their home a number of foster children, giving love and discipline and security. Other guests, who have been treated as members of the family, include a former alcoholic; Gerhard Leidig and Peter Thomas from Germany; Mr. Oh, a Korean wanting to experience American agricultural methods; Friendly Town children from Chicago; foreign students who have spent holidays with them; interracial families. Some 60 guests from 27 foreign countries have been entertained by the Pattersons. Countless other people have also found their lives enriched by the general warmth of their home.

Marian and Carl are the first to say that not all their efforts have been successful. But who can really know the ultimate effect of their shared love?—Esther Frey

outlook

Renewed vigor, reforms bring hope to La Verne

La Verne's student center, the "Supertent," adds a futuristic skyline to the campus.

Severe fiscal problems being faced by 75 percent of the independent colleges in this nation were precisely described three years ago in William W. Jellema's book *From Red to Black?*

Salary cuts, docked ships, curtailed expenditures, cash flow shortages, decreasing enrollments, faculty cutbacks, and closing of doors are but a few of the current realities Jellema saw for a system which he predicted "faced a financial crisis of grave proportions."

La Verne College, founded by the Brethren in 1891, faced its financial crisis this past winter. Though still in the painful process of fighting its way back to solvency, and by no means overconfident of its ability to survive, the summer of 1976 found La Verne College showing encouraging signs of stable financial footing.

There were numerous causes for La Verne's problems: inflation, overextension of plant growth, fewer enrollments, increases in services without compensating increases in income, loss of $1.5 million federal program, and lack of strong centralized controls on spending.

The whole of the iceberg was exposed eight months ago when after an extensive search, the Board of Trustees named one of its own body, Armen Sarafian, to the presidency of LVC.

Though informed of the financial situation at the school, the former trustee and alumnus did not have in-depth knowledge of the scope of the crisis until he had accepted the presidency.

Within a week, lightning-fast decisions were made and carried out by the new president to bring solvency to the 84-year-old institution. He rallied faculty, students, trustees, administrators, alumni, staff and friends through personal contact and direct mail.

Though the previous six years had been ones of unprecedented growth and expansion for La Verne, the new president discovered that the school's operating budget had shown a deficit for the two previous years (last year La Verne was $1 million in the red), cash and negotiable assets had been used and were depleted, accounts payable were two to three months behind in payments to vendors, there was a possible deficit of $900,000 for the current year and enrollments were declining on the undergraduate level.

To compound these problems, President Sarafian learned that he had to deal with inadequate financial information and a confused accounting system, the threat of $1.5 million Federal lawsuit resulting from controversy over a program for veterans, unmet bank notes on "Supertent" (the innovative campus addition), possible default on a $2 million bank loan, and disgruntled bank officials.

At the urging of President Sarafian, trustees moved to put a moratorium on all hiring and salary increases. The president of the board, Mary E. LaFetra, made a personal appeal to all constituents—an appeal answered with an outpouring of generous gifts.

A management firm was called in for a thorough analysis of the total financial picture, and a new business manager, one who had expertise in the corporate and academic finances, was assigned the task of designing a workable and responsible plan for the business office. Almost immediately, income and expenditures were brought under careful control.

Within a week the new administration had altered the picture from one of pessimism to one of optimistic reality. During the LVC Phonathon in early spring, more than 100 students, faculty members, administrators, alumni, staff and friends made telephone calls to an estimated 6,000 constituents of the college. Final figures on the event showed that the college's effort to achieve a goal of $50,000 was exceeded by $30,000 for a total of $80,000. It might be noted also that more than $10,000 came from only 10 members of the faculty.

Led by board president Mary LaFetra, board members gave in ever increasing numbers and amounts; alumni, many of them making their first gifts, responded with renewed vigor.

Last year's fund shortage of close to $1 million, a direct result of the Veterans Administration's cancellation of its contract with La Verne, was answered this year with a balanced budget and a surplus of $20,000 as of June 30. A balanced budget with more than $100,000 surplus has been approved by the Board of Trustees for the 1976/77 school year, a budget that takes into account all of La Verne's obligations.

Admission reports a 53 percent increase in freshman enrollment this fall, and the Graduate Office is showing a 30 percent increase in enrollment in the first of three sessions.

President Sarafian attributes the college's turnaround to Providence. "It is God's guiding hand," says the man who puts in 16-hour days and spends his weekends taking his wife Margaret on tours to visit with constituents in Church of the Brethren congregations.

Credit must also be given to the outside management team, brought in to provide the president accurate, in-depth information he needed to make informed and sometimes drastic decisions.

President Sarafian's decision to centralize management brought all academic and administrative teams together in a spirit of cooperation and allowed all major decisions to be made at the top.

The new business manager instituted tight controls on all spending. His policy of daily, weekly, and monthly reports on the budget and cash flow keeps the president and administration informed of the financial situation at all times.

While the total college, from the president to the part-time student helpers, were working to "plug all holes in the dike" and "tighten the belt," Armen Sarafian was also looking to the future.

The name plate wasn't on the door to his office when he was moving to expand and strengthen curriculum and programs in all areas.

The undergraduate school counted 20 students enrolled in a new journalism program in the spring. That program is now being expanded to include comprehensive radio and television majors; and the graduate school has expanded upon the undergraduate program to include a master's degree.

A political science institute, which offers students an opportunity to study at local, state and national levels in government, was also opened in the spring. In addition, the field studies sector has signed a contract with the Federal Aviation Administration to bring educational services to FAA members.

And in keeping with the new president's philosophy of growth and expansion, even in times of stress, a fund-raising campaign was launched for a new La Verne College Law Center, one that would serve the needs of students outside the Los Angeles area. This move was considered essential to insure the Law Center full accreditation by the American Bar Association.

Two major problems are still concerns at La Verne College—the controversy with the federal government has yet to be settled (though the college has been exonerated of any wrongdoing) and secondly, a $500,000 payment is due to the bank on "Supertent" this coming December.

President Sarafian predicts a bright future for La Verne, "if it can raise the $500,000 by December, and if it can refinance the remaining $1,336,000 bank note."

He says he bases his optimism upon the devotion, dedication, and quality of the faculty, the willingness of alumni and friends to face up to the crisis, and the strength of the moral and spiritual foundations which stem from the Brethren heritage.

Armen Sarafian: facing the crisis with optimism, strength of Brethren heritage.

Brethren support bill for peace academy

"If peace is our paramount national goal, the passage of Senate Bill 1976 establishing the George Washington Peace Academy is one step toward our goal. We cannot neglect building an institution which might help guarantee a future for us, our children, and humankind."

With these words, Allen Deeter of Manchester College in Indiana voiced Church of the Brethren General Board support for a bill introduced by Senator Vance Hartke of Indiana which would "establish an educational institution in the United States . . . to further the understanding of peace among nations and cooperation between people; to consider the dimensions of peaceful resolution of differences among nations; to train students in the process of peaceful methods of conflict resolution."

Dr. Deeter, who is director of Manchester's Peace Studies Institute, stated that Senator Hartke's bill "is in line with our concerns to explore new ways of solving world problems, . . . and training people from the United States and around the globe in the arts and sciences of peacemaking."

Underscoring several of the bill's provisions, Dr. Deeter stressed utilization of both political and ideological approaches of study, avoidance of an "elite" student body and faculty with equity available to foreign and minority applicants, guaranteed academic freedom from governmental policies, and guaranteed adequate funding.

Dr. Deeter concluded, "We can no longer leave peacemaking to those inadequately trained for the task. We can no longer rely on good intentions, immediate national self-interest and crisis response to guarantee peace."

In his statement, Dr. Deeter outlined the emphasis that the Church of the Brethren has placed on peace efforts through its various "mission and service programs." He cited various ecumenical programs which began as Brethren projects, including Christian Rural Overseas Program (CROP), Heifer Project, and International Christian Youth Exchange.

Dr. Deeter stated that Brethren service programs extend beyond direct victims of war to victims of injustice and inequality. He added that these have been responses "to symptoms more than to the root causes of war and injustice." For this reason, he said, a consultation of the seven Brethren higher education institutions developed an interdisciplinary study program on war and peace at Manchester College in 1948.

The testimony was given in May before the Education Subcommittee of the Senate Committee on Labor and Public Welfare, chaired by Senator Claiborne Pell of Rhode Island. Of the 12 witnesses heard, the Church of the Brethren was the only religious denomination represented.

UMs to remain outside Church of North India

After four previous rulings on the matter, the judicial council of the United Methodist Church has finally decided to permit India's United Methodists to remain outside the Church of North India (CNI).

Its latest ruling apparently brought to an end eight years of wrangling over the standing of the Southern Asia Central Conference of the church, one of the largest overseas sections of the denomination. Early this year the India United Methodists had voted overwhelmingly to keep out of the CNI. It was in light of this that the judicial council reversed its previous rulings and decided to permit the Conference to remain out. The dispute dates back to 1968, two years before the 1970 launching of the Church of North India.

Mennonite guide offers organized hospitality

Organized hospitality on a broad scale has been undertaken by the Mennonites in the publication of a travel directory. Listed are 1700 household in the US and Canada which have agreed to serve as hosts to other traveling Mennonites during the next three years.

Called the *Mennonite-Your-Way Travel Directory*, the guide was conceived to offset the high cost of family travel and to encourage visiting within the church.

Ground rules for the travelers are to contact prospective hosts two weeks in advance by mail or one week by phone to clear arrangements. Hosts are expected not to serve any meals.

The guide initially was published as an insert in *Festival Quarterly*, a periodical given to exploring the art, faith, and culture of Mennonite groups.

The three year agreement of hosts extends through the 1978 Mennonite World Conference in Wichita, Kans. The host families live in 42 states and 7 provinces.

Dale W. Brown addresses Bethany commencement

At Bethany Theological Seminary's 71st commencement celebration June 6, the graduating class of 24 students was addressed by Dr. Dale W. Brown, Bethany's professor of Christian theology, speaking on the topic, "Shaping up the Believers for Service."

Bethany this year awarded its first Doctor of Ministry degrees to seven graduates (*pictured upper right with wives*). These were (*from left*) John L. Bollinger, Donald L. Kline, Olden D. Mitchell, Harold S. Moyer, Albert L. Sauls, Owen G. Stultz, and David S. Young.

Other graduates (*lower right*) were (*from left*): *1st row:* Cynthia Lou Weber Han, Raul Rene Moreno, Michael Lee Hostetter, Nelda Irene Rhoades, Virginia Florence Curtis. *2nd row:* Stanley Galen Barkdoll, Dennis Lee Slabaugh, James Ralph Hutchinson, Herman Daniel Kauffman, Thomas Dale Kinzie, Kenneth Eugene Bomberger, David Lee Brunk. *3rd row:* Rodney L. Custer, A. Mervyn Wunderlich Jr., Carl Leon Baughman, James Merke Beckwith, and Stephen Breck Reid.

Additional data on the graduates is found in Turning Points, page 37.

Negativism to smoking confirmed by survey

Americans who smoke are finding their world narrowing, according to Dr. David J. Sencer, director of the Federal Center for Disease Control of the US Public Health Service.

One evidence revealed in a Public Health Service study is that the proportion of adults who smoke has dropped significantly in the past ten years.

For women, the proportion who smoke rose from 32.5 percent in the mid-1960s to 42.2 percent in 1970, but dropped to 28.9 percent in 1975.

For men, the proportion dropped from 52.4 percent in 1964-66, to 42.2 percent in 1970 and 39.3 percent in 1975.

The study showed an increasing negative attitude about smoking, even among smokers, and increased moves to limit areas in which public smoking is allowed.

Despite the drop in the percentage of American adult smokers, the number of total smokers in the US has continued to rise. The highest smoking rates were found among men and women who were divorced or separated.

Church of North India grants coordinated

A proposal has been made to coordinate the granting of funds to the Church of North India by the 22 churches outside India that are related to it. If acted upon, the proposal will ease for CNI the annual administrative work involved in securing recurring grants in aid and the secondment of personnel.

The proposal was made in May at a meeting in Toronto, Canada, of the North American branch of international CNI-related missions committee. Shantilal P. Bhagat, Asia representative of the Church of the Brethren World Ministries Commission is a member of that committee. "I felt the group came up with a proposal which has good possibilities at this stage in working toward a mature relationship with indigenous churches," Bhagat reported.

The proposal would have the related churches send representatives to an annual or biennial consultation with CNI leaders in India to consider that portion of the CNI mission in which foreign funding is welcome. Committed resources of personnel and funds would be tallied and decisions made by the total group in a context of open, ecumenical sharing.

Such a pattern of consultations, it is envisioned, would lead to the growth of deeper church-to-church interdependence in all aspects of mission in India and throughout the world.

Unification movement termed a distortion

rinciples of the Rev. Sun Myung Moon's nification Church differ substantially at ey points from accepted Christian heology and foster anti-Semitism, according to the draft of a theological statement eing prepared by the Commission on aith and Order of the National Council of hurches.

The working paper, accepted in substance by the executive committee of the ommission, moved in the direction of reecting the Unification Church as a nember of the Christian family, according o Jorge Lara-Braud, executive of the aith and Order Commission.

"It is hoped that the Unification Church vill not seek any dependency on the Chrisian community which it distorts so comletely," the statement declares.

Still in process, the 13-page statement vill be presented this fall to the full comnission, made up of representatives of 27 lenominations, including Protestants, oman Catholics and Greek Orthodox.

From the viewpoint of classical hristianity, the statement finds fault with he major teachings of the Unification hurch as contained in its book, "Divine rinciple."

The statement reports that the Unificaion Church teaches that all the major rophets, including Jesus Christ, were ailures and that the world awaits a new nessiah to be born in Korea.

"The denial that Jesus Christ provides omplete and adequate salvation claims a leficiency for Christ's work which Chrisians could not accept," the drafters note.

Other criticisms of the draft statement enter on the assertion that "Jesus is a secnd god," compromising the monotheism f Christian doctrine and distorting the hristian view of the trinity; that it does ot relate the second coming of the Lord of he Advent with Jesus of Nazareth, nor loes the Lord of the Second Advent conlude anything; and a view of man and sin hat is "extremely simplistic and overly iteral."

While the Unification Church has not ought membership in the National Counil of Churches, the sect has been rejected or membership by the New York City ouncil of Churches, the British Council f Churches, and the Korean Council f Churches.

underlines

ECUMENICAL DAY ... at the 41st International Eucharistic Congress in Philadelphia included a service of feetwashing Aug. 5. *W. Dean Crouse*, pastor of the First Church of the Brethren, was one of 12 initiators for the service. First Church families hosted pilgrims attending the Congress.

THE MISSIONARY COMMUNITY ... continues to be a mobile one. *Chalmer* and *Mary Faw*, workers in Nigeria in 1939-45 and again since 1965, have retired to the States and will engage in mission education with the churches this fall. . . . Three 30-year veterans of missionary service in India will return to assignments this fall after visits to the States. They are *Laura Sewell* and *George* and *Rae Mason*. . . . *Von* and *Elsie Hall*, workers in Nigeria and Niger since 1957, have terminated service and returned to Columbia, Mo. . . . *John* and *Estella Horning*, who since 1956 have carried assignments in Ecuador and Nigeria, have returned to Lombard, Ill. . . . *Roger* and *Carolyn Schrock*, who served in Nigeria since 1967, have terminated service and returned to Harmony, Minn. . . . Former Nigerian missionary *Robert A. Hess*, who chairs the Atlantic Northeast District Board, accompanied a group of students from Messiah College, where he teaches, on a music ministry of central and southern Africa.

AMONG THE CLERGY ... *Martin Gauby*, executive for the tri-districts of Northern Plains, Missouri, and Southern Missouri--Arkansas, has resigned effective Sept. 30 to return to the pastorate. . . . Former Annual Conference moderator *DeWitt L. Miller* will serve the Elizabethtown, Pa., congregation two years as interim pastor, beginning Sept. 1. . . . *Claude Wolfe* and *Robert Dell*, formerly of the Manchester College faculty, have assumed pastorates in Indiana, Wolfe at Roann and Dell at Bremen. . . . *Paul* and *Naomi Kinsel* of the University Park church in Maryland participated in the English Pastor Exchange this summer.

COLLEGE FUNDS ... Elizabethtown College has surpassed its three-year, $3.1 million capital funds campaign by more than $182,000. . . . Juniata College has received $9.4 million toward an eight-year, $10.1 million campaign to end Dec. 31.

UPCOMING EVENTS ... Homecoming at the Ambler church, Atlantic Northeast District, is planned Sept. 18-19. . . . Brethren are invited to the convocation on "Preaching and the Continuing American Revolution" at the First Baptist Church in America, Providence, R. I., Sept. 13-17. . . . An intercultural seminar in Haiti, with *J. Bentley Peters* directing for the General Board, is planned Oct. 30-Nov. 5.

DEATHS ... *Eva DeLauter*, 83, Wabash, Ind., May 17, one day after she and her husband *Ora* celebrated their 62nd wedding anniversary. The DeLauters served pastorates in Ohio and Indiana. . . . *Virginia Francis Naylor*, 85, McPherson, Kans., April 14, widow of former Plains pastor *Lewis Naylor*. . . . *Charles W. Wampler*, 91, May 26, and *H. E. Mason*, 75, June 6, both of Harrisonburg, Va. . . . *Levi Shively*, 91, La Verne, Calif., July 17, a retired educator.

Latin America, Nigeria posts for new workers

Four new Brethren workers have been added to the World Ministries mission force with two assignments to Nigeria and two to Latin America.

Chet Thomas

Mary Ann Grossnickle

Debi Bohrer

Janet Flory

Chester Thomas, a member of the Maple Spring (Hollsopple, Pa.) Church of the Brethren has been appointed program action research coordinator to explore areas of possible Brethren ministry and service in Central and South America. Reportable to Merle Crouse, Latin America Caribbean representative of WMC, Chet's responsibilities include gathering information through travel, reading, surveys, use of consultants, and contacts with national leaders and groups.

From Chet's work is to emerge a ten-year strategy for the Church of the Brethren in Central and South America—a response to a June 1975 General Board mandate.

Chet will continue to live in San Pedro Sula, Honduras, with his wife Maria and their two children. On a part-time basis he will also continue serving as regional advisor for Church World Service disaster relief ministry in Honduras and Guatemala (see April MESSENGER, page 8). Chet began his new work July 1.

Mary Ann Grossnickle, a member of the Myersville, (Md.) Church of the Brethren, began a two-year BVS assignment with the Brethren and United Foundations in Quito, Ecuador, June 1. Part of a project called "Basic Education for Rural Women," Mary Ann will work under Ecudorian administration as a team member with Ecuadorian personnel, serving women in 13 rural communities. The Brethren and United Foundations were founded in 1946 soon after a mission was established in Ecuador by the Church of the Brethren.

A 1974 Bridgewater graduate, Mary Ann has studied in Barcelona, Spain, and done graduate work at Virginia Polytechnic Institute. She is the daughter of Esther and James Grossnickle of Middletown, Md.

Two schoolteachers have been posted to Hillcrest School, Jos, Nigeria: Deborah Joan Bohrer and Janet Ruth Flory.

Debi Bohrer is the daughter of Ruth and C. Wendell Bohrer of Johnstown, Pa. Rev. Bohrer is pastor of the Walnut Grove Church of the Brethren. A 1974 graduate of Manchester College, Debi was teaching in elementary school in Berkley Springs, W. Va., before accepting her Nigeria assignment. At Hillcrest she will teach third grade in the elementary section.

Janet Flory, born in India where her parents, Wendell and Marie Flory, were missionaries, is from Gaithersburg, Md., where her father presently serves as pastor of the Flower Hill Church of the Brethren. A 1976 graduate of Bridgewater College, Janet will teach music at Hillcrest.

Marriage not for all, singleness is okay

"The greatest threat to family life today is not too many divorces but too many marriages."

So contended the evangelical journal, *Christianity Today*, in an editorial headlined "Celebrate singleness—marriage may be second best."

One key to the problem of divorce is the presupposition that marrying is the normal thing to do, the editorial stated. And with it the fallacious idea that celibacy is aberrant, an indication of a flaw in character that makes one unable to adjust to marriage.

"Our culture convinces people that sexual intercourse is necessary for fulfillment in this life, and that a house is not a home if only one person lives there. We set up expectations for marriage and family life that are often not realized, and then trouble sets in."

To begin a turnaround, parents ought to teach that marriage is not for everyone, the editorial suggested, as well as to warn of the possibly tragic consequences of marriage for the sake of marriage.

"Christian parents ought to go beyond this to teach that it is God's will for many people not to marry, and that God has many things to be done in the world which are best done by single people." The apostle Paul, specifically, considered celibacy to be desirable Christian behavior and marriage second best, the editorial noted.

By the same token, the editorial advised against trying to persuade persons who do marry to bear children. "For some marriages, children are a blessing. For others, they are a strain."

Venegas succeeds Shenk at Castaner Hospital

Leopoldo Venegas, a Puerto Rican, has been named hospital administrator at Castaner Hospital, Castaner, Puerto Rico. He succeeds Ellis Shenk, who has served for the past nine years. Beginning his work July 1, Venegas has spent his first months visiting some Church of the Brethren institutions in the US and studying the Lafiya program in Nigeria.

Leopoldo Venegas

September 30 Castaner Hospital will be officially transferred by the Church of the Brethren to a local community board. The October MESSENGER will carry a major story.

Venegas, a 31-year-old citizen of Adjuntas, P.R., was a May honors graduate of the University of Puerto Rico School of Hospital Administration.

The Brethren feeling free

An Annual Conference that kicks off with an 18-year-old youth activist striding to the podium and spontaneously hugging the silver-haired moderator has to be a success. Applause followed that gesture by Dave McFadden, applause that broke out again and again through the week—in business sessions, in presentations, in worship, in moments of levity, in demonstrations of Moderator Helman's sly wit.

If applause was more common than usual at the 190th Annual Conference it was no coincidence. The Brethren were feeling great. They were feeling free.

Evidence of that feeling permeated the week in Wichita—evidence of a people in tune with their heritage, in step with the present, in gear for tomorrow's priorities. There was a oneness of spirit. The Brethren at Wichita were marching to the same drummer.

Evidence surfaced early—when youth revealed plans to nominate Dan Petry for a seat on the General Board. It showed up in the warm reception of the General Board report; in a moving concert on the venerable Kurtz pipe organ; in the surprise tribute to Sister Anna Beahm Mow on her 83rd birthday; in the passage of business items that would keep Brethren active in issues that face them and the world today; in the banner procession that marked a hundred years of Brethren overseas missions; in unplanned, conciliatory moments like the Conference on the Holy Spirit testimony by Matt Meyer and Gene Miller.

The oneness of spirit that characterized Conference went with the crowd that dispersed at week's end to go back home to congregations from White Oak to Live Oak, to Elgin and India, to Nigeria and New Windsor. The Brethren went forth from Wichita set free in spirit, set free to serve the Lord they worship and the neighbor they know.—K.T.

1976 Annual Conference report

by MESSENGER staff and writers
photos by Edward J. Buzinski

Brokenness still problem for the conscience

No little credit for a well-run Conference was due to Moderator A. Blair Helman. With parliamentary procedure at his fingertips, a determined eye on the clock, and low-key humor flavoring his remarks, he kept business flowing on schedule and set a conciliatory tone for the whole week.

Because it was establishing Brotherhood polity, one of the most significant items of business to come before Conference this year was the report of the Committee on Discipleship and Reconciliation. The paper grew out of an assignment by the 1975 Annual Conference to revise the material on counseling and discipline which had appeared in the Manual of Brotherhood Organization and Polity.

The committee chose to use the words *discipleship* and *reconciliation* instead of the more traditional *counseling* and *discipline* as descriptive of its concern for occasions of brokenness within the body of Christ. Whatever language is used, the problem of maintaining integrity in Christian commitment within the church through discipline, whether self-directed or imposed by the community of faith, is as old as the church itself. The tension always exists between inflexible legalistic standards of conduct, and a mushy tolerance that sometimes masquerades as forgiveness but often results in meaningless permissiveness.

In presenting the report, committee chairperson Harold Bomberger suggested that the new statement basically reaffirmed present polity, but was stated in more contemporary language and had some different emphases. He helpfully outlined the guidelines within which their conclusions had been shaped. In contrast with former statements dealing with offenses within the church, which provided for ministers categories of discipline somewhat different from standards for the laity, the Committee, while recognizing the validity of special gifts, sought to rid the manual of a double standard of conduct for laity and clergy.

It sought to accent the importance of reconciliation and redemption when occasions of brokenness occurred and to establish clear and workable channels within which the church might deal with offending members in keeping with New Testament teachings and in harmony with our own heritage. While former guidelines for church discipline recognized the importance of a loving, caring Christian community in dealing with those who have deviated from the Church's understanding of faith and ethical practice, the report even more emphatically declares that all members of the Body of Christ are responsible for self-discipline and for the discipline of the whole Christian community.

The discussion predictably centered on the dilemma of providing some rigidity of standards on one hand and forgiving grace on the other. Strong feelings were expressed that the report was not specific enough in naming offenses and suggesting appropriate judgment. Others expressed appreciation for the emphasis upon reconciliation and restoration when brokenness occurred. While it was pointed out that the paper was not intended to deal with standards for church membership, much of the debate focused upon meaningful Christian commitment in discipleship. An attempt to amend the paper by proposing a new category of membersip for those who could not honestly accept the church's doctrinal statement but wanted to share its fellowship while searching for more meaning in their religious experience, was defeated.

In spite of the effort of the committee to maintain a single standard of discipline for laity and clergy, a significant amendment was added which provided for the disciplining of a pastor whose life-style was not consistent with New Testament teaching in I Timothy 3:1-9 and Titus 1:5-9. While the amendment was passed by only a narrow margin, it became apparent that there is still a strong desire to hold the set-apart ministry accountable for the stewardship of its unique influence in the church.

As was pointed out in the lengthy discussion of the issues, the real test of the effectiveness of the new statement on discipline and reconciliation, which now becomes part of the polity of the denomination, must be determined by local church fellowships in which brokenness occurs. The suggested procedures, which basically follow the time-honored practice of the Church of the Brethren outlined in Matthew 18, offers a formula for reconciliation. But the quality of confrontation, love, and caring which can bring both the judgment and forgiveness within the gospel must depend upon the concern of the supporting fellowship.

The statement reaffirms and strengthens the power of district boards to intervene in cases where ministers are charged with an offense, both to protect the pastor from unfounded accusations and the church from the disruption which often results from broken relationships between the congregation and its pastor.

A successful amendment charges the General Board to help implement the new statement of polity at the level of the local church. However, it remains clear that both commitment to faithful discipleship and the restoration of relationships broken by sin within the Body of Christ will depend upon individual conscience and the willingness of the local church to be a caring and redemptive community.—Paul M. Robinson, *South Bend, Ind. Former Bethany Seminary president; pastor of the Crest Manor congregation.*

Total communication key to understanding

Communication is an essential element of human life and interaction. In addition, true communication is an inherent and basic element of all human understanding. People share, react, and learn through the process of communication. True communication takes place when there is dialogue, input, and feedback used as tools toward shared meaning and understanding. However, true communication does not always imply agreement on issues as much as the process implies dialogue and input on issues that affect our lives as members of the kingdom of faith. Church of the Brethren "Brotherhood understanding" can best be accomplished through genuine two-way communication.

In action taken at Conference at Dayton, Ohio, in 1975, a committee including Dean Miller, Wayne Fralin, Pearl Miller, Beverly Good, and Patty Stern was formed to study the question of communication within the church. In addition, this committee was charged with the responsibility of reporting its findings and recommendations to Annual Conference of 1976 in Wichita. The committee did a commendable job, leaving no stone untouched in its search for insight and truth. This job was rewarded with an overwhelming acceptance of its findings and recommendations by the 1976 delegate body.

As we have tried to communicate through the years of our history, we developed a lag between the local, regional, and national structures of our denomination. In some instances some of us have felt this problem to be a complete lack of local representation at district and national levels. Others of us have felt this problem in the form of benign neglect of our voices clamoring to be heard on specific issues that affect us and others about which we are concerned. We addressed ourselves to these problems as we tackled the full meaning of the committee's recommendations.

It became evident in debate that as brothers and sisters we could no longer leave communication (defined as a two-way process) to chance in our corporate life as a church. The changes we made at Wichita will enhance communication at and between all levels of the Church of the Brethren.

Some of the recommendations involved retaining the current form of news media in the Church such as MESSENGER, *Agenda*, and other types of publications. Delegates were exhorted to recommend in local churches and districts larger subscriptions to this type of communication.

Most of the recommendations dealt with personal contact between individuals responsible for corporate denominational decision-making. Among recommendations under this category were the increased use of General Board staff in local districts and congregations; the discussion of upcoming issues prior to Annual Conference in local churches by delegates and local membership, visits of national representatives residing in the districts, and the study and implementation of new ways of congregational input into national denominational decision-making.

It is my opinion that better communication will take place in the Church of the Brethren if these recommendations are followed. The root of the church is the local congregation. Districts, national offices, and institutions are built on the rock of the local congregation. We must communicate as a total body, we must maintain the flow of learning in the Brotherhood through dialogue, input, and feedback at all levels of the church from roots to crests and vice versa. We must preserve communication between the part and the whole.

We cannot allow a lack of communication to be misinterpreted as a lack of unity among Brethren. A church that truly serves, a church that truly prophesies, a church that is truly relevant, is a church that communicates and learns through that communication.

—TOM GRAHAM,
Elkhart, Ind. Vice-president of Management Consulting, Robert Sage & Associates.

Committee hearings allow comments and questions on Conference business. Mary Sue Rosenberger (left) tells the Brotherhood Understanding Committee (right), "As a General Board member, I am always eager to interpret the Brotherhood program in my district, but I have never received any invitation." (Committee includes Patty Stern, Beverly Good, Pearl Miller, and acting chairperson Wayne Fralin.)

Left: Minor drama at the mikes during debate; John David Bowman and David Young strategize on sharpening biblical references in the Alcohol Paper while Vernon Miller waits a turn to speak. Above: Youth was well represented among delegates.

Alcohol: not any victory but a step in dialogue

The query on alcohol had as its focus and mandate " . . . to study ways in which individuals, local congregations, and related institutions of the denomination might strengthen this historic ideal which has increasing modern relevances. . . . "

The committee hearing and floor discussions focused on a number of amendments. The most significant amendment and debate centered on the section entitled: *The Scriptures and Alcohol Use.* The study committee, in the judgment of one delegate, had not done a careful job of biblical interpretation. For example, the study committee had equated drinking and drunken orgies in the same reference. Declaring that this was mixing apples and oranges, the delegate called the committee to sharpen its biblical references.

It was agreed that while the New Testament warns against drunkeness and drunken orgies it does not warn against drinking as such with the same emphasis. The delegate went on to say that we are called by the Scriptures to lead responsible lives, to live worthy of the gospel of Christ, and to present our bodies as living sacrifices holy and acceptable to God. The voting body supported this shift overwhelmingly.

Another change in the paper came with the addition of a paragraph from the 1952 Annual Conference Statement on Alcohol, to which the study committee had made only passing reference. A delegate, wanting to strengthen this report, called for the inclusion of a paragraph which said in part: " . . . (to) urge Brethren to abstain from the manufacture, sale, or use of alcoholic beverages . . . to refrain from working in production, distribution or dispensing of alcoholic beverages for consumption by the individual . . . (and) if necessary to patronize those enterprises which do not sell alcoholic beverages." It seemed to some that the inclusion of this statement tended to shift the focus of this study paper from a call for moderation to a harder line of opposition among the members.

The section, *The Church Sees Abstinence as the Position Most Consistent with Its Heritage and Interpretation of the Christian Tradition,* stimulated a great deal of discussion. Initially the word "most" was dropped from the title. This seemed to indicate taking the edge off that position.

Also within the same section was a call that the " . . . most effective treatment of alcohol abuse and alcoholism is total abstinence . . . . " While some criticized the committee for not coming down hard enough for abstinence, most of the committee felt this emphasis was clear. Thus the statement stood.

Still in that section, the study committee had opted for a freedom-of-conscience stance for the moderate drinker. But a new phrase was added, which provided a stronger emphasis. It read " . . . (we) recognize our responsibility to aid them (members who are users) in growing beyond their drinking habits and will fellowship with them toward that goal. . . . " The delegate body adopted this stronger statement.

Another important issue was raised from the section on *Alcohol Problem in the Total Context of Christian Ethics.* Several delegates advocated abstinence on the basis that cereal grains are used abundantly in the manufacture of some beverage alcohol. This was seen as an immoral use of the earth's natural resources.

Many speeches were made which changed a word here or there. However, part of the study was really speaking to the issue of the changed drinking habits of the Brethren—that some Brethren had become moderate drinkers and that this tendency prevails throughout the whole church. It appeared that the risk to speak publicly on the floor was too great.

One could not help but be impressed by the testimony, from the floor, of the tragic conditions brought on by alcoholism. Everyone agreed on this, but felt it a struggle to know how to get a handle on the prevention issue with compassionate care or to slow down the rate of consumption. At this point the debate on the paper never really got into focus; thus we were left with many unanswered questions.

There was a sense of frustration among the delegates about the inclusion of all the research data as part of the main body of the paper. It tended to get in the way of discussion on the body of the paper and, judging by the number of attempts to amend, seemed to cause confusion.

For some speakers, the call for prevention came loud and hard. They seemed to feel that the issue is best worked at from a preventive stance. Several suggestions were offered: educational opportunities, preaching from our pulpits, nutritional reorientation or approach, and the possible boycott of stores which sell alcoholic beverages.

Above all, you could not help being impressed with the feeling tones on this issue. While you could not sense any deep conflicts or divisions on the floor, you were certainly made aware of the sense of frustration felt by many. By those who spoke and by those who remained silent the tension was felt, but it was left to be verbalized only in later, private conversations.

The final action was not a victory for either side, but another step in the continuing dialogue of the role the church plays in its members' life-style decisions.—JIM TOMLONSON, *Preston, Minn. Pastor of the Root River congregation.*

Response to Greenville: the door is left ajar

Likely at no point did the 1976 delegates feel more internal tension than in weighing the Southern Ohio Brethren's Home request for permission to raise $1 million from individuals across the Brotherhood.

On the line is the fiscal solvency of one of the largest retirement and medical centers in the denomination. Directly affected are 450-plus residents and their families and several hundred employees and bondholders, within and outside the church. As delegate Leon Hironimus put it, help is needed now; Brethren are responsive to crisis; the Greenville Home is a crisis situation. "Are we letting legalism get in the way of need?"

The flip side of that argument is that there are more than 20 homes for the aged in the Brotherhood, not to count the clusters of colleges and camps and other institutions. For the Brotherhood to shore up institutions over which it has no authority is not only to place a potentially impossible burden on the church at large, but is to cloud well-established patterns of local and district responsibility and autonomy.

Commendable in the Southern Ohio situation is the phenomenal response of Brethren congregations in the district—$228,000 given to the Greenville Home in 18 weeks. In addition, residents, nearly all holding life care leases at the Home, voluntarily have pledged $48,000 a month toward operational costs. Operating expenses have been reduced by $27,000 a month. Individuals and groups contributed $120,000 in the first six months of this year. The life care lease contract is no longer being written.

For the future, a major breakthrough sought by the Brethren's Home is a 40-year loan from the Farmers Home Administration at five percent interest. If granted in full, the loan would reduce principal and interest payments from $136,000 to $47,500 a month.

In light of the extremely significant gains made by the board and administration at Greenville in recent months, the issue before the delegate body was how to lend encouragement and open the possibility for wider response without jeopardizing the support base of other institutions throughout the church. The answer was twofold.

First, it was to deny the home and district's request per se—formal authorization for soliciting $1 million dollars from individuals across the Brotherhood. But the delegate body did not want to leave it there; it wanted to keep the door for response at least ajar.

Thus the delegates voted that the Brethren's Home, through General Board channels, be allowed to make its need known so that individuals who desire may provide financial support. Representatives of the Home and Brotherhood staff met August 12 to plan steps for such communication.

Standing Committee spent more time on this issue than any other, and rightly so, commented Paul Groff in interpreting the committee's recommendations to the delegate body. The delegates ended up adopting the Standing Committee recommendation in part, revising the second thrust on where initiative rests.

Leon C. Neher, retiring chairman of the Goals and Budget Committee of the General Board, reflected following the action that more than a financial crisis is at stake. Ultimately, he said, the question is one of control of institutions—whether control is local or under the district, or whether it shall be under the Brotherhood.

For Southern Ohio and the Greenville Home, however, the crux in weeks and months ahead is financial. The home's address is 750 Chestnut Street, Greenville, Ohio 45331.—H.E.R.

Cooperative service to Christ the Lord

Witnessing the introduction of 18 fraternal visitors to Conference was testimony to the mood of the Brethren of this decade—openness, sharing, and a desire to tell our story while we listen to others' stories.

While the formal report of the Committee on Interchurch Relations to the delegate body did not elicit any discussion from the floor, it did bring to the foreground the direction of the Brotherhood. Since only about two percent of the Brethren are aligned with other denominations on a local level, it is interesting to note the Brethren are cooperating with other parts of "the Body" in many areas of the mission of Christ.

Thus the question of Paul (raised again by the committee) is relevant: Is Jesus divided?" And the answer rings resoundingly clear: No!

We have seen the emphasis shift from a rather peripheral fraternal relationship with a few denominations to a meaningful and productive mission with many parts of the whole body.

As we work with all of these communions we discover afresh our oneness in Jesus Christ our Lord. Dr. William Keeney, Bethel Bible College (General Conference Mennonites), Newton, Kans., said it so well when he addressed a luncheon group: "The teachings of Jesus and the implications of the Incarnation demand that we be open to fellowship with others who claim to be under the Lordship of Christ, even when agreement is not complete about what that means."

There seems to be a good feeling among many persons for the fact of working cooperatively with so many bodies without merging organically. One could almost hear sighs of relief when the committee made its stance clear. However, others feel that brokenness within our own body must be healed before we can really effectively work with other bodies.

That feeling notwithstanding, there seemed to be emerging another feeling—of brotherhood with Jesus Christ as the confirmed common denominator for us all.

So, while healing continues, the Body moves ahead in cooperative service to Jesus Christ our Lord whom together we love and serve.—Levi J. Ziegler, *Erie, Pa. Pastor of the Erie Community United congregation.*

Break time during business gives a chance to check on procedure. Beth Glick-Rieman and Mary Blocher Smeltzer huddle with the officers on the Women's Equality Paper.

Wichita 1976

Panama: insider's view helps swing the vote

Impassioned personal testimonies offset warnings against "meddling in politics" or "getting involved" to ensure the passing of a General Board statement on the Panama Canal Zone issue.

Thus the Brethren go on record as urging the US government to recognize the sovereign rights of Panama over all its territory including the present Canal Zone and supporting the US and Panama in their efforts to negotiate a new canal treaty that guards these rights.

The General Board will now undertake a Panama educational program for the Brotherhood which includes the history of the present US relationship, problems of the existing treaty and the US misuse of the Canal Zone for the militarization of the hemisphere. Brethren will be encouraged to impact national legislators, government executives, and policy makers in pursuit of a new treaty based on justice and equity.

Those who spoke in the Panama debate were divided neatly into two groups: those who had reservations about Brethren speaking on political issues and those who believed the time to speak out was at hand—in this latter case Panamanian Americans, members of the yeasty minority that leavens the corporate Brethren mind.

Speaking against a motion to table the matter for a year (to avoid an issue prominent in the 1976 political campaign), Phill Carlos Archbold of the Brooklyn (N.Y.) congregation made the most eloquent speech of the Conference week.

Having spent 23 of his 40 years in Panama, Brother Archbold cited examples of US discrimination against Panamanians—lower pay, separate toilets, inferior housing, shoddy merchandise. "Panama has paid her price," he said. "She has continued to pay the price as she has remained in servitude all these years, unable to receive and/or use revenues gained by the Canal for such important items as health, education, and development."

Brother Archbold concluded by challenging the Brethren, "Let us together help set Panama and Panamanians free to serve themselves, each other, and the world."

After the vote was announced, the Brethren spirit of conciliation was beautifully demonstrated as the Panamanian brother (tearfully murmuring, "Praise God! Praise God!") was embraced by a delegate who had just delivered the strongest opposition speech. Would that could be a microcosm of a world transformed by the love of the Christ we strive to emulate.—K.T.

Phill Carlos Archbold: "Let us together help set Panama and Panamanians free to serve. . . ."

WCC, NCC meet with enthusiasm, doubts

Enthusiasm emanating from the Conference-elected representative to the World Council of Churches, Wanda Will Button, was sufficient to solicit a positive feeling toward the WCC from the Wichita delegate body.

With a theme "Jesus Christ Frees and Unites," delegates found themselves identifying with issues discussed at the 1975 Fifth Assembly meeting of WCC (which met in Nairobi, Kenya)—evangelism, unity, community, education, justice, and development. From the assembly came more than 30 documents and recommendations which revolved around the theme of peace and nonviolent social change.

Said Wanda Button, "I believe that the WCC can be a significant channel through which the Church of the Brethren, along with the community of Christians around the world, can together share the message of God's love and healing to a distressed and broken world."

With a clarion call for the Brethren to make their witness known, it seemed the delegate body had a new sense of "belonging" to the global Christian world.

This direction is also evident in our participation in the National Council of Churches, a cooperating agency of 31 Christian communions. Participating in the NCC continues to receive mixed feelings from our church. Yet, we discover each year that we do have an influential voice and share many of the same concerns as our fellow Christians. Hunger, evangelism, and peace continue to be high in priority for the Brethren and the NCC.

The work of NCC continues to cover a wide range of concerns and activities. Corporately, with many other concerned Christians, we continue to attempt to witness to the transforming power of the Holy Spirit in action in our global community as we live for Christ in this decade. —Levi J. Ziegler, *Erie, Pa. Pastor of the Erie Community United congregation.*

Health & Welfare role: church as care-giver

Caring was the underlying emphasis of health and welfare activities at Annual Conference this year.

Richard Bollinger, Director of the Division of Religion and Psychiatry at Menninger Clinic in Topeka, Kans., addressed the Health and Welfare luncheon with the topic, "The role of the Church in a Caring Society."

Bollinger touched on four images of caring that form a wholistic approach the church can exercise.

A mother's spontaneous caring for a baby was the first image. He presented this ideal of perfect love as the basic element of all other notions of caring. Yet, he pointed out that the search for this perfect love can become overzealous and unending. Bollinger stressed that the image of mother love can provide the church with the task of expressing care with a willingness to give up the search for perfection.

His second image was that of a hospital and patient caring relationship. This emphasized that the church can become "professional" by learning to more effectively use knowledgeable, skilled caring towards specific needs.

The third image was that of a well-run business, maintaining its efficiency with adequate employee benefits and incentives. The church, he stated, is a structured system itself. As an expression of care these structures should be made as functional as possible.

Related to structure, Bollinger added that the church has a role of presenting to society reasonable alternatives to structures the church sees as defective, e.g., the penal system.

The last image was the Ralph Nader type. The key here is advocacy. Bollinger pointed out that advocates represent a constituency which otherwise might be without a voice, who are "one-down" in terms of power, prestige, and social position. Advocacy, he warned, is a demanding, yet honorable role for the church to play.

Expressions of caring were also evident with unanimous acceptance of the Health and Welfare Committee's report on the query of "Basic Life Support."

Chairman Harold Fasnacht stated that the thrust of the paper was to strongly encourage people to learn cardio-pulmonary resuscitation (CPR) and other life-saving measures. Utilization of this expertise, according to the committee, is an important aspect of God's will and power showing through the hands of people.

Availability of pamphlets on CPR techniques and an Insight session demonstrating these procedures represented the voluminous amount of informational material congregations can obtain from their local fire, police, first aid departments, hospitals, and schools.

The Health and Welfare Committee's fourth report to Annual Conference was also accepted without objection. Executive Raymond Peters reported on his 1975 visits to homes and hospitals, emphasizing his impression by the happiness expressed by people in those facilities.

Also unanimously accepted were the report of the Brethren Health Education Foundation-Bethany Brethren Hospital Education Council and the interim report on Campaign Funds for Bethany Brethren-Garfield Park Community Hospital.

Bollinger's summary of his address capsulizes the entire Health and Welfare concerns at our 190th Annual Conference.

He stated that the church "has a role as direct care-giver, not only to its own members but to the larger public." He stressed that only imagination, courage, and energy limit this caring.

A second role for the church, he stated, is "indirect caring" through symbols. The example of Albert Schweitzer demonstrates that the church symbolizes "concern and care in ways that are deeply religious and . . . humanitarian."—Tim Speicher, *Washington, D.C., BVSer in the Washington Office.*

Sister Anna, Beauty Queen

Brethren balladeer Andy Murray honored, with her own song, Anna B. Mow, whose "picture's in a magazine" (the July Messenger, *page 6.) The occasion: Anna's 83rd birthday (see cover photograph).*

Andy Murray

Terry Murray
Andy Murray

Front: Some say that beauty's only deep as the skin
And it's a quality that's not appropriate for men.
Though I'm of the masculine gender,
I've got an opinion I'd like to render—
The loveliest person I've ever known
Has a beauty I'd like to call my own.

Chorus: Sister Anna, beauty queen,
Your picture's in a magazine.
A hole in your stocking and a pocket full of dreams.
Seventy or seventeen,
The beauty-fullest person I've ever seen.

1. She's a little too short for the high-fashioned world
And a little too old for a jet set whirl.
(But) she's a real Ms. Universe at heart
'Cause her heart's so big (Yes, her heart's so big)
The universe is just a part . . . of . . ,

(Chorus)

2. If you're down and feelin' kind of blue
And the hard part of life seems the gettin' through,
Say hello to Anna, she can make you whole,
'Cause her laugh's so big (Yes, her laugh's so big)
It can cure your soul . . .

(Chorus).

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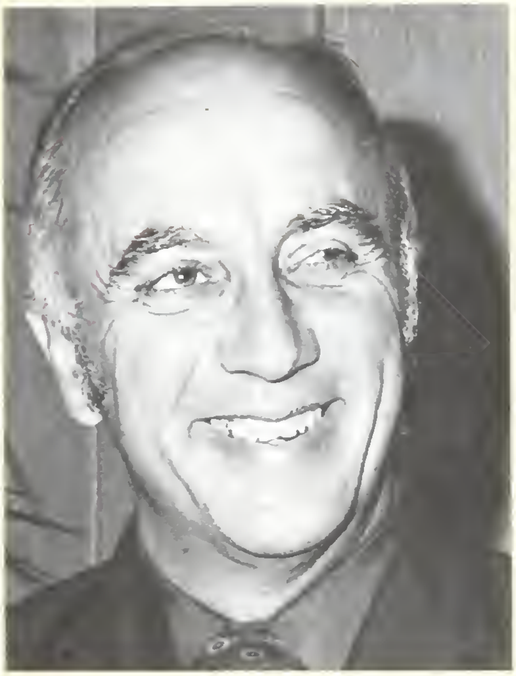
Peters moderator-elect; others elected, named

Ira B. Peters, Roanoke, Va., will serve as moderator at the 1978 Annual Conference in Indianapolis, Ind. The 55-year-old personnel executive of the Appalachian Power Company, member of the Williamson Road congregation, and former General Board chairperson (1971-73) was elected in a run-off ballot over Floyd E. Bantz, pastor of the Roaring Spring (Pa.) congregation. Defeated on the first ballot, after nomination from the floor, was Lila Wright McCray, former India missionary, currently national field director of CROP. Peters is the second layperson to serve as moderator-elect; the first was Dan West (1965-1966).



Ira B. Peters, Moderator for 1978 Conference

Other elections and appointments:

Annual Conference Central Committee: Lena Rodeffer Miller, 1979.

General Board, district representatives: Dorris Murdock Blough (Idaho-W. Montana), 1978; Mary Sue Helstern Rosenberger (N. Ohio), re-elected, 1981; Clyde R. Shallenberger (Mid-Atlantic), re-elected, 1981; Paul R. White (W. Pennsylvania), 1981; Glee Goughnour Yoder (Western Plains), 1979.

General Board, at large: Anne Metzler Albright, Fort Wayne, Ind., 1981. Ngamariju K. Mamza, Lassa, Nigeria, 1981; Dan Petry, Tipp City, Ohio, 1978. Ngamariju is the first Nigerian elected to the Board. He is a leader in the Church of the Brethren in Nigeria (CBN). Petry, an 18-year-old college freshman, is the first youth elected to the General Board—under the new ballot structure that stipulates the election of one youth representative.

Committee on Interchurch Relations: Stanley R. Wampler, Harrisonburg, Va., 1979 and Nelda Rhoades, North Manchester, Ind., 1979.

Bethany Seminary Electors: Paul E. Miller, McPherson, Kans., 1981 (colleges); Ralph M. Delk, Martinsburg, Pa., 1981 (laity); David L. Rogers, North Manchester, Ind., 1978 (ministry); and Earl Brubaker, Rocky Ford, Colo., 1981 (at large).

Committee on Health and Welfare: William H. Cable, Syracuse, Ind., 1981 and Larry K. Ulrich, Oak Park, Ill., 1981.

Pastor's Association Cabinet: Irven F. Stern, San Diego, Calif., 1979.

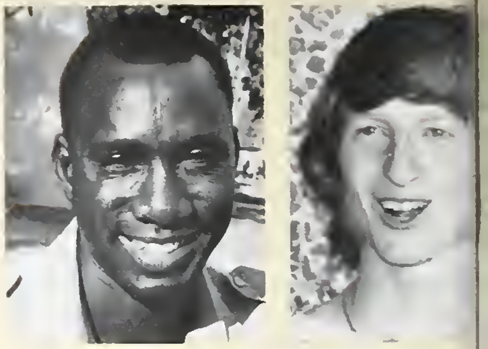
Committee on Teaching of Morals and Ethics in Public Schools: Jeffrey Copp, Columbia City, Ind.; Inez Goughnour Long, Lancaster, Pa.; Marty Smeltzer West, Indianapolis, Ind.; Ronald D. Spire, White Pine, Tenn.; and John F. Young, Fort Wayne, Ind.

Committee to Study the 1972 General Board Paper on Equality for Women: Louise Baugher Black, Elizabethtown, Pa.; Violet Siron Cox, Harrisonburg, Va.; Barbara Davis Enberg, La Verne, Calif.; Wayne Buckle, Falls Church, Va.; and David J. Markey, Indianapolis, Ind.

General Board reorganization: Executive Committee: Clyde R. Shallenberger, chairperson; Samuel H. Flora, vice-chairperson; Ina Ruth Addington; Robert A. Byerly; Wanda Will Button; Phyllis Nolan Carter; James N. Poling.

General Services Commission: Ina Ruth Addington, chairperson; Robert A. Byerly; Dale W. Detwiler; Galen E. Fike; Samuel H. Flora; Joseph J. Schechter; Glee Goughnour Yoder; and Paul R. White.

Parish Ministries Commisssion: James N. Poling, chairperson; Dorris Murdock Blough; Wanda Will Button; Nancy Rosenberger Faus; Monroe C. Good; Ngamariju K. Mamza; Dan Petry; Earl K. Ziegler.



Ngamariju K. Mamza, Dan Petry to Board

World Ministries Commission: Phyllis Nolan Carter, chairperson; Anne Metzler Albright; Dale Aukerman; Doris Cline Egge; T. Wayne Rieman; Mary Sue Helstern Rosenberger; E. Paul Weaver; Gene E. Wenger.—K.T.

'Rev and Ev': watching Conference mandates

The Review and Evaluation Committee sees its task to be looking at the faithfulness and degree of efficiency by which the General Board carries out the mandates of Annual Conference, Wayne F. Geisert, committee chairperson, told delegates.

In an interim report to the 1976 Conference he said the committee will move soon from a listening phase to "an evaluation of what we see and hear." The full report is due at the 1977 Conference.

The listening process, underway during the past year, has included: an invitation to the delegates to make comments on an open-ended questionnaire distributed to them at this year's Conference, a hearing center which was located in the Century II exhibit area, committee members serving as observers during General Board meetings, and meetings with each of the commissions.

Still effective during the listening process is the invitation to Brethren to make comments by mail. Write Box 40, Bridgewater College, Bridgewater, VA 22812.

Anna Beahm Mow, a committee member, told those attending the hearing session at Conference that members of the General Board serve in the servant role. Bill Faw, another member, said that the committee has been appreciative of the comments already received and that "they have been very frank, both the positive and negative comments." When someone at the hearing asked for a report on the committee's findings thus far, Faw said that the committee was yet early into its work and is still seeking more input.

In its report the committee expressed its dependence upon the work of an earlier Review and Evaluation committee in the development of some understanding of the scope and function for its work. "We are not engaged on a witch hunt of any kind," Geisert said. The Annual Conference has ruled that such a review and evaluation committee is to be named every five years.—ALTON L. MCDANIEL, *Staunton, Va. Pastor of the Staunton congregation.*

Concerns, future actions: new business briefs

In actions related to queries not otherwise reported, the Annual Conference delegates

. . . learned from the trustees of Bethany Brethren Hospital that a new corporation had been formed—Bethany Brethren Garfield Park Community Hospital Foundation—to receive, hold, and disperse funds.

. . . affirmed Brethren belief that God has created us with freedom of worship—as stated in the First Amendment of the US Constitution.

. . . urged Brethren to thank God for their blessings and ask his forgiveness for their shortcomings; to pray for and witness to those in authority.

. . . elected a five-member committee to study ways Brethren can work toward including the study of the ethical teachings of Jesus Christ in the public schools.

. . . amended the Pension Plan to provide the option of a member electing a 100 percent survivor benefit.

. . . heard a Bethany Seminary report of a student body including 20 percent women and of a graduating class including the school's first Doctor of Ministry degree recipients.

. . . agreed to study ways that high school, college age, and young adult perspectives can be represented on the General Board.

. . . turned down a resolution from Standing Committee calling for a structured ballot which would seek to assure a balanced representation of women and men on the boards and committees elected by Annual Conference.

. . . extended by another year the study of marriage and divorce as requested by the committee.

. . . located the next four Annual Conference sites and announced the meeting dates: Richmond, Va., June 21-26, 1977; Indianapolis, Ind., June 20-25, 1978; Seattle, Wash., July 3-8, 1979; and St. Petersburg, Fla., June 24-29, 1980.—K.T.

A letter to Aunt Julia Gilbert

Dear Aunt Julia,

Thought I'd write and fill you in on the doings of women at the "Yearly Meeting" now that we're back from Wichita.

First I must tell you that many conferencegoers told me that the story of your struggle to be allowed to break bread (June MESSENGER) was an inspiration to them. To you who lived so many years ago when delegates were all male, it is probably hard to believe that women formed a large percentage of the delegate body this year. Women are doing more than cooking meals, caring for children, and silently listening to meeting proceedings these days. They are leading worship services, preaching, serving on committees and General Board, and taking active roles in many other aspects of the Conference program.

Several issues at Conference were directly related to women in the church. The query sent by your home church in the Northern Plains District asking for a committee to study, evaluate, and update the 1972 paper on Women's Equality was passed. Five elected to serve on this committee were chosen from a structured ballot which called for three of those elected to be women and two to be men. This committee will report in 1977, suggesting ways of implementing this paper.

A concern expressed by the Mid-Atlantic District Board asked Standing Committee to "take to the Conference a structured ballot that will assure a balanced representation of women and men on the boards and committees elected by the Conference." Because of this concern and the Standing Committee's "own concern that all persons . . . be encouraged to exercise their gifts at all levels of the church's life and ministry," the committee resolved to take to Annual Conference a structured ballot which would seek to assure the election of women to the Annual Conference Central Committee, Committee on Interchurch Relations, and the Bethany Board of Electors, and at least five women to the General Board. After considerable discussion, a motion to adopt this resolution was defeated. A similar motion made from the floor also lost, after several persons expressed the feeling that the Nominating Committee and Standing Committee are already trying to follow the guidelines stated in the motion.

Besides these business items on the equality issue, there was other evidence of involvement of women at Conference:

The Womaen's Caucus began work early in the week with a showing of human awareness films both Tuesday morning and afternoon. Also in the afternoon the group held a business meeting with Mary Blocher Smeltzer presiding, where Beth Glick-Rieman told of her work as person awareness coordinator for the Brotherhood, Terri Knechel gave a brief background of the caucus, and Karen Hoover previewed Conference business and activities of special interest to women.

Activities for women began early and ran late. Each morning the caucus met at 8:00 to discuss happenings and strategies for the day. Womaen's Caucus displayed books, posters, and materials in their Exhibit Hall booth and sponsored a women's lounge in the Broadview Hotel.

Some Insight sessions were also of particular interest to women—such as the session on the "Role of women in the church." At this session a group of women from a Methodist church in Wichita presented a skit about the church's acceptance of women in various roles. Lively small-group discussion followed. At the Saturday night Insight session titled "A Journey Into Human Awareness," a cartoon filmstrip, "Fairytale," was viewed.

Perhaps the highlight and most inspiring time for conferencegoers interested in human awareness was the Saturday luncheon. With the theme, "Born Free," a program which uses art forms, scripture, and thought, dramatized the feelings of bondage and freedom—ending with the affirmation that each one is born free.

Women of your era, Aunt Julia, struggled over 60 years for the privilege to break bread. Women are no longer just waiting for equality in many other aspects of life. Many have united and are working toward the goal of "dignity, equality, and justice for all."

Lovingly, your great-grand niece,
Marlene

—MARLENE MOATS NEHER, *Grundy Center, Iowa, Homemaker, writer, member of the Ivester* (Aunt Julia's) *congregation.*

Wichita '76

Bible study emphasizes freedom and service

We are a people of the open Bible. Every year at Conference we reaffirm our dependence on the Bible. Again this year several simultaneous groups met in the early morning to be instructed, to discover, and to share insights from the Bible.

The leaders of the eight groups offered varied approaches—lecture, informal discussion, drama, a roving microphone—on the general theme of freedom and service. People came with their Bibles, equipment for taking notes, and an eagerness to learn. For many the methods were unfamiliar.

Whole families came to some of the groups; all ages, young and old, attended each of the groups. Some groups were small; one overflowed the meeting room. One could be tempted to call the Bible hour a popularity contest, if judgment were based on numbers attending. Each faction in the Corinthian church followed a different minister; there was no hint of faction among the Brethren. For the several hundred persons who had an early or belated breakfast or skipped breakfast all together, there were rich feasts. There was also soul-searching: what is freedom; am I really free; how do I use my freedom?

Symbols in the Bible point to the presence of God. Deliverance as reported in Exodus is just such a symbol, from a black's perspective, said Steve Reid.

Christian freedom is a paradox. Having the Holy Spirit does not mean one has no inner struggle.

Freedom in the gospel has cultural and social implications for the Christian who would express faith by serving. What is our relationship with others in ministry?

Through faith in a merciful God, the Christian receives mercy. What freedom this is—freedom from the weeping and gnashing of teeth resulting from fear of a vengeful God.

Some forty persons were led by Don Miller in a Bible simulation of the "acceptable year of the Lord." Study of texts was followed by two days of dramatizing a meeting of the synagogue at Nazareth following Jesus' declaration of his mission. The big question then, and now: how to respond to Jesus?

The excitement of discovery affected family conversations at mealtime: there was so much to learn in this familiar passage. Two pastors who had recently preached on the text were moved to work up new sermons.

June Bethany graduate Steve Reid's Bible group took a look at Exodus from a black perspective.

Would that the Brethren in every congregation might participate in Bible study through simulation. We would be set free from reiteration of outworn cliches and stilted images that so often mark our Bible study back home. With new insights would come greater freedom to serve in ever wider fields.—HAZEL KENNEDY, *Pomona, Calif. Retired editor for biblical resources.*

An innovative GB report gets repeated applause

"One of the most important items of business of Conference" was Moderator Blair Helman's judgment as he introduced to the delegates the report of the General Board. It proved to be not only a very important but also an unusually interesting report. Not in the memory of this writer has the General Board report created as much interest, and received as much repeated applause, as was evident this year. And the total report was approved by the delegate body without one dissenting vote!

It seems apparent in the Board report and the response of the Conference that there is now across the Brotherhood a new sense of cooperation and partnership between the Church and the Board. Also the members of the Elgin staff are increasingly being known, appreciated, and loved as our sisters and brothers in Christ, as members of our larger family known as the Church of the Brethren.

Board chairperson Clyde Shallenberger reminded the Conference that the 25 Board members are "our brothers and sisters whom we call to represent us" in our corporate ministry. "They are people like us, each seeking to be faithful to Christ and the Church, faithful to the call we have given them," he added. In expressing his appreciation of the General Staff the Board chairperson said, "We have a group of very able and gifted workers, persons set free to share, to differ, to love, and to care."

The charter of the General Board (as approved by the 1968 Annual Conference) states the purpose and function of the Board in "action" words, such as: "assist," "encourage," "extend," "study," "speak," and "act." The Board is to help enable the church at every level—local, district, and Brotherhood—to be "Set Free To Serve!" The Board is to establish such policies and procedures and programs as will most effectively enable every member, and every congregation, to discover and use their gifts and resources in the work of Christ in the varied ministries of the church.

The Board report to the church this year on its stewardship was presented in four sessions of the Conference, three of them audio-visual interpretations of the work of the three commissions of the Board. Especially helpful was the portrayal of the work of the Church's ministry around the world through "City of Good Faith" by the World Ministries Commission. Among the many and varied ministries of the Brethren "in a world of need far greater than our comprehension" special recognition was given to the 100th anniversary of the beginning of the worldwide mission and ministry of the Brethren as Christian Hope was sent out as our first missionary abroad.

The 125th Anniversary of MESSENGER was featured in the General Services Commission presentation, portraying how it opens up "Gates of Love" in the entire Church of the Brethren family. What began as a "visitor" in 1851 has now become an influential member of the church family. MESSENGER is a very significant "family newsletter" that helps in keeping our Brethren family together, in witnessing one to another, and in sharing of our faith. So important is the function of MESSENGER in the life of the Brethren that every member should be reading it every month, is the conviction of this writer.

A special endeavor of the Parish Ministries Commission, according to its report to Conference, is the reaching out of its staff to serve the congregations and districts of the Brotherhood. The 15 staff members during the past year made 298 local church and district contacts, and ministered in each of the 24 districts of the Brotherhood. This Commission is given the responsibility of helping the "equipment of the saints, for the work of ministry" (Eph. 4:12) in every area of the church's life.

General Secretary of the Board Loren Bowman has raised with the General Board a serious question as it looks to the future: "Is the Usual Enough?" This challenge to the Board will likely be facing the Conference and the entire Church in the years ahead—"Is the Usual Enough?"—OLDEN D. MITCHELL, *Fort Wayne, Ind. Pastor of the Lincolnshire congregation.*

General Sessions give variations on a theme

As in most recent Conferences, the moderator gave the keynote for the week in his Tuesday evening message, "Called to Witness and to Serve." Above the pulpit, in luminous blue, glowed the Conference symbol with its multifaceted figures: a loaf and fish artfully surrounded by a foot tub and towel, with suggestions of Cross and Trinity, an olive branch of peace, and radial beams sending the viewer out in the Great Commission to the world to serve. Spirited congregational singing, a beautifully conducted choir and band, a drama group offering up confession and receiving assurance of God's Spirit led on to a climactic participation of the whole assembly in "Amazing Grace."

Then came the moderator. Brother A. Blair Helman began by mentioning our struggles and problems as a church, but hastened to an affirmation of encouragement in the work of the Holy Spirit "bringing sustenance and renewal to our faith, giving us courage and power for witnessing, clarifying God's will for us in these troubled times and leading us in the struggle for freedom." The church must break out of its shell of indifference and apathy, being unashamedly evangelistic, both on a personal level and in meeting the needs of our total contemporary life. Perhaps our denomination, being small and free to speak, has a unique calling to sensitize the conscience of our whole nation and help it deal with the problems of our world. Then, with unusual fervor and luminosity, the moderator closed with a story embodying the words of the Hallelujah Chorus, taken from Revelation, that "He shall reign forever and ever! King of Kings and Lord of Lords!"

The theme received another dimension on Wednesday night in the incisive preaching of Roger L. Fredrickson. Using Hebrews 13:12 ff., he spoke on "Our Altar and Witness: Outside the Camp." God has given back to the church, he said, the gift of evangelism. Central to this is an *altar,* signifying that we are set free by the blood of Christ, and a *witness* which we must give to the nations. The beautiful thing is that Christ's death took place "outside the gate" in what was little more than a garbage pit, a crossroads of human need. Do we join him out there where he is? Though we may witness by our lives, sooner or later we must take the name of Jesus on our lips and speak the message.

On Thursday evening, the Conference theme received a refreshingly varied treatment. The speaker was Barbara Davis Enberg. Her contribution was a powerful reading of three scriptures and a closely integrated appeal to us to become a listening people. "Our God is a living God" and we must listen . . . listen . . . listen. So effective was her reading of the scripture of Abraham's sacrifice of Isaac (*freedom* from doubt and hesitation to *serve* God in faith), of Peter's work with Cornelius (*freedom* from pettiness and prejudice to *serve* people of another nation) and the story of David, Bathsheba, and Nathan (*freedom* from sin) that her appeal was dramatically fulfilled in our midst.

Desmond W. Bittinger's message Saturday evening was cast in the context of the centennial of Brethren missions. Declaring that "freedom is a discovery," Dr. Bittinger traced the history of that discovery among the Brethren since 1876 and showed how the work has produced new churches able to send and exchange workers. Following his heartwarming message. a pageant of banners carried by overseas personnel was brought to a climax in the simultaneous praying of the Lord's prayer in the dozen or so languages used in our global ministry.

Earle W. Fike Jr. gave the final touch to the theme at the Sunday morning service in his "Freeing of the Multitude," based on John 6. Real freedom is always a commitment. Our limitations in life are such that we are only free to choose our bondage. The only truly free life is one bound to and thus forever free in the Holy Spirit. Earle spoke of the musical form, the fugue, which is a theme repeated with variation to create exciting harmonies.

So the Conference theme, repeated in creative forms throughout the week became the melody in such a fugue. "Set Free to Serve." In it is the power of God and the freedom of persons to live and work in that power.—CHALMER E. FAW, *Quinter, Kansas. Retired Nigeria missionary; former seminary professor.*

A concert by Wilbur Brumbaugh on the 278-year-old Henry Kurtz organ forged for conferencegoers an audible link with the founder of today's MESSENGER. *On hand were those who had presented the organ as a gift to the General Board—Brother Henry's great-grandson, L. P. Good of Palmetto, Fla., and his daughter, Mrs. Charles C. Ellis of New York City. The organ is on permanent display in the lobby of the Elgin General Offices.*

Wichita '76

Quality of Conference art forms increasing

Let the favor of the Lord our God be upon us, and establish thou the work of our hands upon us, yea, the work of our hands establish thou it (Psalm 90:17).

Dissatisfaction with the cold stamped-out products of a technological society has produced a resurgence of appreciation for things created by the hand. Much of the best of this resurgence in the Church of the Brethren is seen in the area of crafts. It is not surprising that Brethren most effectively combine the functional with the decorative. Much of the work on display at Conference possessed a utilitarian quality that provided increased meaning to the form itself. Included in this area were primarily quilts, textiles, and pottery.

The quilts were the most striking aspect of the art display. Quilt squares from 414 churches were sent in for the coverlets that were enthusiastically worked on through the week at Wichita. These were auctioned off on Saturday afternoon for $3870. There were also completed quilts on display, sent in by different churches.

A work of art always points beyond itself. Beyond the quilt's visual appeal is our knowledge that the work is done by a fellowship of hands. The fellowship symbolically endures in and beyond the object. The combined effort does not so much hold up individuals as it does the community.

Also on display were works of about 40 Brethren artists and their friends. Arranged by the Art for Hunger Committee, the works were priced under the agreement that half the $3,205 received would go to Heifer Project, Guatemala.

The committee was formed in 1975 and has given over $4,500 to world hunger causes. Patricia Kennedy Helman is president of Art for Hunger.

One of the moving events of Conference was the playing of the Kurtz organ. Painstakingly restored, it possesses a simple visual and tonal beauty. Its wooden cabinet, pipes, and keyboard qualify it as an exquisite work of art. It is unpretentious in appearance and sound and fulfills its creator's inscribed purpose more naturally than a grander piece: "May God grant that many beautiful and spiritual psalms and songs may be played and struck on this work to His name's honor."

Artist Paul Friesen: As the potter controls the clay, so God molds and judges his people.

"O house of Israel, can I not do with you as this potter has done? says the Lord. Behold, like the clay in the potter's hand, so are you in my hand, O house of Israel" (Jer. 18:6). Mennonite potter Paul Friesen was the guest speaker at the Association for the Arts luncheon. Friesen's faith is kneaded into his teaching and the work of his hands. His talk, "The Parable of the Clay," taken from Jeremiah 18-19, was graphically illustrated through the potter's craft. This potter's understanding of his craft shed light on the full meaning of the scriptural allegory. As the potter controls the clay and judges the outcome, so God molds and judges Israel.

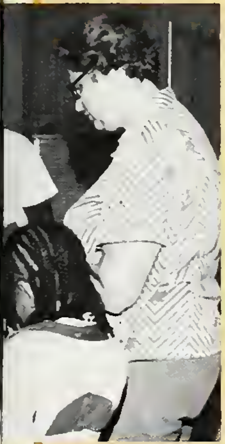
"Let my people go, that they may serve me" (Ex. 8:1). The conference theme, "Set Free to Serve," was powerfully illustrated by Joyce Miller. She achieved the extremely difficult task of capturing a theme while putting together a design that was compositionally sound. The symbol became the focal point of the conference stage. It was well lighted and conveyed the theme simply and powerfully.

In recent years the quality of work and interest in the arts at Annual Conference has increased. Paintings, photographs, drawings, prints and banners have become a natural part of the conference environment. The arts will continue to be an important part of the Church of the Brethren so long as they seek to embody God's truth, justice and call to faithfulness. The Association for the Arts is a lively, creative group which hopefully will play an increasingly greater role in the total program of the Brotherhood.—Paul Grout, *Custer, Mich. Pastor of the Sugar Ridge congregation; artist; writer.*

Below: Celebrating as family: personalities, reunions, events, whimsey—(clockwise from upper right) Consecration of officers. Carlos Green greets friend John Guli of Nigeria. The lure of SERRV sales. AACB quilting. Catching up. Browsing for books. New moderator Charles Bieber. David Augsburger and Grady Snyder.

Cel

ting the church as family



We Brethren have historically thought of ourselves as the non-creedal church. We have hesitated to make doctrinal statements and have been suspicious theologians. We have been temperamentally inclined toward James 2:18-20 with the idea, "I will show you my faith by my works."

Annual Conference is one of those dramatized statements of faith which are part of the Brethren genius. If we were more theologically minded we could describe it as an Annual Council or consultation on ecclesiology—our reflections on the nature of the church as the body of Christ. What it means to be the church is the unspoken theme of all the programs and unprogrammed activity in which the Brethren involve themselves at Annual Conference.

In living true to our declaration of faith that the New Testament is our creed, we come up with multifaceted answers to the question, "What is the church?" This is faithful to the review of the word of Scripture, which does not give us the single model but a plurality of images to help us comprehend the nature of the church.

We are a holy nation, the new Israel. Many have come as delegates from our local churches, have studied the business of Conference, and have consulted with Brethren at home. We meet in business sessions as a legislative and judicial body. We are organized into boards and committees. We come with reports, suggestions, recommendations, and we deliberate together on statements of who we are and what we believe and what we will do.

For many it is a family reunion. We are God's children and we are brothers and sisters—a fact which our forefathers celebrated and formalized in our name, the Church of the Brethren.

At Conference we greet the extended family. Brothers, sisters, cousins, aunts and uncles, family all—some according to the flesh and some according to the will of God. So we find it appropriate to celebrate the birthday of our beloved elder sister Anna Mow; the anniversary of a hundred years in missions; we remember our ancestor Christopher Saur and the costliness and power of his witness for peace. We remember and honor Elder Henry Kurtz. In 1976 we are also able to honor the gift of music symbolized by the Nürttingen pipe organ, a gift which the Brethren were unable to receive from Brother Kurtz in an earlier century. In all of the ways we honor our heritage and our belonging to one another, we celebrate the church as family.

For some Brethren, Conference is an annual pilgrimage to the Temple in Jerusalem to celebrate the feast. I learned this year that Brethren originally celebrated Annual Conference on Pentecost in honor of the foundation of the church and the coming of the Holy Spirit in power. In 1976 all Brethren seem to be increasingly conscious of the needs for the power and guidance of God's spirit. We are aware of the so-called charismatic gift of tongues and healing and joy which are quietly present in our midst. We are increasingly able to rejoice in the diversity of gifts that are present among us and to discover new strengths and unity through the one Spirit who gives the variety of God's gift to the church.

The church is a prophetic body. In 1976 the Conference used a major block of time to consider the fact of alcohol in our society and to rethink and restate the position of the church. We did not blink at its destructiveness to mental and physical health and to family life and its status as a major cause of death on the highway. Neither did we wink at the compromises that many of us have made in the use of alcohol. The church is ready to speak out prophetically in relation to our discipleship and our accountability to one another for our life-style, our stewardship of resources, and the wholeness of our relationship to one another.

This was reflected in the consideration of the paper on "Discipleship and Reconciliation." In relation to world problems, the Conference passed a prophetic statement urging the United States to recognize the rights of Panama in negotiating a new canal treaty. In evidence in the exhibit halls, Insight Sessions, and on the Conference floor were prophetic concerns about peace, liberation, and the right to life.

The church was likewise reminded of its priestly role. A strong statement for abstinence from alcohol as the position consistent with our heritage and faith was balanced by the concern for loving fellowship with those who use alcohol and for implementing restoration to wholeness of those who are problem drinkers. Accompanying the concern for a greater discipline in our discipleship both for members and leadership of the church, we are urged to seek ways in reconciling brokenness, tempering our action with patience and mercy in the spirit of 1 Corinthians 13. So we are called to pursue the priestly functions of the church in reconciling relationships to one another and to God.

In addition to agenda and program items concerned with the functions of the church, there were raised in almost every discussion concerns about what it means to be part of the body of Christ. Were we at Annual Conference trying by democratic process to hear one another and please as many members of our constituency as possible, or were we reverently and in the presence of God helping one another search for and be faithful to the mind of Christ?

The manifold variety of God's gifts to the church was in evidence at Annual Conference. There was rejoicing that the body lacks neither hands nor feet, neither eyes nor ears, neither mind nor tongue, neither prophet nor healers. As members of one body we were again called in our love for Christ and under his Lordship as head of the church to the freedom of the Spirit to minister to one another and to the world.—Estella Horning, *Lombard, Ill. Former Ecuador and Nigeria missionary; writer.*

Wichita 76

Augsburger on conflict: "Care and be honest."

"If you're talking, you ain't listening." David Augsburger, professor at Northern Baptist Seminary, used this quote from Will Rogers in opening his address on communication, conflict, and conciliation to the Pastor's Association at Annual Conference. Communicating about communication, Augsburger used humor and audio-visual materials to drive home his points. Even so, his rapid-fire presentation kept many in the audience struggling to keep up. The participants grouped in twos and threes to work at Augsburger's theories through role play and discussion.

Augsburger maintained that we tend to "pass each other by" as we attempt to communicate. He showed how easy this is by pointing out that there are some 600,000 words in the English language, 2,000 of which are actually used by most people. Of the 2,000 normally used, about 500 are used most of the time. For these 500 most-used words, there are nearly 14,000 different definitions. "The words I use and the words you use may have zero coverage in their overlap of meanings," said Augsburger.

In addition to confusion with words, multi-level communication also impedes us. Dealing with single-level versus multi-level communication, Augsburger stated that most of the interpretations we attribute (lay on) other people are really our own confessions.

Augsburger challenged his listeners to honesty in communication and in relationships. After stating that "All good relationship is two-way communication," he offered a variation of the Golden Rule: "To love others is to protect their right to hear or be heard. I will respect your right to be equally heard . . . I will claim my right to be equally heard."

Addressing the second of his "three Cs," Augsburger told the group that conflict occurs because we "perceive each other with gaps present." He noted we perceive situations from our own points of view, seeing other people's points of view as being "a bit off." He cautioned that much of our conflict comes when we don't clear up these differences. "Don't rush to judgment," Augsburger urged. "Take time to empathize."

Softening with humor what is too often true, Augsburger quipped that pastors deal with conflict by "'feeling' a call to another pastorate." By inference, many parishioners deal with church conflict by moving to another church or by quitting altogether.

Ronald D. Beachley (above), pastor Woodworth (Ohio), Pastor's Association president, 1977. David Augusburger: Conflict is not bad, don't rush to judgment; take the time to empathize.

He suggested that the way we define conflict may determine its destiny. He advised defining a conflict neutrally (not using emotional terms), narrowly (getting to the most basic conflict), and mutually (perceiving it as *our* problem). These three methods enable us to control or channel conflict which is part of dealing with conflict in a caring and honest way.

Following logically on the heels of conflict is conciliation, forgiveness, building up relationships. Augsburger called for relationships that offer freedom to its participants. "The more I love you, the more I invite you to be all you can be," he offered as an ideal.

Augsburger suggested that honest confrontation is needed to provide "constructive information which helps others become aware of how you see their actions and their effect upon you." He said the goal is to "give the maximum amount of information (about yourself) with the minimum amount of pain or threat."

Suggesting ways to achieve this purpose, Augsburger pointed out that most of us take more responsibility for the other person's response than is necessary. "I am most helpful when I'm responsible for my own perceptions and the activities that come from them," he said. He posed an example: You don't make me mad, I make me mad. "I will be flexibly open to negotiate and will adjust my responses to achieve mutually satisfying relationships," he continued. "I will not blame you for my responses nor will I accept blame for your responses. I will love you as I love myself."

About conciliation, Augsburger declared, "I don't want an apology, I want genuine repentance." He explained that apologies are often avoidance techniques. We often hope that through our quick apologies, the past will somehow be undone. However, as sinners, we receive God's forgiveness. God doesn't undo the past. God buries it. So, he said, must we. True forgiveness is "mutual recognition that repentance is genuine and constructive. Relationships are now restored."

True conciliation, he noted, is possible when we regard others as being equally as worthy as ourselves. "We are uniquely and equally worthful because God affirmed us when he created us," Augsburger said. He called for the group to celebrate the gift of God that is in all people.

"Conflict is not bad," Augsburger summarized. "It complements the community when we work through it and become unified through love."—Robert Blake, *Pleasant Hill, Ohio. Pastor of the Pleasant Hill congregation.*

Insights: Kaleidoscope illuminated by Christ

The kaleidoscope of concerns and ministries which the Brethren have for "the total person" was clearly reflected in the forty Insight sessions held after three evening services and prior to the Sunday morning worship.

"Insight," according to Webster, is "a clear understanding of the inner nature of some specific thing."

"Understanding" of the journey inward and the journey outward; "understanding" the roots of Brethren heritage and culture; "understanding" in the realm of the arts; "understanding" the "hows" and "whys" of such mundane things as pensions, insurance, being a MESSENGER agent, making a will, researching and publishing a family history, and building or remodeling a church. All of these were illuminated in the Insights 76 sessions of the Conference.

The response to Insights was commensurate with the wide interests the Brethren have in all areas of life. The rooms in which the sessions were held were comfortably filled. Some, however, bulged at the seams. On one occasion, as the Plaza Room of the Broadview Hotel filled beyond capacity for the Marriage Enrichment Mini-Workshop, Dr. Quentin Evans, one of the session's leaders, exclaimed, "We are overwhelmed with your attendance!" In spite of the heat and overcrowdedness, the session was lively with audience participation as experiments in couples-communications were acted out. Programs, sponsored by the Brethren, as well as ACME (American Conference on Marriage Enrichment) were underlined. Brethren are interested in the family; they are interested in making good marriages even better.

This interest was evidenced in the meeting led by the Brethren Revival Fellowship on divorce and remarriage. Brother Don Miller, in his presentation, recognized that his interpretation of scripture might be different from that of many Brethren, so he prefaced his remarks with, "You may not all agree with everything I am going to say, but I'm going to *love* and *work* till Jesus comes." This attitude prevailed through Insights and the entire conference.

Insights went practical for those who studied simulation of cardio-pulmonary resuscitation.

Understanding the journey outward was strongly emphasized by the Conference theme, "Set free to serve." Martin Luther in his essay, "The Freedom of a Christian," stated two apparently contradictory propositions: "A Christian is a perfectly free lord of all, subject to none," and "A Christian is a perfectly dutiful servant of all, subject to all." Those truths were dramatized in many Insights.

Brethren are playing the servant role of reconciliation in many trouble spots in the world. Nowhere is this more apparent than in Belfast, Ireland, and the West Bank of the Jordan. Two BVSers, Ken and Nancy Smith-Shuman, in an effort to channel the energies of the Protestant Irish boys and girls into creative paths, established off-the-street, after-school programs of hiking and crafts. Others worked with Catholic youth. Occasionally, activities were planned which brought the two groups together. Tenuous and sometimes secretive friendships are made, although "what Protestant would admit to having a Catholic friend?"

Nancy Stallings and Bill Keim helped establish pre-school play centers among Palestinian refugees. "Through working with the children, and through training Palestinian teachers, we hoped to chip away at the fears and prejudices which enslave them, and to help them seek more creative ways to end their conflict."

Understanding the journey outward also led to discussion of the Brethren in the Caribbean, in Appalachia, and among the Navajos. Allen Yashie Hill, a Navajo Christian, challenged a filled room when he asked, "Where was the Church of the Brethren when we needed you so many years ago? *Your* methods we would have understood, for you do not try to make us over after your pattern. Through SHARE your are letting us do our own thing. If early missionaries had followed this approach, I believe half of the 140,000 Navajos would now be Christian, instead of the present five percent." Government injustices and alcohol are the Navajos' present problems about which Brethren must be concerned.

"But Christ is the answer!" said Hill. "To be productive a person must be related to Jesus Christ. Boy, I love that man Jesus Christ! He is my life!"

Brethren are concerned with ministry on college campuses and with ministry in camp. A camp for the deaf has been started in the Mid-Atlantic District. New avenues of service have been explored as Brethren are increasingly ministering to people in the parks throughout the country.

In speaking at the MESSENGER dinner, Ruby Rhoades quoted Henry Kurtz, who in the 10th anniversary issue of *The Gospel Visitor* wrote, "We ask our readers for their indulgence and forbearance. When we consider the different temperaments of our correspondents, and also the different tastes and sentiments of our readers, it is not at all surprising that some among the latter will not always be pleased with the reading matter offered them."

William Y. Hill: "Where was the Church of the Brethren when we needed you many years ago?"

Such can be said for the variety of Insights. Had you been interested in Brethren history and culture you would have been absorbed in the slides and presentations entitled, "Our Brethren Heritage," "Brethren in the Revolution," and "Bethany Seminary—its People and its Mission."

Highlighting the rising interest in a woman's place in the world were "The Role of Women in the Church" and "Journey into Human Awareness."

A variety of media was used to enliven and enrich the sessions: drama (on "Making a Will," and "Good News Through Drama"), films (about which one person remarked, "The film was tender, powerful, and persuasive,") slides, small-group discussions, dialogue, questions and answers, models (for cardio-pulmonary resuscitation), dramatic readings, and a superb piano concert.

Provocative questions were planted: answers were not easy. "How can the poor people of Appalachia put spiritual values first when they are feeling the pain of such poor material circumstances?" "How can we make our marriage really meaningful?" "Would not a less structured Parish Ministries program be more efficient than the one we now pursue?" "What can we as ordinary citizens do to help remove violence from television programs?"

As the bits and pieces of colored glass in a kaleidoscope move together and yet apart, they catch the light and form new and lovely patterns of beauty. So the Brethren experience as revealed through Insights 76. The bits and pieces concerned with our relationship to ourself and to others, illuminated by the light of Christ, formed new and beautiful patterns for living.—MILDRED HESS GRIMLEY, *Brookville, Ohio. Former Nigeria missionary; homemaker; writer.*

MORAL CHOICES

Decisions that transcend legalism

Brethren look at moral choice making: Churches need to serve as the meeting place both for confrontive struggle and for withdrawal and retreat for scientists, doctors, nurses, health care administrators, and others who are faced with moral decisions that they are not prepared to make in isolation.

by Lois Teach Paul

"The church cannot and must not attempt to practice medicine, but it can help those who do to sort out and affirm the ethical values in their decisions."

The observation of Myron Ebersole, a hospital chaplain from Lancaster, Pa., summed up a concern of health care professionals about the moral choices they are asked to make.

Chaplain Ebersole was one of 75 doctors, nurses, medical teachers, health care administrators and chaplains who met at Elizabethtown College June 20-22 in a Consultation on Moral Choices. Sponsored by the Parish Ministries Commission of the General Board, the consultation was called in response to a directive stated in the 1973 Annual Conference paper on abortion.

"Technology spin-offs from the space age have produced life support systems that require new definitions of death and that prompt study of the quality of prolonged existence. Technology has outrun our ethical study of its use," stated Dr. George T. Harrell, vice-president emeritus, Hershey Medical Center, Pennsylvania State University.

In opening the consultation, Dr. James Gustafson, professor of theological studies, University of Chicago, quoted Karl Barth in offering a frame in which to set moral questioning. "The reverence due to physical life is not the same as the reverence due to God." Gustafson continues, "Life is given as a gift of God, it is finite, a part of creation, but is not God. When we start considering physical life to be an absolute rather than God, we give ourselves not only religious trouble, but moral problems as well. Every choice we make testifies to what we value above all."

Another guest leader, Dr. J. Lawrence Burkholder, president of Goshen College, focused on the moral-science dilemma and outlined its historical reference. "Some would say there is no real ambiguity, that religion has a set of rules and that as Christians we should simply attack the problems with greater moral vigor. But I hold that the dilemma and the secular world are realities, that science with its new possibilities of life manipulation offers us no perfect or easy choices."

Right: Three consultation leaders—Goshen College president H. Lawrence Burkholder; Johns Hopkins chaplain Dr. Clyde Shallenberger; and Hershey Medical Center vice-president emeritus George T. Harrell. Opposite: Consultation participants rap—(Left) Dr. Paul Wampler and Eleanor Roller. (Right) Dr. John Hamer, Lois Heckman, and Dr. Lauree Hersch Meyer.

Christians must come to terms with the secular world of science and bring to it meaning drawn from the values of the church, Dr. Burkholder said. The Judean-Christian structure of morals is built on the values of human life, freedom of choice, and life as a gift of God of which good stewardship is required. We are born and die within the ultimate reality which is God.

Churches need to serve as the meeting place both for confrontive struggle and for withdrawal and retreat for scientists, doctors, nurses, health care administrators and others who are faced with moral decisions that they are not prepared to make in isolation, Dr. Burkholder continued. He affirmed that there is an ethical system, a discernment, combining the human and the divine that can aid in making decisions that transcend legalism.

Support groups are historical and have furnished strength in the past for ethical struggles. A renewal of that support group pattern now is developing in some denominations in recognition of the need of Christians to affirm one another in many contexts, the medical community one of them.

Dr. Clyde Shallenberger, head of the chaplaincy service of Johns Hopkins Hospital stated in his conference speech that support groups that have as their goal the development of a systematized approach to ethical decision-making should find a warm welcome from health care professionals.

"Each patient's situation is different, so it is a system to guide decision-making that is needed, not a firm set of rules," Dr. Shallenberger stated. He submitted a schema developed by Chaplain David Belgum:

"Doctor and patient should first clarify the problem in context, gather the facts and relevant data, state the belief system and values held, assess available alternatives, count the risk and costs to self and others, confer with those most intimately involved for consensual validation, and set a target time to arrive at a decision."

Medical educator Dr. Harrell advocates a greater consideration of ethics in medicine in colleges and medical schools. "We do not equip our medical people to think in terms of the moral decisions we expect them to make," he maintains. Dr. Harrell also affirmed the benefits that can be derived from faith support groups by both medical professionals and persons facing serious decisions concerning their health. He encouraged groups in churches to undertake studies in preventive health care, alcohol and drugs, and to explore living wills. "People need to be encouraged to think about future eventualities and make decisions before a crisis arises. Where is a better place than in the church?"

In study groups of about twenty, assigned topics were dealt with. The topics were abortion, behavioral control, controlling birth quality and genetics, extending life, informed consent, and termination of life.

Those who participated took their task seriously. "There has been an unusually high degree of participation," observed one planner. "The questions that are being asked appear to be on everyone's mind. People are really digging into them."

Following long consideration and discussion, the groups formulated statements of beliefs that represented the collective thinking of the participants. The reports indicated that several ethical standards were held in common. Among those stated by nearly every study group were:

—We recognize the existence of God and that we are responsible answerable to Him for our stewardship of life.

—We observe the integrity of persons; we should involve persons in decisions to be made concerning themselves, and those other significant persons in that individual's life in any moral choices to be made.

—We need to come to grips with our own mortality; each is human, each will die, and we believe, live again.

—We feel the medical staff can offer prognosis and advice, but it must allow the patient and family to make final decisions.

—We call for support and sensitivity to the personhood of those involved in family planning and decision making. Though differences may arise, we support the right of the persons involved to make their own decision.

—We reaffirm the 1972 Conference Statement on Abortion.

—We encourage the church to develop an atmosphere for education and open discussion among concerned individuals about current health care issues. This includes helping individuals develop a philosophy about the value and quality of human life as a source of strength in crisis situations where decisions may need to be made quickly.

No church action was requested by the planners of the consultation, although the conclusions of the meeting are expected to furnish important guidelines for further consideration. ☐

HIGHER EDUCATION

A conference whose time had come

> *"A common goal of the Church of the Brethren and the colleges related to it is to release the creative capacities of each individual for the transformation of the world."*

by Elaine Sollenberger

It was an event whose time had come. Nothing like it had ever occurred before, therefore, no past precedents dictated its design. Its issues were broad and purposely undefined. Definition and recommendation became the task of the participants.

This was the setting of the first Conference on Higher Education and the Church of the Brethren at Earlham College, Richmond, Ind., June 14-17. From the six colleges, Bethany Seminary, and the church districts across the Brotherhood, presidents, faculty members, trustees, students and church representatives, 165 of them, came to Earlham. The expectations were mixed but the prevailing attitude was positive.

Concerns over the church-college relationship are not new. As pointed out in the study piece, *Beyond Anything Foreseen*, prepared for the conference by James H. Lehman, the issue of the church and higher education was being discussed as early as the 1850s. What was new is that previous higher education conferences were at the initiative of the colleges. The Earlham conference was at the initiative of the church, under sponsorship of the General Board.

The design committee, with Ralph McFadden, Parish Ministries consultant for person and faith community, serving as staff coordinator and Paul H. Bowman as chairperson, through a series of three regional preconference consultations, composed a syllabus of questions to be addressed by the conference. These divided into four categories: goals; mission and philosophy; value issues; program issues; and structure and control issues. The conference that had arisen out of a specific concern in church-college relations now took on the scope of broad, higher education issues not limited to college only. Other persons who served on the design committee included Louise Black, Doris Cline Egge, Robert Faus, Jim Lehman, Melanie May, Lila McCray, Eugene Roop (on-site director), Maria Johnson (secretary), and Loren Bowman (ex officio).

Participants were divided into ten groups. Four sessions of two hours each were given to the discussion of each of the four areas. The task was to arrive at some recommendations that spoke to the issues and were representative of the group's input. As concensus developed a recorder put it in writing and "turned in" the results.

The process was a difficult one. To start from scratch is much more arduous than, for example, revising a prepared document. Diversity of opinion makes for interesting and lively discussion but rarely results in unanimity. It is at this point that the difference between concensus and agreement must become clear.

Following the fourth session recorders began the mammoth task of sorting through the recommendations, weeding out the duplications and consolidating related ones, all without losing the intent of any. By 2 a.m. Sunday, a lengthy document was completed ready for the debate and decision of the Sunday forenoon closure session. From there the document would be passed to the General Board.

"Brethren colleges should be in open dialogue with the church with neither community seeking control over the other," a one-page introduction pointed out. "A common goal of the Church of the Brethren and the colleges related to it is to release the creative capacities of each individual for the transformation of the world. Just as the church is committed to the right of individual conscience, and no force in religion, so freedom is central to the life of an educational community."

Nearly 50 recommendations followed, not in any particular order of priority. Over three hours was given in plenary ses-

Earle Fike

Adele Pogue

Wayne Geisert

Wayne Miller

James Lehman

Louise Black

Ralph McFadden

Dr. Wesley Hotchkiss: The church and the institutions must be free from each other.

sion on to debating, amending, rewording, deleting and accepting. Among those receiving support were:

—Appointment of a higher education advisory committee representative of the college, seminary and the church at large, to be chosen by, and accountable to, the General Board.

—Collaboration between the colleges and related church districts to define mutual expectations.

—Support of full-time campus ministries in the Brethren related colleges.

—Selection of more women for decision-making positions in higher education and offering curricula on woman's studies.

—Establishment of Brethren centers on university campuses for clustering students and offering Brethren studies within the university structure.

As Jim Lehman expressed in his document, "The General Board is not bound by church statute to act on the conference proposals. Presumably it can ignore them. However, the Board, by sponsoring the conference, has pledged itself to take the conference findings seriously."

Another part of the three-day session could be identified as the "inspiration" for the conference. Two major addresses were well received.

The first was by Caryl Kline, director of continuing education for women at the University of Pittsburgh. "The goal of the church related college is to create a learning community which responds to the basic values of the Christian faith, which seeks integrity, truth, honesty, tolerance and discipline," Dr. Kline stated. The two purposes of a church related college she suggested were 1) "helping establish personal values, concepts of right and wrong," and 2) "nurturing in the students a commitment to serve others, to be involved in decision making, to say the hard 'No.'"

She further asserted, "The job of liberal arts curriculum is to teach a student to think, how to learn, how to relate one area of knowledge to another, how to communicate with clarity both orally and in writing, how to analyze subject matter and come to logical conclusions. . . . The mind that is trained to think is always marketable and that mind is maneuverable and functional."

Four things make a college great: its community, its students, its faculty and administration, and its trustees, Dr. Kline stated. The trustees, she commented, should "not be so narrowly sectarian that they destroy liberal education nor so permissive that they destroy the values of the denominational college."

Responders Arlene May and Armon Snowden and long enthusiastic applause reflected the very positive hearing given Dr. Kline.

The second guest leader was Wesley Hotchkiss, general secretary of the division of higher education, United Church Board for Homeland Ministries, New York City. Addressing the question of how the church as a community of faith, should relate to the college, as a community of learning, Dr. Hotchkiss observed, "There is a saving, redemptive relationship between the church and the college, between the sacred and the secular, which requires them to be in relationship to each other." For the relationship to be redemptive, he said, the institutions "must be free from each other."

The central dilemma of purpose in higher education presently is the subversion of the educative process into problem solving to the neglect of values and valuing, he declared. The tendency of seeing the empirical method, problem solving, rationalism as self-sufficient in educational circles is, to the Christian, idolatry.

The church and college each are necessary to the other's salvation, Dr. Hotchkiss stressed. "The college brings the judgment of God to bear on the irrationality of the Holy; the church brings to the community of learning a liberation from the 'empirical trap' and enables the college to educate for wholeness."

Responders to Dr. Hotchkiss were Floyd Bantz and Lauree Hersch Meyer.

Other features of the conference included the opening address from Robert Faus. Drawing on the scripture from I Corinthians 12, he said that "parts of the body must be honest in order to function." He also alluded to the Tower of Babel as a destructive project, where those involved did not communicate. By contrast, those at Pentecost came together, waited for the Holy Spirit, were given a call from God to do a task, and were inspired to purpose and meaning.

A panel moderated by John Gingrich brought the sharing of personal perspectives by Wayne Geisert, Beth Glick-Rieman, Warren Groff, Wayne Miller, Adele Pogue and Esther Rupel.

It was a conference whose time had come. It was a time for hearing and recording perspectives with congenial cross sectional flavor. It was not a time to set priorities nor a time to allow budget boundaries to restrict dreams. It was a beginning and that for the moment established its worth. ☐

Esther Rupel

Paul Bowman

Caryl Kline

Elton Trueblood

Robert Faus

Robert Hess

Blair Helman

Piety & Politics '76

"While many may seem consoled by the tendency of presidential candidates to keep their religious convictions separate from their political actions, I, for one, remain distressed."

The appearance of piety has usually been regarded as a political asset, as long as one does not become too serious or "fanatical" about religious convictions. Most politicians have typically utilized religion much like a woman uses make-up; a little, used discreetly, can improve one's appearance, but too much, used lavishly, can make one look like a clown.

This election year, however, has seen more than one presidential candidate launch as much a revival as a political campaign. Even George Wallace ended his last campaign speech in California with a call for spiritual regeneration by the nation.

Vietnam and Watergate have left most religious people in America distraught about the nation's basic moral righteousness, yearning to believe that those events were only tragic exceptions from a more sanctified norm, and longing to have their convictions of America's blessedness restored. They have been drawn to candidates who are not part of the Washington establishment both because they seem freer from the corrupting influences of our political citadel, and because of the hope that evangelical piety and fervor can help cleanse the capital and the nation of its sins.

Most notable, of course, has been the discovery of Jimmy Carter's evangelical faith, which has sent reporters scurrying for theology books and prompted political analysts to dissect the "evangelical vote."

Mr. Carter's two potential Republican rivals understood the political consequences of Carter's piety, responding by sending signals of their own faith to the Christian constituency.

For evangelicals in particular, the sharing of a life-changing commitment to Jesus Christ is far more important than a candidate's position on issues. Thus, when candidates share their faith, they tend not to make explicit connections between inward religious convictions and outward political positions. One wants to appear as a pious politician, but not a foolhardy saint.

James Wooten wrote in *New York Times Magazine*, "Carter does not seem to allow his deep religious convictions to impede the fulfillment of his public responsibilities." I am not in any position to judge the accuracy of that characterization. But it does point to what in my mind is the most vexing aspect of faith's relationship to politics during this campaign year: Religious piety is being regarded as the guarantee of a candidate's morality and integrity, but not as the basis for one's social and political vision for the society.

Voters seem perfectly willing to choose candidates on this basis. A poll taken after the last primaries indicated that at least half the voters in Ohio regarded morality as more important than a candidate's stand on specific issues. When the corruption of ruthless ambition, power, and sex continues to dominate the political landscape, it is understandable and right that voters should consider the inner character of candidates as a major factor in their selection. But it is wrong to suppose that there is not, nor need not, be any connection between one's personal religious beliefs and one's

by Mark O. Hatfield

public policies as president.

Many believe that such a dichotomy is both appropriate and necessary. As an evangelical Christian I have known countless fellow believers who contend that faith in Christ is strictly a personal matter regarding one's eternal salvation, but not directly relevant to attitudes on matters such as poverty, war, and economic justice. But I have come to the conviction that the gospel of Christ calls believers to a whole set of commitments, values, and life-style, molded by an unconditioned compassion, which would inevitably have an influence on the decisions made by a politician who not only professed such a faith, but lived it.

Concern about religion during this presidential campaign should center on how candidates who sincerely profess a deeply rooted Christian faith integrate these convictions, if at all, with their style of leadership and their positions on central issues confronting the American people. Since the gospel calls its followers to the kingdom of God, which asks its adherents for their unconditional allegiance, it invariably creates a tension with the claims of any earthly political kingdom. To live true to the biblical imperatives of faith places one—including presidential candidates—under claims of God which cannot be disregarded by any dictates offered by Caesar.

Let me cite central ways in which the profession of personal faith in Jesus Christ should bear some relationship to specific actions and attitudes.

The poor and oppressed

The biblical message advocates the cause of the oppressed in any society. The most stinging indictments of the Old Testament prophets were delivered against the economic injustices of their day because of the suffering inflicted upon the defenseless poor. Early in the history of the people of Israel, they were given the tradition of the jubilee year, which canceled debts, liberated slaves and prisoners, and restored to each family its ancient and equal share of land, guarding against economic inequality. The scripture proclaiming this Jubilee, in fact, appears in part on our Liberty Bell: 'Proclaim liberty (or liberation) throughout the land unto all the inhabitants thereof" (Lev. 25:10).

Christ's ministry on earth was inaugurated with a similar call of compassion for the poor and oppressed: "The spirit of the Lord is upon me because he has anointed me; he has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind; to let the broken victims go free, to proclaim this year of the Lord's favor" (Luke 4:18-20).

Republican Mark Hatfield, 54, has been in the US Senate since 1966. The former Oregon governor (1958-66), a Baptist, has won Brethren kudos for his religious principles and his anti-war stance. Hatfield calls for politicians to stress religious convictions.

The early church, according to the biblical records, continued this mandate through the sharing and giving of resources for the sake of the poor and needy.

To be committed to Christ as Lord means, among many other things, that one's lot is cast with the poor and oppressed throughout the world, and against those structures and institutions which perpetuate economic injustice. The politicians who claim to follow Christ, then, are asked by their faith not simply to mediate between the various economic interests in society, but to declare that the interests and stake of the poor have a priority if true justice is to be achieved.

Violence and militarism

Christ's admonition to his followers was that we are to love our enemies. There is no ambiguity nor condition attached to his command. If our love is to be like God's, he tells us, we are to love even those who hate us. Violence is not to be repaid in kind; vengeance is to be left to God's hands. Evil is to be overcome with a boundless love that is even prepared to suffer rather than to hate. To my understanding, following as a faithful disciple of Christ entails a resolute commitment to such nonviolent love.

Yet, questions still confront any Chief Executive who has responsibility for a population who are not, as a whole, committed to such an understanding of Christian discipleship. Further, there are those who as Christians ascribe to the "just war" theological position, stating that at times the resort to war can be the most just option for a nation to choose, receiving in effect divine sanction.

Whatever one's stance on the question of violence as a Christian, however, there are certain basic biblical principles that apply to all.

- First, biblical faith always condemns militarism. War is never anything other than a terrible evil; even if one believes that a given war might be "just," it is still evil, and never to be extolled or glorified.
- Second, if one believes war may be just, the only basis in traditional Christian ethics for doing so is for the pure defense of peace for all humanity with true justice. Other reasons for conflict and war are condemned, such as economic interest, political advantage, simple retaliation, or ideological disagreement. In addition, such a "just" war must use limited means consistent with the end being sought—the restoration of peace and justice for all. It must be marked by an ongoing concern for the enemy, and can never be undertaken unless all possible means of negotiation, compromise, and conciliation have been genuinely exhausted.

Consistently applying this tradition of Christian ethics regarding war raises serious questions about the purposes or means employed for most of the wars we have fought as a nation, and also questions the assumptions which undergird our present military posture, nuclear policies, and the billions we are spending for these purposes.

Moreover, in my judgment, the most faithful biblical witness proclaims that violence only begets violence, and that evil should be confronted ultimately with love.

Materialism

At the roots of our society lies an ethic of rampant materialism which serves as a daily god governing the lives and choices of millions. Success is measured by what we possess; "progress" rests on an ethic of ceaseless consumption.

The consequences of this ethic which would concern anyone committed to a compassion for humanity grounded in biblical faith are twofold.

First, the rich throughout the world are holding a monopoly of the world's resources, consuming them relentlessly even when many of these resources seem headed for eventual extinction. The result is that the poor of the world are victimized.

Second, the biblical trust given to humanity to be just stewards of all creation is violated when the goal of economic gain overrides the protection of the natural environment shared by all humanity, and the attaining of justice for the impoverished.

Being a disciple of Jesus Christ entails a clear commitment to replace a materialistic ethic of possessiveness with more personal and spiritual values of what constitutes true fulfillment for human life. Thus, the dominant values which seem to hold sway over our society cannot be endorsed by one who claims a consistent allegiance to Christian faith. Further, this commitment inevitably places the welfare of all humanity ahead of the narrow interests or economic gain of any one nation, or of the wealthy minority of this world.

Leader as servant

Finally, an entire new style of leadership is incumbent upon anyone devoted to biblical faith.

One's values and whole frame of reference are changed when a commitment to Jesus Christ is taken seriously. The purpose of life is to be faithful to him, to follow his way, and to be molded according to the imprint of his life. Power and prestige are not the goals which give life a sense of direction or purpose. Those values had to be relinquished if this commitment is to be authentic.

From the spiritual view of faith, power in its truest sense is not political muscle, influence, and public prestige. Service to others, solely for their own behalf and even entailing deep sacrifice, is the true essence of leadership and the ultimate form of power. There is a power in servanthood which transcends all notions of power sought after so avidly in the secular political sphere of life.

All this is evidenced most clearly in the person of Jesus of Nazareth. Regardless of one's own personal religious beliefs, anyone would have to conclude that this man exercised a form of power which changed totally the course of history. Yet what was the nature of that power? What was the style of his leadership? It was a form of seeming powerlessness, expressed in self-sacrificial love and service on the behalf of others.

His leadership was the surrendering of his personal prerogatives; it was just the opposite of what the world estimates true leadership to be. His power consisted solely in his radical faithfulness to a vision. He called this vision the "kingdom of God," and he defined this calling as "doing his Father's will." His method for accomplishing these ends was not to seek public acclaim or devise a calculated strategy, but rather to surrender in utter faithfulness to God's will, exemplifying through a total self-giving love the heart and the message of his mission.

Christians are committed to molding their lives to Christ's. We are to seek his power and follow his style of leadership. This means washing another's feet, laying down one's life for one's friends, and loving one's enemies. The politician who follows Christ is in no way exempted from obeying "all that has been commanded." A Christian politician is called to be a servant-leader. Self-preservation can no longer be the key motive in all political activities; rather, it becomes the service of human need, and prophetic faithfulness to a vision of God's will being done "on earth as it is in heaven."

How such a commitment is reconciled with daily demands, pressures, and expectations of political life is a constant tension. The temptations and subtle seductions of secular systems of thought exercise a constant power over anyone in the political realm. My own journey has repeatedly revealed forceful pressures that would conform me to the world's values, keeping me from being transformed, as St. Paul puts it, by the renewing of the Spirit.

Yet I believe that the Christian's call is to faithfulness rather than efficacy; it is to servanthood rather than power. According to this faith, the most decisive action that can be taken to shape history is to follow the way of Christ, to give ourselves to the building of his body, the church, and to pour ourselves out as he did in love.

If we are truly concerned this election year about the relationship of the personal faith to our political elections, then we should begin by taking seriously what that faith asks of its believers.

While many may seem consoled by the tendency of presidential candidates to keep their religious convictions separate from their political actions, I, for one, remain distressed. ☐

Reprinted, with permission, from The Washington Star, *June 13, 1976. Originally titled "Where Does Religion Lead?"*

Senator Hatfield, a Republican from Oregon, has recently written a book which tells of his personal struggle to integrate a strong Christian commitment with the realities of the political system. The book, Between a Rock and a Hard Place, *is published by Word Books.*

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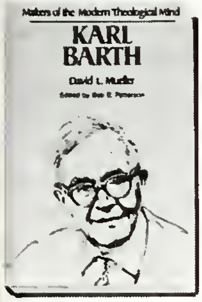
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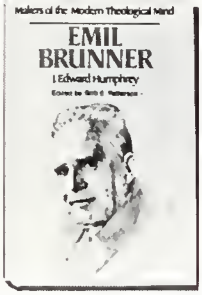
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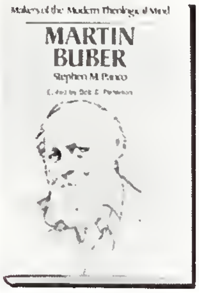
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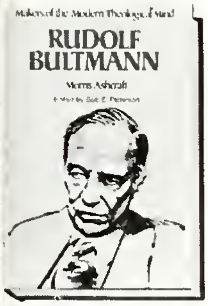
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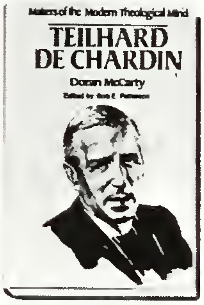
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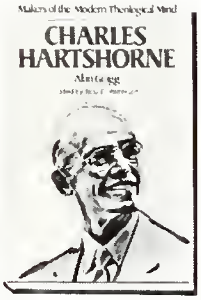
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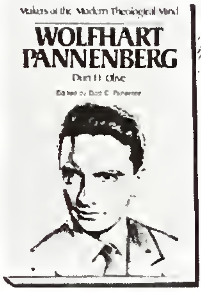
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Our real security

Read Luke 17:20-37

Flood, fire, disaster, lightning-like quickness, emergency, trauma, danger, loss—these are key words suggested in this scripture passage on the coming of the kingdom of God. The Savior uses words within our understanding, but the real happening of the Second Coming is beyond human comprehension.

The Pharisees and the disciples ask when and where, questions related to human concepts of time and space. The Savior's answers are timeless and spaceless, oblique. He turns the questioners' thoughts inward, even as he does ours, for answers that will stand the test of time and eternity.

Lois Harlacker found the answers to when and where within herself when the normally quiet stream in York County, Pa., became the mighty, destructive Conewago during Hurricane Eloise in late September, 1975. The Harlan Harlacker home was flooded up to the first floor. In the home of Ruth Harlacker, Lois' mother-in-law, next door toward the stream, murky waters swirled up to the first-story ceiling. And the trailer home of Lois' son, Steven, still nearer the stream, was submerged to within a foot of the roof.

"I learned where my real security lies," Lois told a minister a week and a half later after the Lower Conewago congregation's love feast at the Bermudian house. She spoke with a quiet smile and her manner suggested the words of verse 21: "The kingdom of heaven is within you."

Lois Harlacker's remark in the midst of trouble expressed the feelings of many of the congregation's members, both victims and relief workers. From the latter there was a great explosion of compassion in personal concern, clean-up, and restoration. The congregation felt the dramatic impact of verses 26-32, that security is not in possessions nor human relationships but in Jesus Christ.

"We have a wonderful local Brethren Disaster Service," Lois told the minister. Members of the congregation were on the job early on Friday morning, September 26, continuing Saturday and Sunday. No services were held at the Bermudian house that Sunday, the week before World Communion Sunday. A baptism service had been planned for that day, but the Bermudian Creek behind the church was too high for a creekside ceremony. At the peak of the flood, though, there would have been enough water in the church parking lot for a baptism!

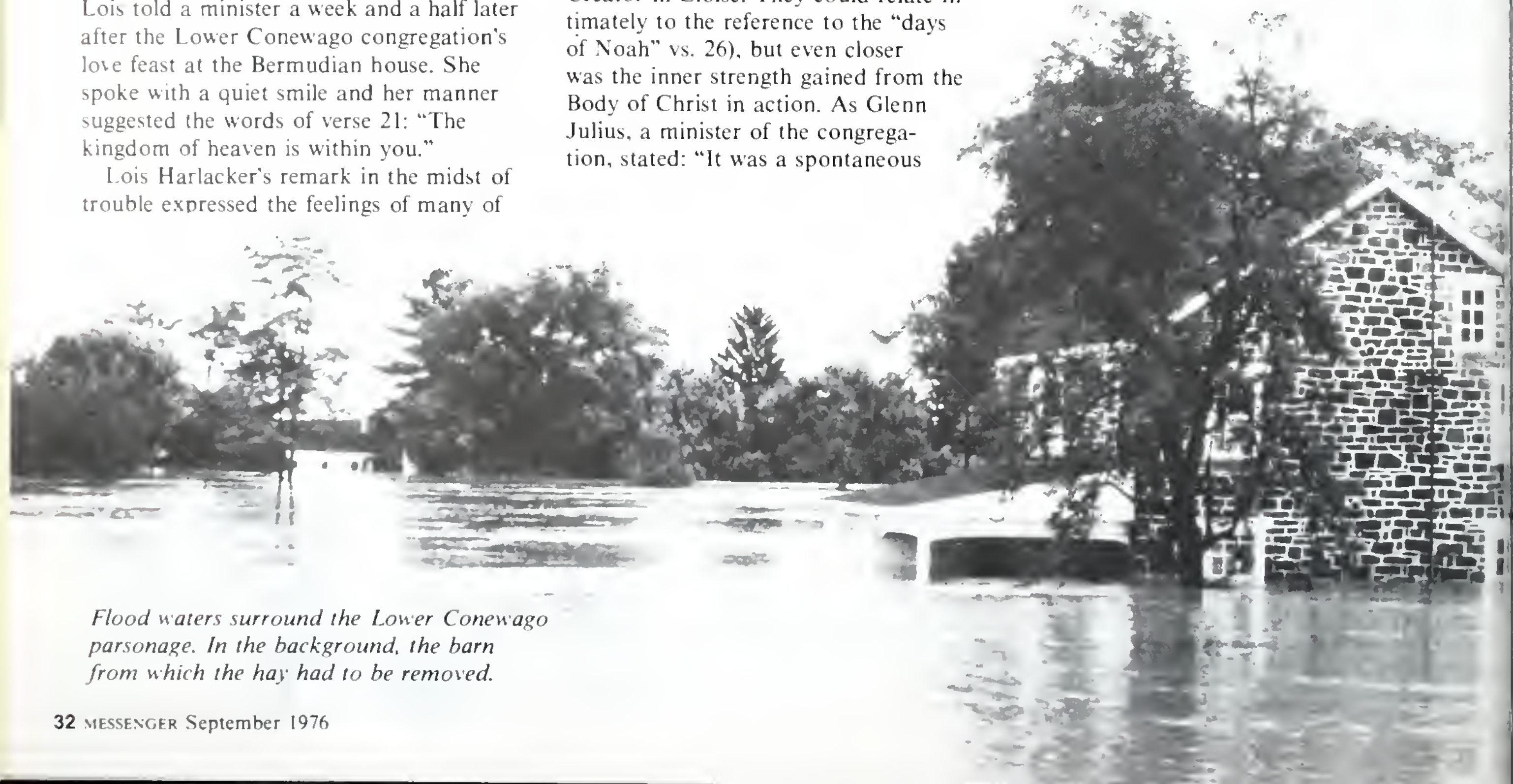
Being new creatures in Christ Jesus is the answer to the when and where posed in the scriptures related to the Second Coming. Disaster strikes we know not when or where, but the believer in Christ is ready whenever or wherever. Life in him is the real security.

Members of the congregation felt something of the irresistible power of the Creator in Eloise. They could relate intimately to the reference to the "days of Noah" vs. 26), but even closer was the inner strength gained from the Body of Christ in action. As Glenn Julius, a minister of the congregation, stated: "It was a spontaneous effort by the congregation. There was no need to call for help. They were there!"

That Sunday, members spread out to the three Harlacker homes and to the home of Paul Spangler, down the creek from Detter's Mill. Only the peak of his house roof stuck out when the creek was at its highest. A crew pitched hay that Lord's Day for the Harlacker brothers, Steve and Harlan Jr. The water had risen just high enough to make the bottom bales wet. These started to steam and the stack above had to be removed so the wet bales could be taken from the barn.

Not only members but neighbors were helped. One family was rescued by boat by Glenn Julius and a neighbor from the second story of their house and given temporary shelter at the home of Mabel Julius a half mile away. As clean-up operations continued, members of the congregation from the Wolgamuth house joined in the effort.

Although none of the homes of their members were flooded, the Upper Conewago congregation turned out in force to help some 30 families in the East Berlin



Flood waters surround the Lower Conewago parsonage. In the background, the barn from which the hay had to be removed.

area. After hearing the gospel that Sunday, they went home to change their clothes. Then, led by J. Hershey Keller, Joe Fretz, and Naomi Nell, they went out to "behave" the gospel in bringing Christian compassion to the sufferers. They were assisted by a strong contingent from the Pleasant Hill congregation led by Charles Sellers. An estimated total of 60 to 75 persons cooperated with the local fire company in bringing relief.

J. Hershey Keller is director of the Disaster Network of the Southern District of Pennsylvania. He explains that his congregation was organized for disaster relief even before the district network was formed several years ago. When Eloise struck, however, he could get help from the network. All he had to do was call Charles Sellers, the disaster leader at Pleasant Hill, and that congregation was ready to help.

Upper Conewago's witness to Christ's compassion is highly respected in the community and certainly a builder of faith within the congregation. It is not known how much spiritual growth, how much readiness for Christ's coming, resulted in those who suffered in the flood. Some of them recognized members when they called to give invitations to revival meetings. "Yes," they would say, "you were the ones that helped us during the flood." However, only a few of the invited ones attended the revivals.

Farther downstream on the Conewago, east of the Harrisburg-Baltimore Expressway at the home of Ed and Ruth Sprenkle, the Eloise flood rose some two feet higher than it did during destructive Hurricane Agnes in 1972. "Our church was wonderful to us," says Ed. Forty men from Ed's New Fairview congregation flocked in to help on Saturday. Glenn Grim, the congregation's district network leader, was on hand to help. "The women came later and helped all the next week. Afterward they still kept coming to ask what they could do," says Ruth. One helpful neighbor couldn't believe his ears that he heard no cursing from the family or the workers at any time, Ruth notes.

In all three congregations the helpers and the sufferers learned from the flood that their real security is Jesus Christ, both now and forever. The greatest tragedy, they learned anew, is not the loss of possessions, or the severing of human relationships, but being outside of Christ's Kingdom both now and hereafter.

Disasters happen suddenly and without warning. No one is really prepared to do even the most obvious things in an emergency. The Savior warns that his coming will be sudden, like lightning.

The only real preparation is to have Christ dwelling in us through the power of his Holy Spirit. "The Kingdom of God is within you." ☐

Upper: Lower Conewago members and friends help clean up the water-soaked Harlacker home furnishings. Lower: The overturned freezer becomes a cornucopia of spoiled food. Food is replaceable, but there is no substitute for the real security found in Jesus Christ.

by Norman F. Reber

here I stand

On amnesty, BVS, identity, daily praye

I. W. Moomaw

Complete amnesty is a debt we owe

We are grateful to Russell Bollinger for his frank and lucid statement on "With Disobedience Comes a Penalty" (June). His presentation of certain theological aspects of draft avoidance is most helpful.

However, we also need to assay the crisis situation faced by the young people. Our government and the military were perpetrating atrocities against the Vietnamese probably without precedent in civilized history. We personally saw the tragedy of routine "mistake bombing" of villages and the results of spraying groups of field workers with burning napalm. Century-old sacred burial mounds were leveled by bulldozers; sprayed chemicals turned rich forests and rice fields into white death. Shocked Vietnamese pled against what they called the "rape" of their country and our disregard for their culture and their national aspirations. Our young people knew this and wanted no part of it. They held "teach-ins" and "sit-ins." While over a quarter of a million marched peacefully in Washington the President said he was watching a football game on television and did not see them.

The "sin" of the young people was that they saw the error of our Vietnam debacle before the military and others of us were ready to admit it. What should they "render unto Caesar" under these circumstances? They chose various alternatives. Some obediently accepted military service, but the records show that most of them were anguished when they saw the catastrophe of the war. Some noble and heroic souls went to prison as their testimony. Others having the peace church background turned to alternative service. Many others without such background fled to Canada and other countries.

In Canada we talked with the dean of a university in an area to which many young people had fled. He spoke well of their self-discipline and moral sensitivity. The Canadian churches and civic groups contributed much toward their adjustment.

The scar upon our national image and the moral life of our institutions will not easily go away. The Annual Conference spoke well. Complete amnesty, mercy rather than justice, is a debt which we owe. It will be a noble first step toward purging our soul as a nation. ☐

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Lois Callihan

BVS—Get Christ into the action

I am very much in agreement with Edward K. Ziegler when he states "Brethren do not believe that there is a personal gospel apart from a social group, but that there is one gospel of God's loving concern for all persons and for the whole person. They insist that a true presentation of the gospel must be by proclamation, by demonstration, and by loving service."

It is with this thought in mind that I have encouraged young people in my Sunday school class to serve Christ through Brethren Volunteer Service. Through this commitment they can serve human needs and find meaning and fulfillment in their own life.

With C. Wayne Zunkel's book, *Why Brethren?* and the testimony of volunteers that trained at New Windsor, I noted the BVS training as a mini-seminary schooling, from which BVSers would return with a vision for the church that would challenge many of them for the rest of their lives.

How excited and thrilled I was when my son decided to give a year of his life to full-time Christian service. He left for Elgin filled with hope and expectancy. His spiritual life was about to be shared, revitalized, and renewed before he set out on commission.

This was six weeks ago; he is now home before starting a second project. He came home instead of going directly to his project so that he could find spiritual renewal and revitalization. Training was informative and interesting, but did not provide spiritual growth. Worship services were limited and even table grace was a personal matter.

The unit consisted of Brethren, Baptists, Catholics, and non-Christians. Non-Christians! How can a non-Christian represent the Church of the Brethren? I decided it was time to do a little homework. I talked with other young people who have recently served in BVS. Each gave the same reply—their orientation emphasized awareness of oneself and how one relates to other persons. Each unit had at least one non-Christian. All agreed that little emphasis was placed on spiritual values.

However, I finally found one young woman who related that she was a part of a discipleship unit, whose training revolved around development of their spiritual lives. Through our conversation I discovered that some orientation units have a particular emphasis or point of view beyond the customary goals of training. I cannot help but be dismayed that all units are not discipleship units.

I am proud that the Church of the Brethren has broken out of the walls of isolation, but could we also be close to losing our "reason for being"? Have we fed on our acceptance at the expense of revising and discarding the very ideals that gave us our uniqueness of character?

Why have we discarded the spiritual emphasis of Brethren Service? An ecumenism which seeks to destroy all convictions which are not universally shared is weak and barren.

"You can put your love in action . . . through BVS," but don't let Christ out. ☐

Bonnie Carpenter

Sense of identity enhances growth

Human beings, male or female, have a deep drive for a sense of identity. Abraham Maslow calls it "self actualization."

Mrs. Martin (Here I Stand, April) spoke to dependence and interdependence, which is irrelevant to the issue as I see it.

If people are to receive some sense of purpose in their lives they must gain a strong sense of themselves, who they are, what they can *uniquely* do to make this a

ealth insurance

tter world. We all need an environment ich allows for the freedom to explore all : possibilities for finding our unique ves. God has blessed each of us with y special abilities and talents. We are t carbon copies. I am repelled by the a that to search for my own uniqueness sinful.

The New Testament tells us to "love one-other," or to create a loving environment one another. A loving environment is e in which people are free to gain per-al growth and to strive for self-ualization.

The type of relationship a man and man choose, dependent, independent, or er-dependent, is irrelevant as long as y have that pure, free agape love which engthens and encourages personal wth and self-fullfilment. If they see mselves and each other as unique per-ns, they will be truly liberated from tural dictates and be "In Christ." ☐

onna Lee Fike

firm foundation f daily prayer

ave come from a Christian background d have been a regular churchgoer. My urch is the Ridgeway Community church Harrisburg, Pa.

A while back our son became very ill th a rare blood disease. Many prayer oups were praying for him. Without alizing what was happening, I have found life changing dramatically.

Our son is doing quite well. The healing ht of Jesus has been on him many times. y walk with Jesus these past months has en a wonderful experience. I have been rn again and have found life to have new eaning and purpose, as does our church d Jesus Christ for me.

I feel so wonderful inside I wish to tell e world. As one means I am submitting e following statement, hoping that rough it a few lives will be touched:

"In God We Trust." "One Nation Under od." Magnificent words! But words and eals that are threatened as apathy, crime d corruption, drugs and the demoraliza-n of youth sweep across the nation.

What can we who are Christians do out this in our nation's Bicentennial year? The answer is with us every minute of our day. Through Jesus Christ and prayer a strong foundation of faith can be built.

The influence of daily prayer on the human mind and body is phenomenal. All of us can benefit from a regular religious discipline and daily prayer. We as Christian believers must work together with God as well as working with the church.

The time has come for all of us to turn once again to Jesus in prayer. There is urgent and vital need for our renewal with God. The lament of Jesus to his disciples, "Could you not watch with me one hour?" most appropriately should be our Lord's invitation to us today for daily prayer. God said, "If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked way, then I will hear from heaven, and will forgive their sin and heal their land" (2 Chron. 7:14).

Christianity is not inherited; we must constantly be working at our religion. Prayer should be a constant occurrence, engaged in daily, not just when we seek an answer or help. We cannot blot God out of existence and hope to survive. God is never too busy for us. Why then is it so hard for us to find the time in our busy days for our Lord?

Starting the day with prayer is an excellent way to begin our day. When we are fresh our prayers are not work but a joy to share with our Lord.

Conversing with God, thanking God for our many blessings, praying for the church, for our friends and for those needing help, for our community and our nation, this is the privilege and need of every Christian. ☐

Allen M. Clague

Health care just isn't that simple

In the March, 1976, MESSENGER there was an article by Tim Speicher entitled "Inadequate Health Insurance System." Mr. Speicher has written an article which I feel needs some enlargement to put into perspective for those people who have no real way of knowing some of the background information that is involved.

The primary purpose of this letter is to point out that Mr. Speicher essentially has

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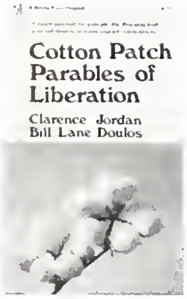

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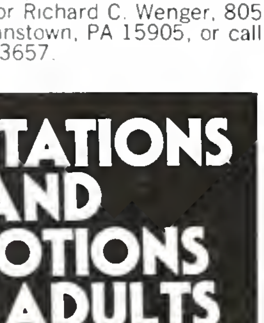

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here I stand

written comments that appear to come directly from Senator Edward Kennedy and some of the published information that he has distributed regarding a national health insurance. This information, to say the least, is biased and in some instances actually misleading. As I read the Speicher article, I thought of several comments that I feel the readers of this magazine should have in order to make them think.

Mr. Speicher's first comment is that there is lack of adequate cost control in the medical care system, quoting figures from Senator Kennedy that say the medical care component has risen 191.1 percent while the price index has risen 112.5 percent since 1950. Senator Kennedy and Mr. Speicher have fallen into this same trap and failed to comment on why the price index has risen.

As an example, in 1950 an attendant in a hospital could be hired for 75 cents an hour in the state of Virginia; in 1976, this same attendant receives a minimum of $2.30 an hour. A registered nurse in 1950 was glad to obtain work at $1.75 an hour. This same registered nurse requires four to five dollars an hour at the present time in Virginia. Cost controls and costs components are not necessarily the same and the figures can be misleading just the same as those that I have just quoted.

Second comment: Inadequate private insurance system. Mr. Speicher says the United States is now the only major industrial nation without a national health insurance system. This may be true, but the United States also is one of the few countries that is not nearly bankrupt because of a national health insurance system. One of the best examples is the country of Great Britain, whose health care system costs have skyrocketed to the point where administration of the program costs nearly 50 percent of the total cost of the health care system and is the major item in the budget of the country. This is also true with many other countries.

The inadequacy of the present private insurance program can be partially related to the present federal programs that we do have which have thrown an overload on the cost-payout relationship of the insurance companies so that the private companies are actually underwriting some of the costs of our present federal program.

Third comment: Inefficiency of the present health delivery system. This would imply that a federal program would be more efficient. In my opinion, this does not even rate a comment but shows total lack of knowledge on the part of the writer and shows a parroting of someone else rather than an understanding of what he is talk about.

Fourth comment: Maldistribution of personnel and facilities and lack of medi care services for too many people. This true. But to go on farther, there is a co ment stating that there is a diminishing number of general practitioners while th number of specializing physicians is increasing. This is not true, and any recer statistics will show it. This is an extrem complicated question and would not be answered by the simple procedure of a federal health care system.

Fifth comment: Lack of adequate qua controls. There is a tremendous problem quality controls; and in the remainder o comments on this statement, one would led to believe that medical review, peer review, administrative review of medical care system would improve quality controls. Anyone that has had contact with our present medical system and the medi system prior to the increased administrative paper work required for medical care now would find the reverse be true, that the quality controls that ar being proposed now are quality controls paper and really have no real meaning a far as care of the patient is concerned.

A good example of this is the quality control of care in nursing homes, some which I am intimately familiar with, wh the individuals inspecting the nursing homes will spend days seeing that all th proper committees have met, proper no are kept, that they are in separate notebooks, and then maybe see one or t patients to see if the patients are proper nourished, are kept dry, if the hallways clean, if nutrition is good, and so forth.

Further in the article, there is comme that there are bills before Congress for a comprehensive national health care—or introduced by Representative James Co man and Senator Edward Kennedy. Mr Speicher will find that the bills dated 19 are essentially the same as those dated i 1970 and 1971. The cost-care figures are sentially the same as those given in 1970 and 1971. The costs listed for these bills cording to private insurance companies v be approximately twice that listed by th senators who are proposing our present national health care plan. Since the pres senators were off nearly 100 percent on present Medicare and Medicaid progran it would appear to me that the figures given at this time should be subject to co siderable question.

This is not a simple question, but a federal medical program is absolutely n the answer—except for politicians. ☐

turning points

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Recipients of the Master of Arts in Theology degree:

Raul Rene Moreno • Age 33. Member La Verne (Calif.) United Methodist Church. Son of Sra. Carmen Navarro de Moreno, Mexico. Wife Sharon. La Verne College. To further studies, Life Chiropractic College, Marietta, Ga.

Dennis Lee Slabaugh • Age 26. Member New Philadelphia, (Ohio) Church of the Brethren. Son of Mrs. Helen Slabaugh, New Philadelphia, Ohio. Ohio State University. To graduate school, Temple University, Philadelphia, Pa.

Recipient of Certificate in Theological Studies:

Stanley Galen Barkdoll • Age 47. Member Lower Conewago (Hanover, Pa.) Church of the Brethren. Wife Hazel, five children Larry, Pamela, Linda, Debra, Scott. Pastor Clovis (N.M.) Church of the Brethren.

Licensing/ Ordination

David Frantz, licensed April 25, 1976, De Kalb, Illinois/Wisconsin

S. La Verne Hinson, ordained April 25, 1976, Decatur, Illinois/Wisconsin

Paul V. Schrock, licensed April 18, 1976, Union Center, Northern Indiana

Douglas Shawgo, licensed April 25, 1976, Astoria, Illinois/Wisconsin

Samuel Sligar, ordained April 25, 1976, Springfield, Illinois/Wisconsin

Pastoral Placements

Steven Beahm, to Antioch (interim) South Central Indiana

James M. Beckwith, from Bethany Seminary, Illinois/Wisconsin, to Green Tree, Atlantic Northeast

Harold I. Bowman, from Arbor Hill, Shenandoah, to Cloverdale, Virlina

Glen A. Campbell, from Liberty Mills, South Central Indiana, to Monticello Pike Creek-Guernsey, South/Central Indiana

Rodney L. Custer, from Bethany Seminary, Illinois/Wisconsin, to Lebanon, Shenandoah

Thomas W. Geiman, from Charlottesville-Free Union, Shenandoah, to Mill Creek, Shenandoah

Paul L. Groff, from Akron, Springfield, Northern Ohio, to Westminster, Mid-Atlantic

Samuel L. and Cynthia L. (Weber) Han, from Northern Baptist Seminary and Bethany Seminary, Illinois/Wisconsin, to Mineral Creek-Warrensburg, Missouri

Arnold A. Lein, from secular, to Falfurrias, Southern Plains

Joseph A. Miller, from associate, Hollywood, Mid-Atlantic, to Claysburg, Middle Pennsylvania

Robert L. Rowe, from Linville, Shenandoah, to Kingsport, Southeastern

Joseph Lecour Roy, to Sunnyslope (2nd staff) Oregon/Washington

Glen H. Sage, from Mt. Hermon, Virlina, to Eden, N.C., Virlina

Donald Shankster, from part time, Mt. Carmel, Southeastern, to full time, Mt. Carmel-New Haven, Southeastern

James W. Simmons, from chaplaincy, Northern Indiana, to Cedar Creek, Northern Indiana

Paul Steiner, from Lanark-Brethren, to Union Bridge, Mid-Atlantic

Jerrald J. Wilson, to Fairview, Unity, Shenandoah

A. Mervyn Wunderlich Jr., from Bethany Seminary, Illinois/Wisconsin, to associate pastor, Waynesboro, Southern Pennsylvania

Tom Zuercher, from other denomination, to Danville, North Bend, Northern Ohio

Wedding Anniversaries

Mr. and Mrs. Charles I. Ardinger, La Verne, Calif., 65

Mr. and Mrs. Ralph Claar, Claysburg, Pa., 61

Mr. and Mrs. John Coker, Spring Grove, Pa., 50

Mr. and Mrs. Ray Bradshow Deardorff, Waldo, Kans., 60

Mr. and Mrs. Ora De Lauter, Wabash, Ind., 62

Mr. and Mrs. R. C. Flory, Paradise, Calif., 67

Mr. and Mrs. John Hearn, Huntingdon, Pa., 60

Mr. and Mrs. Foster Keiper, Johnstown, Pa., 56

Mr. and Mrs. Lamoine Lawson, Peru, Ind., 50

Mr. and Mrs. Mahlon Little, Kansas City, Kans., 50

Mr. and Mrs. Henry Miller, Brodbecks, Pa., 50

Mr. and Mrs. Baxter M. Mow, Roanoke, Va., 55

Mr. and Mrs. John Mummert, Spring Grove, Pa., 53

Mr. and Mrs. Howard Musselman, Claysburg, Pa., 55

Mr. and Mrs. Winfred Pippen, Nappanee, Ind., 50

Mr. and Mrs. Lew Robertson, Modesto, Calif., 50

Mr. and Mrs. D. Russell Rohrer, Argos, Ind., 60

Mr. and Mrs. Carl Simmons, Staunton, Va., 50

Mr. and Mrs. Jacob Swemly, York, New Salem, Pa., 50

Mr. and Mrs. Carroll Tracy, Brodbecks, Pa., 52

Deaths

Nellie May Alt, 74, Boonsboro, Md., April 25, 1976

Page Anders, 66, Ennice, N.C., Jan. 9, 1976

Elsie Ardinger, 89, La Verne, Calif., April 23, 1976

Ray Ballinger, 48, Marion, Ohio, May 8, 1976

Clarence Banning, 85, Indianapolis, Ind., May 8, 1976

Arthur Beach, 74, Clarence, Mo., April 10, 1976

Iona Beckner, 84, Hanover, Pa., April 25, 1976

Clifford Borland, 79, Marion, Ohio, March 9, 1976

Samuel J. Bright, 73, Troy, Ohio, May 14, 1976

Mary Showalter Brown, 59, Linville, Va., May 2, 1976

E. Lee Burrous, 80, Laramie, Wy., May 12, 1976

Florence Carney, 66, Leonard, Mo., Sept 28, 1975

Loyd Carney, 68, Leonard, Mo., Feb. 26, 1976

Carnie Carpenter, 81, Peru, Ind., April 21, 1976

Alta Christen, 77, Mt. Morris, Ill., May 4, 1976

Eva De Lauter, 83, Wabash, Ind., May 15, 1976

Mary Nay Diehl, 79, Sebring, Fla., Feb. 18, 1976

Paul Eckert, 60, Lititz, Pa., April 20, 1976

Bernice Gahm Forbes, 56, Council Bluffs, Iowa, March 15, 1976

John Franklin, 81, Roanoke, Va., March 4, 1976

Stuart Garber, 89, Sebring, Fla., March 25, 1976

Frank Graf Sr., 76, Mt. Morris, Ill., May 9, 1976

Ervin Harris, 79, York, Pa., April 17, 1976

Susie A. Heisel, 71, Empire, Calif., Jan. 16, 1976

Emerson L. Helman, 69, Elgin, Ill., May 21, 1976

Mrs. Cousie R. Henderson, 85, Chesnee, S.C., Feb. 26, 1976

Cora L. Hensley, 75, Tryon, N.C., Jan. 31, 1976

Irma Allen Higgins, 74, Cando, N.D., May 7, 1976

Olive M. Hoaker, 80, Nokesville, Va., June 18, 1975

Mrs. E. C. Hunley, 62, Philadelphia, Pa., May 12, 1976

Warren Kagarise, 80, New Enterprise, Pa., April 4, 1976

Lee Wine Kerlin, 72, Nokesville, Va., Feb. 14, 1976

Lena Kessler, 76, Newport News, Va., May 6, 1976

Orville Levien, 66, Marion, Ohio, March 22, 1976

Dan Lichty, 98, Greenville, Ohio, April 4, 1976

Fred McClure, 57, Three Springs, Pa., April 22, 1976

John Miller, 55, Hershey, Pa., March 29, 1976

Oscar R. Miller, 54, Chantilly, Va., April 25, 1976

Edward H. Moon, 62, Marion, Ohio, Dec. 5, 1975

James F. Morrow, 79, Cando, N.D., April 28, 1976

Macy Merkey Moyer, 88, Portis, Kans., April 30, 1976

William Robert Nelson, 61, Nokesville, Va., March 7, 1976

Katie Nuckels, 79, Troutville, Va., April 9, 1976

Mary Vancil Ohmart, 90, McPherson, Kans., April 30, 1976

VALUES EDUCATION

Through all we do and say, we proclaim to others our meanings and purposes. Throughout our lives, we form and follow values. We acquire information, consider its meaning, and evaluate its importance. In addition, we make decisions out of the evaluated information and act on the basis of the decisions.

Within the Christian community, the context within which we make decisions and act is our obedience to God and neighbor as they confront us in Jesus Christ. Much of our teaching in the church, though, has been sharing information more than it has been deciding and acting. We have communicated the facts of the faith more than we have shared our own lived and living meanings.

Values education includes the sharing of meanings. Some resources do not assume the Christian context necessary for education in the church. In addition to what is provided in printed and media resources, the Christian context for value education is provided in the leadership and in the setting of the Christian community. As persons involved in the process share their lived and living meanings based in the Christian faith, other participants experience the possibilities of that Christian faith context for living.

The three resources described suggest processes for moving beyond the factual information level of learning. Note the addresses for ordering the materials.

Lifeline package

Lifeline is a values education curriculum which actively involves teenagers in making decisions, resolving conflicts, and learning to care. It encourages youth to adopt patterns of behavior which consider the needs, feelings, and interests of others as well as their own.

"Learning to Care" is the title of the teacher's guide for the Lifeline Values Education Curriculum. The first part of the book describes the basis for Lifeline. The second part provides "How-to" helps for the Lifeline Teacher.

Besides the teacher's guide, the curriculum includes the following:

1) Five booklets called *Proving the Rule?* which deal with authority, prejudice, self-image, decision-making. Available only as a set. $7.50.

2) Six booklets called *"What Would You Have Done?* with narratives based on eyewitness accounts of historic incidents such as an English conscientious objector in 1917 refusing to obey orders, an American missionary delivering a black baby in South Africa in 1904, the incident which sparked the Watts riots in 1965. Six booklets sold only in a set. $6.50.

3) *In Other People's Shoes* are colorful, often humorously illustrated cards which deal with the problems that arise between individuals in specific situations. Each set described below costs $10.00.

Sensitivity Cards. 46 9″ x 12″ cards showing situations involving only two people.

Consequence Cards. 76 6″ x 12″ to help youth understand the effects of their own and others' actions.

Points of View Cards. 63 8″ x 9″ cards usually involving two people. Both sides of a conflict situation are considered before making a decision.

An introductory package with one each of the materials described above is available for $47.50 direct from the publisher, a savings of $6.50. Order Lifeline materials from Argus Communications, 7440 Natchez, Niles, IL 60648.

Values clarification

Values Clarification as Learning Process has three 275-300 page books. Although these books are Catholic, they are a helpful resource for anyone seeking to work with youth and adults in values education. All are available from Paulist Press, 400 Sette Drive, Paramus, NJ 07652. $7.95 each.

A Handbook for Religious Educators provides a theological basis for the process, case examples, and applications for parish renewal, liturgy, and prayer life.

A Sourcebook is the basic text for understanding the theory of values, including a variety of practical techniques which engage the reader in a process of self-clarification of values.

A Guidebook is the basic manual of exercises and strategies as well as six complete workshops for training people in the value clarification process.

Parent training

You Can Have a Family Where Everybody Wins by Earl H. Gaulke is subtitled "Christian Perspectives on Parent Effectiveness Training." Order it from the Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis, MO 63118. $1.95.

In this book the key Parent Effectiveness Training skills are viewed from the perspective of the Christian faith. "Our concern is to relate what a parent *does* to the crucial considerations of *purpose* (' . . . bring them up in the discipline and instruction of the Lord') and *motivation* ('be subject to one another out of reverence for Christ')."—SHIRLEY J. HECKMAN

Lifeline
Consequences
Sensitivity
Points of View
Lifeline

Lifeline curriculum, if properl implemented, can change th atmosphere of your school

Be a 'sticker' Dunker—put DUNKER STICKERS on your buggy

What with the sticker craze that has shown itself through the years on bumpers and lapels, Messenger inquired of a few readers if it might be time for some graffiti a la Brethren. Either humorous or theological submissions, or both, were invited, just as long as the message was uniquely or at least characteristically Brethren.

From the returns, Messenger offers the following slogans, which in due course may begin to appear as newsletter filler, sermon topics, book titles, Annual Conference themes or, for those who really choose to go public, just plain bumper stickers.

CHRISTOPHER wasn't SOUR—Why should you be?

Keep trucking with Mack—Alexander, that is.

Let's have a little SchwarzeNOW.

Simply put, it's the life.

The above are the creation of teacher and writer Vernard Eller. Another teacher and writer, historian Don Durnbaugh submitted these reflections, to wit:

Don't abandon the (disciple)ship.

Take the front pew; it will be good for you.

Stamp out secret societies. Tell someone about your faith.

Join Alexander's full-time band.

Don't holler or honk; just let your light shine.

Take life simply, it goes better that way.

Triple-dipped Dunkers are best in the long pool.

Whether it's dunk, spray, or pour, let's add many more.

Be a real revolutionary! Practice your faith!

Feel free, Brethren!

Don't get in the way of peace, go the way of peace.

Be a blockhead: Tell your neighbors about Jesus.

Make SEVERAL things clear. Read your Bible.

Being number one is dumb; be a suffering servant.

Support Heifer Project. Get in the mooed for love.

To give equal time to the laity we hear from two Brethren not of the cloth. Ron Keener, communicator for a state savings and loan organization, suggests:

Trine immersion—it really gets the hurt out.

Live a clean life—try footwashing with us.

Brethren Service—such a relief.

Brethren are militant pacifists.

Your church is a saving place.

Christopher Saur had type lice.

Love the message, embrace the Messenger.

Brethren are "simple" minded about some things. Especially life.

Brethren are humble folk—and proud of it.

Brethren have a foot fetish.

Brethren are going under for the third time.

Brethren have the original Big Mac(k).

Brethren love life—religiously.

Insurance executive Marvin Sherman, who explained his list was "not culled, only collected," thanks Dave Augsburger for creating or inspiring these selections:

Cure for wealth-a-holics: Serve God and neighbor.

Are you a prodigal parent?

From here to maturity.

Happiness is a happening with God.

And without Augsburger's help Marvin Sherman offers these:

Get on the freeway. Go with God.

We've got a lot to give: A cup of cold water in His name.

We're the beef and basin Brethren.

Brethren baptismal robes: Tank tops.

Father, forgive them. Stop capital death.

Serve to free / Free to serve.

Jesus is the servant class.

Quilting bee: Speaking in tongues.

Simple life: Putting things in their place.

Volunteer service: Applied love.

Staff colleague Willard Dulabaum's list includes:

War is wrong. Why fight it?

Doing is believing.

And inevitably,

Keep on dunking.

Another General Board staffer, Hubert Newcomer, proposes:

John Kline: The Original Easy Rider.

Dan West was a no-war monger.

No creed—no need. Just read the New Testament.

Kermon Thomason suggests:

John Naas says, "Thumbs up!"

Graham and Treena are KERRSmatics.

Trine is fine.

"Upstairs, Downstairs"—Starring Jesus Christ.

Be dogs of war—Hound the Pentagon.

Be a dropout—study war no more.

Aside from the results shown here, the writers found the process itself intriguing. Don Durnbaugh, with his second batch of responses, confessed this could become addictive. Marvin Sherman, who collaborated with his wife Lois in the task, suggests composing "Dunker Stickers" as an activity for a Brethren couples' party. Willard Dulabaum, who enlisted his entire family in the act, submitted this admonition from third grader Noelle:

Reach out for peace.

As if all this was not graffitifying enough, Ron Keener was moved in a P.S. to add a limerick:

A Dunker printer named Saur,
Turned out churchly tracts by the hour.
Asked to take up a gun
And put the British to run,
"Only the Great Printer," he replied,
"has that power."

Alas, in closing chapter one of Dunker stickers we quote the immortal words of one Vernard Eller:

Who's responsible for the MESSenger we is in?—H.E.R.

editorial

& & && & & &&&& &&&& && &&&

If any single word has intrigued this writer throughout his running encounter with words, it is the word *and*. Few words are both so common and so profound.

A decade ago when Kaiser Aluminum produced a special resource on communications, the piece stated at the outset,

> *In the beginning was the word, and . . .*

Quoting from the Gospel of John, the lead essay pointed out that all stories might well begin with *and* and end with *and* too. For to do so would serve as a reminder that no story ever really begins or ends; it is always linked with what went before and what is to follow. There is always more to be taken into account than we can imagine. We each live in a world of etc.

If this is true for people in general, it is particularly true for those who identify with the Christian community. But beyond linking the past, present and future, there is another reason why *and* is so crucial in the Christian lexicon.

Quaker teacher and author D. Elton Trueblood, addressing the Church of the Brethren Conference on Higher Education in June, underscored the signal importance of *and* in the New Testament. "In many ways," he said, "*and* is the most important word there. It is the holy conjunction."

As an example, from I Corinthians 14:15 Trueblood cited:

> *I will pray with the spirit and I will pray with the mind also . . . ,*

stressing how for the Christian there is not a choice between a clear head and a warm heart. Rather, there is a double priority that engages both. "The real heresy," he declared, "is to think that commitment to Christ and scholarly endeavor are incompatible. They are not incompatible. The easy thing is to choose, to say 'either or.' But *or* is not the Christian word. The Christian word is *and*."

Trueblood's concern over heresy could be applied to other situations where Christ's teachings are reduced to shallow and false dichotomies. Where emphasis is given only to individual responsiveness—Bible reading, prayer life, church going—without regard for repentance and redemption in the social order. Where God is interpreted as just, but nothing is said about justice for the oppressed and the disinherited. Where one gift is held superior to another gift, one body to another body, one task to another task.

The lifting up of only one side of the coin of truth is something Jesus tried diligently to avoid in his teaching. When asked, "Which is the greatest commandment?" he replied,

> *You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment.*

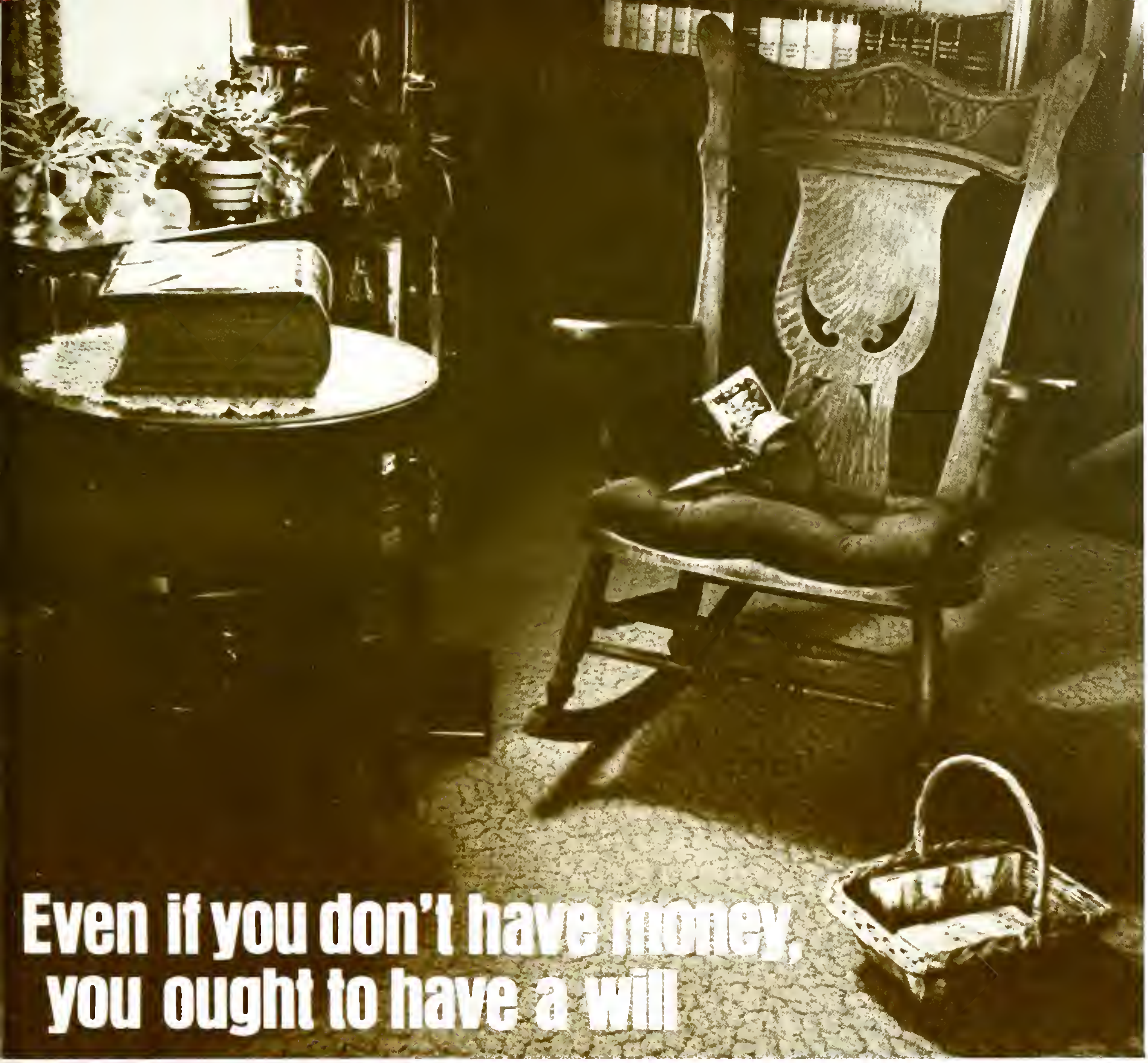
Continuing, with no new question asked, he asserted,

> *And a second is like it. You shall love your neighbor as yourself.*

How often in proclamations of faith is one facet of truth set forth at the expense of other essential elements. However earnest and impassioned the plea, the effect is a distortion or perversion of the biblical message of wholeness.

And is the balance wheel that keeps contrasting values in tension. Word *and* deed, spiritual *and* material, personal *and* social, freedom *and* responsibility, vertical *and* horizontal, this world *and* other world: so linked, the corrective is built in. The conjunction is holy and holistic.

In response to statements of faith there is a place for a hearty *Amen!* But perhaps more often than we realize biblical truth might also be served by an alternate kind of response, not an exclamation but a question: *And?*—H.E.R.



Everyone has seen the classic "will" scene on television. The lawyer droning on about how the deceased has left incredible sums of money to his wife, son and favorite sheepdog. Maybe that's why many people think only the very rich leave wills.

In real life everyone should have a will. Even if they are not going to leave one red cent. Because everyone leaves something besides money.

Sentimental things like great-grandfather's clock, the old family Bible, mother's china, dad's violin. Without a will everything is up for grabs. With a will you can specify who gets what.

If you are going to leave some money and you don't leave a will, the emotional and legal entanglements can be devastating. A will can make sure your money and other possessions are handled responsibly, in keeping with your Christian faith. Before you say you don't have an estate to leave, check out things like company insurance, pension plans, or any stock or property you may own. You may be worth more than you think.

But after talking about money and property, you get to one of the most important reasons to have a will. Your children. If something were to happen to both parents at the same time and there's no will, who gets the children may be the last person you would want to have them. A will is a legal statement as to who the guardian will be.

Getting a will is easy, but it is not a do-it-yourself job. First, make a record of your affairs—your estate—and consider seriously how you want it distributed after your death. Then go to a lawyer and prepare a will in keeping with your desires and faith.

Everybody needs a will. Your first one may not be your last. But you ought to have one.

Please send me without obligation the following booklets:

___ MAKING YOUR WILL

___ A RECORD OF PERSONAL AFFAIRS

Name ______________________

Address ______________________

City ______________________

State ______________________ Zip ________

Church of the Brethren General Board
Office of Stewardship Enlistment
1451 Dundee Avenue, Elgin, Illinois 60120

#38 9/76

For the love of God—volunteer.

Tutors. Nurses' aides. Youth counselors. Workers for peace. Advocates of justice for minorities and women. People who take Meals on Wheels to shut-ins. People who care about other people and show it.

These are volunteers. People like you.

Volunteer has a "you" in it. And the Church of the Brethren has a program for you. Parish Volunteer Service.

You're the expert who knows about needs in your own hometown and congregation.

Parish Volunteer Service is the program that allows you to volunteer some of your time, energy and skills to do something about them—through your local Church of the Brethren.

You do it for the love of God.

All it takes is your love and five hours a week. Or 125 hours in six months. Or 250 hours a year. You and your church decide.

Will you feel like you're changing the world? Maybe.

But at least you'll be helping to make it a little bett

I want more information about Parish Volunteer Service.

Name ________________

Street/Rural Route __________

City ________State_____Zip_____

Congregation _______District_____

Clip and send to: Thomas Wilson, Parish Ministries Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120.

Help make the world a little better.

Parish Volunteer Service

messenger

1851
1976
CHURCH OF THE BRETHREN
OCTOBER 1976

You hold the future in your hands.
Are wispy seeds, fragile and faltering,
Too vulnerable to storms?
Ah, there the latent beauty lies,
Trustingly waiting to be blown
And sown.

Comes October's coverlet of color
Rich with sunlight, soft in rain;
Time to set the future free
For flight, and rest—and
then to be
Born again.—K.M.

contents

10 **Castañer: Mission Accomplished.** Mission has been accomplished in Puerto Rico, where the Brethren have transferred to local ownership and management a program begun in 1942. Special report by Kermon Thomason.

13 **The Missionary Syndrome.** Alice Ebey Archer ticks off the signs and symptoms one by one. Yes, she has it pegged—the missionary syndrome, peculiar to most "church-minded women."

16 **Grace and Giving.** In her Bible study of John 13, Geraldine Plunkett says we have to accept God's grace before we can serve others in humility and love.

18 **Gobble-uns, Demons, and the Gospel.** Do goblins and demons exist only in childhood memories of tales told on dark winter nights? Ken Gibble gives the answer.

20 **Milo Yoder: The Available Man.** The "multiplying gift" idea of Heifer Project applies also to one of its long-time proponents, Milo Yoder, God's "available man." By Margaret Troutt.

23 **Flight of the Butterfly.** When the butterfly flew in that morning, it surely was an omen of a successful event. A report of the July Youth Study-Action Conference by Terrie Miller.

26 **The Passion of New Dreams.** Hazel Kennedy describes women's "Theological happenings," where new dreams were shared.

28 **Questers.** Inez Long's church believes that the church of tomorrow, to grow and endure, needs a membership grounded in the Scriptures. So began the *Questers' Bible Series.*

In Touch profiles Leopoldo Venegas of Castañer, P.R.; Frank Johnson of La Verne, Calif.; and Sam Fahnestock of Neffsville, Pa. (2) . . . Outlook reports on Brethren membership. General Board report. Mission study. Staff retirements. 1977 Annual Conference ballot. Church World Service 30th Anniversary. Vietnam aid. Family farm project. Peace initiatives. Mobil Oil investigation. Media campaign (start on 4) . . . Underlines (7) . . . Update (8) . . . Book Review, "Laying Bare the Souls of Church and Culture," by Matt Meyer and Mike Yaconelli (30) . . . Word from Washington, "Squeaky Wheels in Search of Grease," by Sylvia Eller (32) . . . Turning Points (33) . . . Here I Stand, statements by E. Timothy Smith, James E. Weaver, Cleo C. Beery, Edward E. Lyons, Dorotha Winger Fry (start on 34) . . . Editorial, "The Myth of the Endless Circle" (40)

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letters

MORE PRAISE FOR ICYE

It was with much interest and satisfaction that I read in the May MESSENGER Dorotha Winger Fry's story of her family's experiences with International Christian Youth Exchange. Then in August Suzanne Lohr Schaudel wrote about her countless benefits from ICYE. The Brethren started this program in the late 1940s, with many other denominations now participating in the program. Why is it we have seen so little about it in our paper?

The church here in Ephrata, Pa., has had six or more exchange students over the past years. This year's student is a Japanese girl, a first—until this year, all were Europeans.

In our home, we had the experience of being parents to a fine, bright, well-mannered German boy, from Bamberg, Bavaria. The first evening, he told us he was an agnostic. (I ran for the dictionary, to be sure I knew what he meant!) This summer he is graduating from Tübingen University as a theology major. It is six years since he was with us. We had the privilege of an overnight in his home with him and his fine parents in West Germany in 1972. We probably benefited more than he did. Our three daughters were on their own when he came, so we could concentrate on our responsibilities to him for a year.

Ann King Nies

Reinholds, Pa.

(Persons interested in ICYE should contact Lamar Gibble, Peace and International Affairs Consultant, 1451 Dundee Ave., Elgin, IL 60120.—Ed.)

SPEAKING TO MY HEART AND MIND

Some dozen magazines come to our home monthly along with a couple of weekly papers and two daily papers. Obviously not all of these are read thoroughly; some less than others. However, GOSPEL MESSENGER is read from cover to cover and many articles several times.

What makes GOSPEL MESSENGER so essential among all the others is the way it speaks to my mind and heart. When Brethren dedicate their life to the motto, "We lift each other up," GOSPEL MESSENGER provides the essential thought provoking articles so necessary to spiritual growth.

My need for this kind of spiritual uplift is constant. This is why I appreciate GOSPEL MESSENGER so much.

The July issue was exceedingly helpful.

Ross A. Heminger

Wenatchee, Wash.

ALCOHOL AND ADVERTISING

Hooray for the editorial (Advertising and Alcohol Abuse) in the August MESSENGER!

As one who has wrestled with the complexities of this volatile and important issue, I'm glad that you're giving it the attention it needs. Alcohol abuse must be a part of the public agenda and all sides need to be tuned in.

Gary Rowe

Chicago, Ill.

LET'S KEEP ON PUMPING

The Church of the Brethren is a used half-ton truck carrying a three-fourths to one-ton load on four wheels with one tire flat. It is a *truck* and not a passenger car because the Brethren are a service people. Work is part of their faith (not their salvation); meaning their faith is expressed more in *show* than *tell*.

It is a half-ton truck carrying a three-fourths to one-ton load because, for its size, it does half to another time as much as is normally expected of a group our size.

The four wheels all begin with "E."

1st wheel. We emphasize being Ecumenical. Unity without unanimity (within and without) of His Spirit.

2nd wheel. We emphasize Education. Building, sharing, developing programs and materials.

3rd wheel. We emphasize Earnings. To develop a total stewardship effort from the personal and congregational level.

4th wheel. Evangelism. For two decades I have seen us run our truck with this tire flat. Trying to carry on our denominational affair on all four wheels but one flat tire, Evangelism.

How good it is to see both from Elgin and through the evangelism team air flowing again into this tire.

Without evangelism we can lose the population of a whole town of 20,000 people or more.

Without evangelism nothing runs right.

Without evangelism other areas suffer.

Without evangelism a total break down can be expected.

Without evangelism we fail in a service that only the church can supply.

Say, it's good to see our truck running on all four tires again. Let's keep on pumping!

WILBUR A. MARTIN
Orlando, Fla.

FAITH THAT GOD DIRECTS US

I've had a concern I'd like to share.

First, a thank you to all who write, assemble, and publish the interesting articles and reports in our church paper. We know much Christian work goes on without thought of praise or comment. But sometimes we feel the need or urge to express our gratitude.

I really do enjoy our MESSENGER with its information about active Christians throughout the Brotherhood and the world.

From the March Here I Stand section was an article entitled "The Christian's Fringe Benefits" which expressed so well what is truly essential and what is incidental in the Christian religion. It was refreshing to read.

The report about the Christian Peace Conference in New Windsor at the invitation of the Church of the Brethren was especially interesting. Noteworthy, the CPC was founded in Prague, Czechoslovakia, by church leaders who could foresee good coming from such international meetings. Any efforts to promote peaceful solutions to our differences, and reduce this arms race carried on between East and West should be encouraged. What better way is there, than to identify with each other in conference?

Other ecumenical movements, such as United Nations, World Council of Churches, Peace Corps, BVS, all provide alternatives to violence. Surely the time, talents, and money spent for these are not wasted even though *none* have all the answers!

Hopefully, more peoples will meet together, trusting one another, and with the faith that God *can* direct our expressions in love, thereby promoting better understanding, freedom, and peace.

ANNA SCHECHTER
Worthington, Minn.

SALUTE FOR DOING THE UNPOPULAR

I wish to commend Esther Ho for her objective and clear cut insight in featuring Sim Togasaki and the role the Church of the Brethren played in the Japanese American internment (June).

Your special report brings nostalgic memories of my experience with a delightful and lovely family by the name of Mr. and Mrs. Russell Helstern of Brookville, Ohio. During the hectic war years, I was interned at the Amache Relocation Center in Colorado and was given special dispensation as a student to settle in Dayton, Ohio to continue my education and also to work at the Dayton YMCA. It was during the Y camping days that I first met Russell who was hired to be the summer craft director and I was assigned as program director for the summer months.

The love and concern shown by the Helsterns and the Christian atmosphere of doing what comes naturally made this young Japanese American realize what a terrific impact they had upon my life. It made an indelible impression that has stayed with me throughout the varied course of my life.

The Brethren in their deep concern for the plight of the Japanese Americans, paved the way for us and made the transition through your various hostels that much easier to cope with the outside world. Too often we neglect to salute your denomination for doing the unpopular, and showing to the world the social action of love that one radiates through Christ.

As you have singled out Sim Togasaki in your feature story, I, too, would like to share a humble saint, like Russ Helstern, to your readers and especially to acknowledge with grateful heart, the Helstern family.

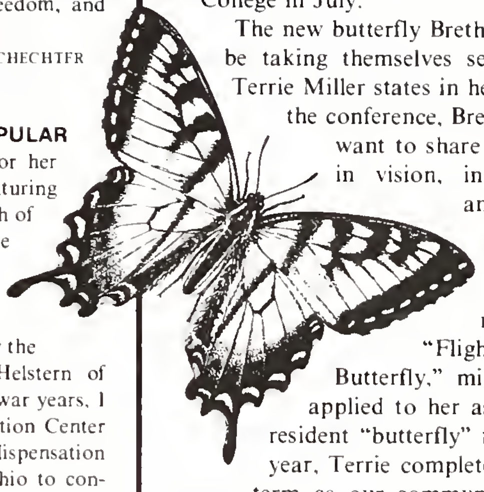
DAVE Y. NAKAGAWA
Pasadena, Calif.

REVIVING AN OLD HABIT

Several years ago I gave up a habit of clipping interesting articles, pictures, reviews, etc., since the accumulation was too unorganized and had gotten out of hand. However, Murray Wagner's review of Warren Kissinger's book (July) has caused me to revive the habit. The last two paragraphs, as the saying goes, are worth the price of the issue.

WILLIAM P. NYCE
Westminster, Md.

page one



In this age when self-awareness seems the appropriate goal for which to struggle, the butterfly has become symbolic of the self-discovered new being, unencumbered by the restrictions of the old self, freed for a more fulfilling role in life. So it was that butterflies were the chosen symbol for the Study-Action Conference for Brethren youth held at McPherson College in July.

The new butterfly Brethren seem to be taking themselves seriously. As Terrie Miller states in her report on the conference, Brethren youth want to share with adults in vision, in dreaming, and in action.

The title given Terrie's report, "Flight of the Butterfly," might well be applied to her as well—our resident "butterfly" for the past year, Terrie completed her BVS term as our communications intern the last of August.

On the job now as Terrie's replacement is BVSer Norman Reber. Norman was, for many years before his retirement, editor of the agricultural magazine, *Pennsylvania Farmer*. Not only is Norman breaking our pattern of having college-age BVSers on our staff; his wife Elsie serves General Services as a BVSer also.

Writers for October include Alice Ebey Archer, a seminary student and a member of the Bethany (Ind.) congregation. Chicagoan Geraldine Plunkett is an editor and writer for Scott, Foresman and Co., publishers. Ken Gibble is pastor of the Ridgeway Community congregation, Harrisburg, Pa. Margaret Troutt is a writer in Winona Lake, Ind.

Until her retirement to Pomona, Calif., in 1974, Hazel Kennedy had been on the General Staff as editor for biblical resources. Inez Long is a Brethren writer from the Lancaster (Pa.) congregation.

Book reviewers are Matt Meyer, Parish Ministries consultant for evangelism, and Mike Yaconelli, reviewer for *The Wittenburg Door*. Sylvia Eller is World Ministries criminal justice reform coordinator.

Here I Stand contributors are E. Timothy Smith, Kent, Ohio; James E. Weaver, Spokane, Wash.; Dorotha Winger Fry, Fort Wayne, Ind.; Cleo C. Beery, La Verne, Calif.; and Edward E. Lyons, Kent, Wash.—THE EDITORS

Leopoldo Venegas: New leader for Castañer

Nathan Leopold wielded no small influence in the island commonwealth that was his adopted home. But one bit of that influence would probably have elicited from him a chuckle—a young Puerto Rican, Leopoldo Venegas, was intrigued by the similarity of their names, and as he studied hospital administration at the University of Puerto Rico he came to feel a calling to the beautiful, remote Castañer valley and the Church of the Brethren hospital where Nathan Leopold had worked.

A 1970 graduate in hotel administration from New York City College, Leo worked three years with the Hilton Corporation before he decided he wanted a career that performed a more meaningful service to humanity. So in 1973 he began a Masters course in hospital administration at the University of Puerto Rico.

When he was ready to do his one-year residency, a happy coincidence occurred. John Forbes, a member of the Castañer Hospital Community Advisory Board was looking for a prospective hospital administrator for Castañer—the hospital Leo had been curious about so long.

When approached with the possibility of a residency at Castañer, Leo did not hesitate. He accepted and found love at first sight—the setting, the community spirit, the church, the small hospital was just what he had been dreaming about.

At first Leo was unaware that the Brethren had their eye on him as a possible successor to Castañer's administrator, Ellis Shenk. But last March the offer was made and, without asking questions about salary or benefits, Leo accepted.

After graduating with honors in May, Leo began a program of familiarizing himself with the position he would assume September 30. In August he visited the Elgin General Offices and, in company with Castañer pastor and hospital board chairperson Guillermo Encarnacion, made a trip to Nigeria to study first hand the Lafiya program of community health.

In 31-year-old Leo Venegas, Castañer has for the first time Puerto Rican leadership. And Leo is dedicated to seeing that the hospital makes real the vision that four decades of Brethren Service workers have lifted up for the community. Their goals are now his goal and Leo has no intention of letting them down.—K.T.

intouch

Frank Johnson: A sta

To serve doesn't always mean becom ing a missionary or a BVSer or eve participating actively in local churc projects. Service often reflects the talents and interests of the person serving, and in Frank Johnson's cas it has meant community involvemen

Owner of the Texaco Service in L Verne, Calif., Frank is more than ju the "guy who pumps gas." He has a long history of community service, including fourteen years on the city council, five of those as mayor of L Verne. He has also put in two years on the community planning commission.

Frank, a La Verne native, feels that he has a personal stake in the future of his community. "It's interesting to be a part of the directio a city is going," he remarks, "and t have a say-so in decisions."

Frank also serves on the La Vern College Board of Trustees, and was formerly a board member for a loca children's home. For good measure he is a member of the volunteer fire department and works on the prope ty and finance commission at the L Verne Church of the Brethren.

Frank attributes his involvement t natural opportunities that come to businessman. "It's easy, being so close at hand," he explains.

"But it is hard to be involved wit both the church and the community he continues. "Some people can get involved in everything, but you real have to decide what you want to d Do the things you enjoy and have concern for . . . zero in on that."

community

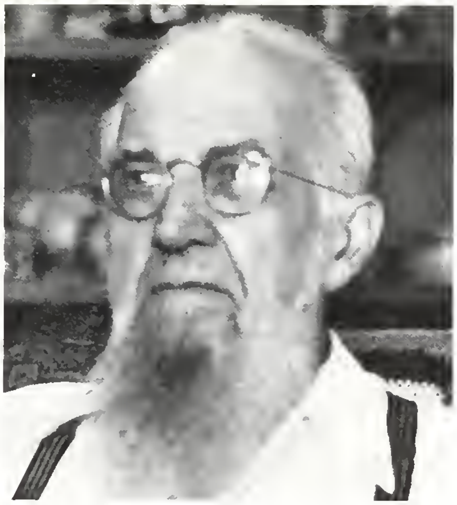
Apparently the enjoyment and
eaning Frank derives from his in-
ılvement is reflected in his quality
service; several years ago he was
varded the Community Builder
ward by La Verne College.

Although Frank realizes that his
mmunity involvement has limited
s church activities, he also sees the
vantage of contact with a wider
oup of people. "I deal with
eryone, not just church people, by
aling with the community," he
ys. He describes his wife, Nadine,
more involved with the church,
aching and serving on the Christian
lucation commission. Their three
ns, Scott, Steven, and Kirk, benefit
om both their parent's interests.

Frank also has a private life, which
regards as his personal domain of
joyment. While some people climb
ountains or retreat with a good
ok, Frank takes off for his orange
ove. Although he only gets there
out every two weeks, he clearly en-
ys his time there.

"If I had a choice of what I really
nted to do, I wouldn't be running
service station," he maintains. "I'd
ove my ranch here and work that!"

Why would a person so involved
t for a life of comparative solitude
given the chance? It may well
present the desire to get away from
mmunity hassles and back to self—
necessary ingredient if people like
ank are to continue giving to
hers.—Terrie Miller



Sam Fahnestock: One-man craft fair

Sam Fahnestock, the one-man craft fair at the Brethren Village in Neffsville, Pa., may be over ninety years old, but he isn't giving the fact much attention.

A deacon in the White Oak Church of the Brethren for 50 years, Sam and his wife moved into the Village 11 years ago. He misses Ida, who died several years later, but has found a multitude of activities to keep his mind and fingers occupied.

Not one to concentrate on a single medium of expression, Sam has tried his hand at everything from knitting to rug hooking to woodworking to quilting. His large room is liberally decorated with the works of his own hands.

One of his prized creations is a hooked rug (a skill he learned from his wife) depicting the barn built on his farm in 1937. "I didn't have to go back to look at it," he says. "I know exactly where every piece of wood is in that barn!"

How long does it take to hook a rug? "It's hard to tell," he muses. "I do a little today, a little tomorrow. It takes a long, long time."

Sam is also especially proud of the wooden objects he has carved or made on a lathe. He delightedly points out a tiny wooden chalice given to him and displays an identical one he has made to match it. His skill is unquestionable.

Sam says he spends four or five hours a day working on his various projects. "Most of what I do is simply to while my time away," he says. "If I didn't do anything, I wouldn't feel good, and I'd get sleepy."

There doesn't seem to be much danger of that happening. Sam also washes dishes for the Village every morning except Sunday, consistently putting in an hour and a half every day. "I enjoy it or else I wouldn't do it," is his flat explanation. "I think it is good for my health."

Looking at Sam's history, it isn't surprising that he is now involved in so many different activities. During his working years, he tried his hand at farming, operated a general store, worked in a furniture repair shop, and was in charge of the farm machine department for the Pennsylvania Farm Bureau. Throughout this time he lived in the Manheim, Pa., area.

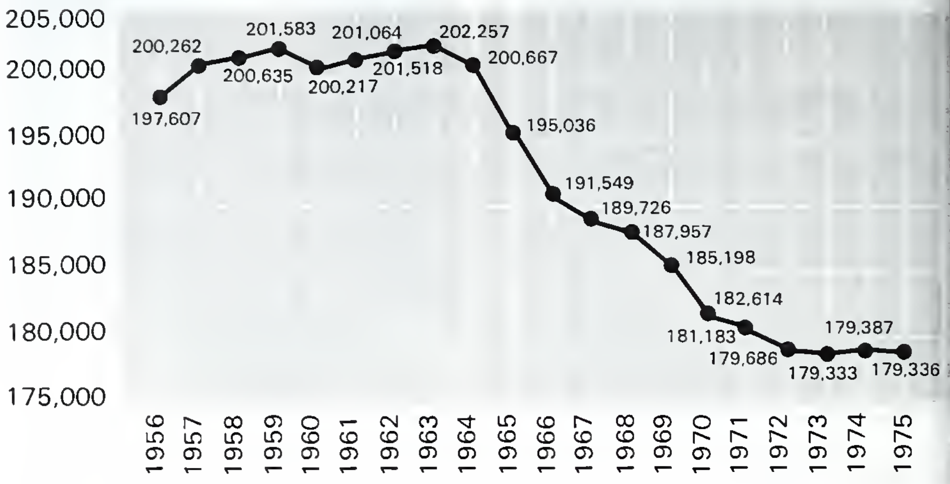
Sam is philosophical about his hodgepodge history. "If one line of business went out of work, I would not have been out of a job," he points out cheerfully. "I could have gone on to another one."

With regard to all his involvements, Sam explains, "I've enjoyed myself at most anything I had to do, and I enjoy this too."

Maybe life doesn't begin at 90, but it need not end there either.—Terrie Miller

Brethren membership up 1975 statistics attest

CHURCH OF THE BRETHREN MEMBERSHIP
October 1, 1956-December 31, 1975



From a 1973 low of 179,333, Brethren membership may be slowly moving upward again.

The Church of the Brethren is among the denominations that show a slight upward trend in church membership, according to the 1975 Statistical Report. Membership now stands at 179,336, up slightly from the lowest point in 1973 (see graph).

Following a decline from the high of 1963, membership figures have shown more stability during the last five years.

These statistics coincide with national trends in church membership revealed by the 1976 *Yearbook of American and Canadian Churches.* The 1975 figures also show that 62.3 percent of Americans claim a religious affiliation as against 61.9 in 1974. This slight upturn reverses the downward trend of recent years, but not enough to cause excitement.

In working at the evangelism goals of the denomination, the national consultant Matthew M. Meyer and the 24 counselors of the districts stepped up the tempo of evangelistic efforts for the coming years. In 1976-78, a three-phased effort will encompass a series of Evangelism Seminars for Pastors, regional Congresses on Evangelism, and continuation of the Macedonian Mission church renewal project.

The pastors' seminars will focus on the ministers in their roles as motivators and enablers in the evangelistic thrust of their congregations. The five regional mass meetings will feature prominent inspirational evangelistic speakers and offer group activities and workshop training sessions for congregational leaders. These programs are planned to build on the momentum created by the Congress on Evangelism in Dayton in 1974 and the series of Lay Witness Missions held in many churches in recent years.

The Macedonian Mission, which relates to at least three of the current Brethren priorities, involves a larger church arranging a sabbatical for its pastoral couple to relate to small churches in a given district or area, some without full time pastoral leadership. A report on the first "Macedonian" couple, Curtis and Anna Mary Dubble, appeared in the August MESSENGER.

Four additional pastoral couples have received training for assignments in this mission venture in 1976-77.

Finn tells GB members: 'justice for the poor'

Addressing the Church of the Brethren General Board at its July meeting in Wichita, Kans., *Worldview* magazine editor James Finn declared, "The demands of justice rather than of charitable impulse must underline the church's response to the world's poor."

Finn said the church's task is to help create within the larger society a "community of conscience" that sensitizes the public to ethical demands and physical, social, and political realities.

The Finn address is part of an effort by the General Board and staff to examine the Brotherhood program in light of global needs. The study was sparked last February when General Secretary Loren Bowman confronted the Board with his conviction that the current fragmented approaches of denominations are inadequate to address the basic world issues of liberation, justice, and human rights.

Having pondered Bowman's query, "Is the usual enough?" the General Board apparently felt that more of the usual might at least suffice as a stopgap. In sessions that followed, the Board made a number of significant moves, including

. . . approval of a new World Ministries staff position, coordinator of the On Earth Peace program (position to be filled)

. . . extension of the current media education and advocacy program of General Services, headed by Stewart M. Hoover

. . . expansion of the person awareness program of Parish Ministries to a half-time staff position, with Beth Glick-Rieman continuing in the position

. . . hearing of the assignment of Ken and Nancy Smith-Schuman to a three-year program to explore ways of promoting dialogue, mutual understanding between parties in the Middle East conflict

. . . authorization of the transfer of General Board property in Castañer, Puerto Rico to the hospital, church, and community there; the transfer of the Castañer Hospital program to a local community governing board and the appointment of Leopoldo Venegas to succeed Ellis Shenk as hospital administrator September 30 (see pages 2, 10)

. . . recommendation to Annual Conference of a statement calling on the US to recognize the rights of Panama in the Canal Zone (passed by Conference)

. . . approval in Parish Ministries Commision of a $10,000 loan to the Washington (D. C.) City church for a low cost housing social services project and granting of $80,000 for construction of an educational wing to the Virden (Ill.) church

. . . studying a plan to develop with Bethany seminary a three-year program to enable small churches to call one of their leaders to the part-time pastorate leadership of their congregation and arrange for that person's ministerial and self-supporting occupational training

. . . approval of pastor's salary schedule, updating to the 5.9 percent cost of living increase listed in the consumer's price index, bringing base salary to $9,000.

Nominations needed for '77 Annual Conference

The opportunity is open for Brethren at large to nominate candidates for the 1977 ballot to be cast at the Richmond, Va., Annual Conference. First get the permission of your potential nominee, then send the name and address to: Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120, before December 1.

Offices open in 1977 are:

Moderator-elect. (one person). Two-year term; second year as moderator. Ineligible: Dean M. Miller, Wayne F. Geisert, Donald E. Rowe, A. Blair Helman.

Secretary. (one person). Five-year term. Ineligible: William R. Eberly.

General Board, district representatives. (Five persons). Two- to five-year terms. Ineligible: any person from these districts—Atlantic Northeast, Northern Indiana, South/Central Indiana, Idaho/Western Montana, Mid-Atlantic, Northern Ohio, Western Pennsylvania, Virlina, West Marva, and Western Plains. Also, any person from the same congregation as any continuing General Board member.

General Board, at large representatives. (four persons). Two- to five-year terms. Eligibility: no more than one from a congregation, or three at any one time from one district (including a district representative).

Annual Conference Central Committee. (one person). Three-year term.

Committee on Interchurch Relations (one person). Three-year term.

Electors, Bethany Seminary. (two persons). Five-year term. One ordained person; one representing colleges.

Mission study theme on peace building

A series of new resources for congregational and individual study is available on the theme, "The Mission of Building Peace." The topic is one of two suggested by Friendship Press, ecumenical publisher, for mission study emphases this fall and winter.

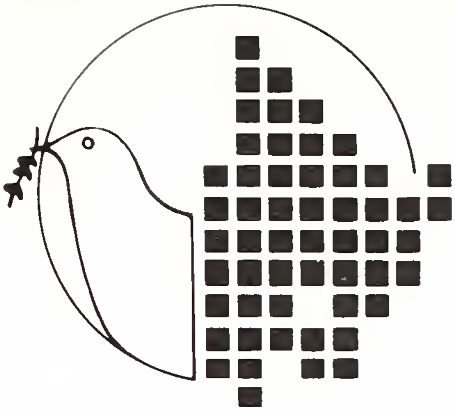
Peaceworld is a book by a Protestant minister, a Catholic nun, a Burmese Baptist, and a Brazilian cartoonist who deal with biblical views of peace, with violence and nonviolence, and with global crises such as hunger, energy, and population. By Michael McIntyre, Sister Luke Tobin, Hazel Johns, cartoons by Claudius. $2.50.

Hungry for Peace is a book that offers simulations, a case study on the arms race, and interpretation of the actions and teachings of Jesus, focused on personal and family relations as well as international affairs. For youth and adults. By Victor Lamont. $2.95.

Hear Peace Here is a recording with vignettes on "The Unreal World of James Bond" and "Pentagon Salesman," interviews, and debates in which peace is held up not as some far off abstraction but as an immediate, personal, realizable goal. By Vern and Dee Rossman. $5.95.

Building Peace: Suggestions for Church and Community is a study-action guide on developing peace action groups in parishes and communities. By Barton and Dorothy Hunter. $1.95.

A half dozen other Friendship Press items—study guides, map, multimedia kit, simulations—also will prove enriching in the study of peace. To order materials or for a catalog, write Friendship Press, 475 Riverside Dr., New York, NY 10027.



Information of specific Church of the Brethren resources, including the film and guide on "If There Be Peace," curriculum units and other literature, is available from Shirley Heckman, consultant for educational development, Parish Ministries Commission, 1451 Dundee Ave., Elgin, IL 60120.

The second current mission study theme is "The Nations of Southern Africa: Dilemma for Christians," which also offers multiple resources for church use.

Key staff positions to be filled in 1977

Two top positions on the staff of the Church of the Brethren General Board will be filled in 1977. An invitation is being extended to the church at large to submit names for the two offices.

Galen B. Ogden, associate general secretary and executive of the General Services Commission, plans retirement April 1, 1977. The retirement of the general secretary, S. Loren Bowman, will follow later, with the date to be determined by the General Board.

In naming replacements, the Executive Committee of the board is working on the openings simultaneously. Annual Conference Moderator Charles M. Bieber has been invited to serve with the Executive Committee in preparing recommendations to the General Board.

A screening of names by the Executive Committee will begin shortly, in conjunction with the October 22-25 meeting of the General Board in Elgin. Announcement of the general secretary-elect, and perhaps of the new General Services executive as well, is projected for next February.

In its own setting forth of qualifications, the Executive Committee indicated that the candidate for general secretary should give evidence "of a deep level of Christian commitment, including exceptional sensitivity to the kingdom of God and the leading of the Holy Spirit."

A candidate for associate general secretary, General Services Commission should evidence, among other things, skills in management and program development, in communications and in fund raising or business, the guidelines state.

Loren Bowman, Galen Ogden: retiring

As announced in *Agenda* and district and local newsletters in recent weeks, the suggested names for the two positions are to be submitted by Oct. 7 to the Office of the General Secretary, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

At age 30, CWS focuses on future hunger needs

Church World Service, a program begun in the 1940s as a temporary effort to relieve Europe's war stricken, this year marked its 30th anniversary. The agency is observing the milestone by focusing on future world hunger needs and not by self-congratulation for past performances.

Church World Service's outreach over three decades is monumental, nonetheless, and brief recounting of its achievements is in order. To date Church World Service

. . . has shipped nearly 5 billion pounds of material relief supplies,

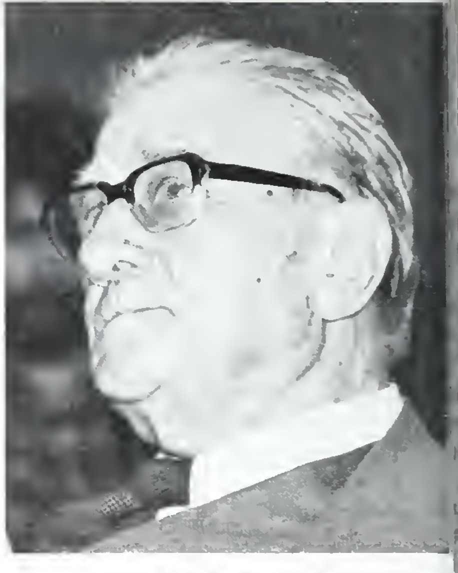
. . . distributed over 4 billion pounds of Food for Peace commodities, and

. . . resettled more than 229,000 refugees and evacuees.

Both in the formation of CWS in 1946 and in its operation since, the Church of the Brethren has had an instrumental role. In addition to operating the material relief centers for CWS, the Brethren have been integrally aligned with two CWS adjuncts, CROP, the Community Hunger Appeal which was established in 1947 and which now has 18 regional offices, and the Immigration and Refugee Resettlement Program, which worked with not only vast numbers of refugees from Europe, China, and Palestine in the early years, but with large numbers of the homeless from Indochina and Chile in the past couple of years.

Today 30 Protestant and Orthodox communions are members of Church World Service, and other denominations join in specific programs. The YMCA, YWCA, Catholic Relief Service, Mennonite Central Committee, Church Women United and Lutheran World Relief also cooperate in occasional disaster or development ventures.

At an anniversary celebration in May, the Church World Service committee had as its guests several pioneers in the program, among them John and Margaret Metzler Sr. and M. R. Zigler. In remarks to the group John Metzler recalled, "In some ways we rode the crest of emotion in the post-war years, in the founding of CWS and CROP." He explained that many Americans "had a guilty conscience" about the suffering inflicted on Europe in World War II and when fund appeals for relief were issued, "the money from church people poured in."



The Brethren pioneered in the "temporary" effort to bring relief to war-stricken Europe in the late 1940s that is now the 30-year-old Church World Service. CWS has shipped nearly five billion pounds of material relief supplies to needy people and resettled over 229,000 refugees and evacuees. John D. Metzler Sr. and M. R. Zigler (top) were Brethren pioneers in CWS. Right: feeding typhoon victims in 1959. Lower right: European refugee youngsters in New York.

The current head of CWS, Paul McCleary, observed that as the program has evolved, famines and disasters no longer are regarded as limited or isolated events. Program efforts now are geared toward analysis and education regarding the root causes of worldwide hunger, even while direct relief work continues.

"Thirty years ago," McCleary said, "95 percent of our program was with refugees in the Northern Hemisphere, particularly Europe. Now the work has broadened far beyond refugee resettlement and is concentrated in the Southern Hemisphere, among the nations of the Third World."

In responding to disasters Church World Service does not go into a local situation except when requested by groups in the community. As a result, relief or develmental work is done close to the mmunity or village level and builds local initiative.

"We don't import development an- ers from the United States," McCleary ates. The emphasis instead, he said, is on ow-range technology," appropriate to the ea involved, generating the use of sources of the area and the participation the people.

On hand with the 200 persons at the lebration dinner in New York was other Teresa, leader of the Missionaries Charity in Calcutta, who expressed anks "through Church World Service to the people of the United States for your ve, your care, and your delicate thought- lness toward the poor of India and of e world."

It is on behalf of those persons that e CWS forums are being conducted this ll, probing future world hunger needs. As WS head McCleary puts it, "We are ways concerned with education and par- ipation of persons in relief and velopment."

25,000 in disaster aid armarked for Vietnam

drastic rice shortage in Vietnam this year s prompted Church World Service to ppeal to member churches for a million ollars for disaster aid.

The Church of the Brethren General oard has responded with a $25,000 Dis- ster Service allocation, of which $10,000 as dispatched Aug. 12 for the first ship- ent of 270,000 pounds of wheat flour.

Also $10,000 from Church World Serv- e was sent to Asia in August to purchase 0 tons of rice.

War devastation to dikes and canals, vere flooding of lands by salt water, creage rendered unusable by chemical efoliants during the war, and a prolonged arsh winter are factors contributing to the ortfall in grain yield, according to enneth E. McDowell, speaking on behalf f the Brethren Disaster Service program.

Church World Service issued its appeal cooperation with Lutheran World Relief nd the Mennonite Central Committee. he appeal is over and above existing com- itments to the Fund for Reconstruction nd Reconciliation in Indochina, to which e Church of the Brethren thus far has ontributed $22,700.

underlines

MISSIONARIES RETURN ... *Grayce Brumbaugh*, whose 39 years of service is the longest tenure of current Brethren missionaries abroad, and *Mary Dadisman*, a 35-year veteran, return to Nigeria to nursing responsibilities at Lassa and Garkida hospitals, respectively, under contracts with state governments. Both were at Annual Conference in Wichita.

Also returning to Nigeria are *Howard* and *Carol Lee Ogburn* and family, who for a ten-month period served in the pastorate of the Kingsport and Liberty churches in Tennessee. Howard is a Bible teacher at Kulp Bible School. The Ogburns began missionary service in 1962.

WITHIN THE FAMILY ... Two Brethren ministers having had heart surgery are *J. Stanley Earhart*, district executive in Southern Pennsylvania, and *Donald H. Fogelsanger*, pastor, Harrisonburg, Va. . . . *Joan A. Fyock*, member at Lititz, Pa., and on the faculty of Linden Hall School for Girls, this summer traveled with a group of singers to nine Soviet cities.

C. Wayne Zunkel, not *H. McKinley Coffman*, was the author of the Brethren Disaster Service article in Foresight, an item reported in the August Messenger. The Pentagon publication erred in its byline credit.

H. Harold Hartzler, a Juniata College alumnus who this year retired from teaching at Mankato State University and who formerly taught at Elizabethtown and Goshen colleges, is on a cross-country lecture tour on topics related to science and the Bible. He is interested in adding churches, school and community groups to the itinerary. Dr. Hartzler may be contacted at 1311 Warren St., Mankato, MN 56001.

BRETHREN HOMES ... *Carl H. Zigler*, former chaplain at the Brethren's Home, Greenville, Ohio, has taken a similar position with the Brethren Home at New Oxford, Pa., succeeding *Warren M. Eshbach*, who is returning to parish work at the West York church, Southern Pennsylvania. . . . *Paul Noffsinger*, Troy, Ohio, is the new assistant administrator of the Brethren Home, Windber, Pa. He formerly was supervisor for Ohio's Miami County Welfare Department. . . . The Brethren Home, New Oxford, Pa., is acquiring 14 adjacent acres for future use in meeting the needs of the aging in the church and community.

IN MEMORIAM ... *Charles Rowland*, 90, retired music professor at Juniata College and resident of the Brethren Home, New Oxford, Pa., died July 15. . . . *Marie Pobst Rupel*, 71, died in Sacramento, Calif., June 18. With her husband, *Claude*, she served in Liberia, 1936-40, and at Hillcrest School, Nigeria, 1946-51. . . . *Cecil O. Showalter*, 75, retired pastor of 40 years service, died June 26 at Port Republic, Va.

Goldie Swartz, 90, missionary in India 1916-55, died July 21 at Sebring, Fla. . . . *Charles A. Wells*, 78, editor of Between the Lines and frequent speaker at Brethren events, died May 8 at Washington Crossing, Pa. . . . Two Pennsylvania Brethren, recent high school graduates, were among four young persons fatally injured in an auto crash. They were *Andy Longenecker* of the Lebanon church and *Richard Schools* of the Annville church.

update

CELEBRATION ... Centennial is celebrated by the *Knobley* (W. Va.) church. . . . 85 years at *Roanoke* (Va.) was commemorated Aug. 15. . . . Three churches observed golden anniversaries; *Maple Avenue, Canton* (Ohio) on June 13, *Tampa* (Fla.) on March 28, *Eaton* (Ohio) on April 11. . . . *Greensburg* (Pa.) celebrated 65 years and *Walnut Grove, Johnstown* (Pa.) 60 years on May 2. . . . *Tucson* (Ariz.) marked two decades in 1976. . . . California churches celebrating this year were: *Live Oak* 65 years, *Imperial Heights* 80 years, and *Paradise* 35 years. . . . *Shady Grove* (W. Va.) church, observed a silver anniversary May 30.

ACCOLADE ... Salutes to the churches whose mortgage burning ceremonies were ahead of schedule; *Mount Hermon* (Va.) on Aug. 22, *Mason's Cove* (Va.) on May 2, *Akron* (Ind.) May 16, *Fostoria* (Ohio) on Palm Sunday and *Concord* (Va.) last spring. . . . *Mount Olivet* (Pa.) celebrated a debt payment on March 21. . . . *Good Shepherd, Silver Springs* (Md.) church held mortgage burning ceremonies on May 9 as did *Peru* (Ind.). . . . Louisville, Ohio's *Center* church became debt free on Easter Sunday. *Cabool* (Mo.) church celebrated a debt free parsonage on March 30. *Kokomo* (Ind.) church held a mortgage burning Feb. 28 for the second building constructed in 20 years. . . . *Ephrata* and *Lititz* (Pa.) churches are planting memorial trees on their properties. . . . The *Cedar Rapids* (Ia.) congregation has donated and invested returns from a property sale into Brotherhood program.

DEDICATION ... Special services for new church buildings were held; *Shelton* (N.C.) on May 16, *Oakland* (Ohio) March 28. . . . *Bermudian, Lower Conewago,* (Pa.) dedicated an educational wing June 27. . . . The *Lower Miami,* Dayton (Ohio) congregation's Early American sanctuary was dedicated May 2. . . . New worship and educational facilities were dedicated May 16 at the *Blue River,* Columbia City (Ind.) church and a new organ at the *Goshen City* (Ind.) church the same day. . . . Enlarged facilities at the *West Green Tree* (Pa.) church were committed to God on May 2 and in *Andrews* (Ind.) the congregation dedicated their improved facilities the same day. . . . A new baptistry and classrooms were consecrated at *Little River,* Craigsville (Va.) on April 25. . . . The *Mount Bethel,* Lily (Va.) congregation dedicated a new entrance tower and educational facilities on May 2 and *Mount Union,* Salem (Va.) consecrated sanctuary improvements on June 1. . . . *West Alexandria* (Ohio) dedicated a new parsonage May 16. . . . *Pleasant Dale's* (Ind.) new parsonage was dedicated at Open House March 18. . . . *Lancaster* (Pa.) church's handbell dedicatory concert was held June 20.

COMMENCEMENTS ... The *Chambersburg* (Pa.) congregation broke ground for a multipurpose building on March 21. . . . *First Church,* Pontiac (Mich.) held ceremonies on Palm Sunday and April 4 was the date for the *Mexico* (Ind.) church ground breaking. . . . *Shrewsbury* and *New Freedom* (Pa.) fellowships have been granted congregational status.

outlook

Family farm project selected by women

A National Farm Project designed "to promote the survival of the family farm" is being undertaken by United Methodist Women.

Specifically, the project will entail study and action regarding land use, tax structures, farm income, labor supply and cost, government regulations, US food policies, and quality of life.

Jane Johnson, a Wisconsin poultry farmer and project coordinator, stated that the project also will encourage stewardship of land and resources.

"Family farms are still praised in political campaigns, but the performance does not match the promises," declared Roger Blobaum, editorial consultant to the Catholic Rural Life Conference, who addressed United Methodist Women. Citing the decrease of family farms from 6.8 million in 1935 to 3 million currently, he said that part of the problem is a 20-year trend toward takeover of agriculture by corporations.

Carol Forbes, legal counsel to the Subcommittee on Family Farm and Rural Development of the House Agricultural Committee in Washington, D.C., said farm widows frequently are forced to sell their land to meet taxes because of recent increases in land valuation.

Meanwhile, among Mennonites a joint task force on farm issues has begun occasional publication of a farmers' newsletter, *From Swords to Plowshares.* The piece is intended as "an invitation for Mennonite farmers to share information, convictions and concerns in the application of our peace heritage and theology to . . . agricultural issues facing the farmer and the church today." The newsletter is published at Box 347, Newton, KS 67114.

Peace churches step up initiatives for witness

New efforts are under way to revitalize the cooperative witness of the historic peace churches.

Growing out of a meeting late in June in Elgin, Ill., representatives of the Mennonites, Friends, and Church of the Brethren tentatively have agreed to a two-year program calling their constituencies to

Two of the speakers at this summer's International Eucharistic Congress in Philadelphia were Mother Teresa of India and Archbishop Dom Helder of Brazil. The diminutive nun asked the people to "look for Jesus in the distressing disguise of the poor" while the archbishop scored multinational corporations and "new Nazism" thwarting social change needed to help Latin America's poor.

positive and practical approaches to peace that are "biblically based and spiritually sound."

According to Joel K. Thompson, World Ministries executive for the Church of the Brethren, a conference of Friends, Mennonites, and Brethren is proposed for October 1978, as a culmination of the two-year emphasis and as a prelude to further joint witness.

Several factors underlie the stepped-up initiatives for peace by the three bodies. Regional and national conferences and seminars and talks among executives have been occurring over recent years.

Further, the Quakers are engaged in a "New Call to Peacemaking" emphasis that developed out of a 1974 conference of Yearly Meeting secretaries and superintendents. Among the Mennonites, the Mennonite Central Committee is coordinating the inter-agency peace concerns of various Mennonite bodies. Brethren have been working especially through the World Council of Churches to gain wider support for programs of nonviolence and peacemaking in line with peace church values.

Participants in the June planning were Francis Brown, Norval Hadley, Barry Hollister, and Robert J. Rumsey of the Friends; Betsy Beyler, Urban Peachey, William Snyder, and John K. Stover of the Mennonites; and Loren Bowman, Earle W. Fike Jr., H. Lamar Gibble, and Joel K. Thompson of the Brethren.

Another planning session of the group was held Sept. 28-29 in Richmond, Ind.

Charges against Mobil probed by US and UN

Charges by the United Church of Christ that Mobil Oil Company schemed to supply gasoline and oil to Rhodesia against international sanctions has triggered investigations by the United Nations, the US Treasury, and Mobil itself, according to the *New York Times.*

The Center for Social Action of the UCC in June released a 50-page report containing what purportedly was secret internal Mobil documents outlining a complicated "paper chase" to cloak business dealings with Rhodesia through Mobil Oil in South Africa.

In follow-up, the *New York Times* said it had independently confirmed the existence of one of the so-called "paper chase" intermediaries used in disguising the flow of Mobil's products from South Africa to Rhodesia.

Testimony by the Rev. Larold K. Schulz of the UCC Center for Social Action prompted the United Nations Committee on Sanctions to request the governments of the US, Britain, France, and the Netherlands to respond to the charges within two months.

Separate investigations are also being made by the US Treasury's Office of Foreign Assets and reportedly by a team of senior executives of Mobil.

Mennonites and Brethren plan media campaign

"Living in loving relationships with God and others provides us with strength and frees us to experience caring, sharing, belonging, and becoming."

This is the conviction behind a new mass media campaign to be launched this fall and winter by the Mennonites and the Church of the Brethren. The basic appeal is, "Invite someone to live," derived from Romans 14:7.

"There is not one of us whose life concerns himself alone. We are part of one another."

The Invitation to Live Campaign entails resources for various media, radio and television among them. "Reach Out: Be a Friend," a logo that will appear on such printed material as ads, billboards, buttons, and T-shirts, will be used verbally with the broadcast messages.

Regarded as the primary target for the messages will be persons "with the potential for sharing hope among the hopeless, trust among the fearful, and community for the lonely." Especially to be addressed will be the needs of the aging and of youth.

Congregational involvement will be sought at two points, in the utilization of resources and in the placement of radio and tv spots in local markets. A resource handbook for congregations will be published by Brethren Press in November.

REACH OUT
BE A FRIEND

Participating in the campaign are the General Conference Mennonites, the Mennonite Brethren Church, the Mennonite Church and the Church of the Brethren. The latter is represented in the planning by Stewart Hoover of the communications team.

Persons seeking more information on the campaign may write David M. Thompson, Project Director, Mennonite Broadcasts, Inc., Harrisonburg, VA 22801.

special report

by Kermon Thomason

Castañer: Mission accomplished

A visit to Castañer this past June was a singular experience for me. Not only had it been 16 years since my last visit, but both visits occurred at turning points in Castañer's history. I had been present in May 1960, when a new $600,000 hospital had been dedicated in the Puerto Rican village where Brethren began work in 1942.

At that dedication "18 years of Brethren service were climaxed," I announced in my report for THE GOSPEL MESSENGER. Climaxed? In 1976 almost that much time had passed again and what seemed in 1960 the climax of the Castañer story in retrospect was clearly only the beginning of a new chapter.

I was pondering these thoughts as our car rolled into the Castañer valley. Now I was anxious to see the physical changes that 16 years had wrought. And they were plenty—more houses, more pavement, more cars, better dressed people—the hospital so sparkling in 1960 was weathering gracefully, surrounded by lush palms and flowering flamboyants which prevented my photographing the structure from 1960's angles.

In 1960 we had looked forward to an uncertain date in the future when the Brethren would turn over their medical work in Castañer to a local community board. That date was now in focus—September 30, 1976.

I had made that 1960 visit in company with W. Harold Row, executive secretary of the Brethren Service Commission, and Nathan Leopold, who two years before had begun his association with Castañer. I recalled our conversation as Harold labored over his "prepared remarks" for the dedication. "We have to be very careful how we word this," he said. "We are pointing the way toward indigenization of this place. People are going to weigh our words carefully because what we say here affects not only Castañer but all the Brethren work around the world." And it did.

Later at the dedication Harold placed his carefully chosen words on the scales: "While this hospital technically is owned and operated by the Brethren Service Commission of the General Brotherhood Board, Church of the Brethren, we regard this proprietorship as a temporary stewardship held in trust for this community. All of us look forward to the day when the ownership, management, and support of this new Castañer hospital will be turned over to a board of managers, representatives of this community and any other appropriate interests of Puerto Rico.

"The speed with which this can be accomplished will depend only upon the time required for the Castañer community, with its rapidly developing and able leadership, and with the continuing help of all of us, to train a responsible management and to provide an adequate financial support base to guarantee an increasingly adequate program of health services for this wonderful community."

The speed with which the turnover Harold envisioned was accomplished was slow but deliberate and now, under his successor, Joel K. Thompson, the hospital and its program have been transferred to a local Board of Directors. Guillermo Encarnacion, 39-year-old pastor of the Castañer Church of the Brethren, is chairperson of the board, which began in 1971 as an advisory group. Also on September 30, 31-year-old Leopoldo Venegas, a Puerto Rican, succeeded Ellis Shenk, who has capably administered the hospital for the past nine years (see page 2).

I think I'll not call this 1976 occasion a "climax;" it too is the beginning of a new chapter in the continuing love story of the Brethren and Castañer.

As in all love stories, such occasions as this, which bring changes in relationships, also bring emotions to the surface. Coming of age can be traumatic. I wanted to find out how the community really felt about the transfer of ownership. So for a couple of days I dropped into a meeting of the Board of Directors, walked the hospital corridors, chatted with the employees, and visited in Castañer homes.

I heard misgivings expressed—some persons interpreted the transfer as the Brethren "pulling out," "retrenching." Others were sorrowful that the good old days of Brethren Service were gone, and reminisced about their favorite doctors, nurses, BVSers, and CPSers through the years. Some expressed doubt about the functioning of a local community board, but were willing to give it a chance. A few faced the future with optimism and accepted its challenges with confidence.

"When new things start there is enthusiasm," mused the local high school's guidance counselor, Ricardo Fernandini, "but interest is hard to maintain. People are not anxious to accept obligations." But, despite his reservations, Fernandini feels the hospital will succeed. "It's the nucleus of this community. The Brethren had the first high school here—of which I'm a product. Castañer loves its hospital and it is too important to us to fail. The growth and development of the community depends on an efficient hospital."

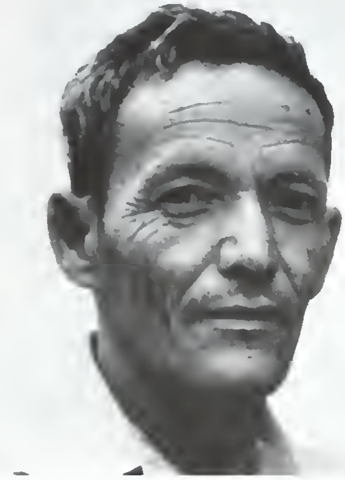
The elementary school director, Julio Lebron, was unaware of the coming transfer, even though his wife Alejandrina has been a hospital nurse since 1960. She took a "wait and see" stance, concerned that while all the women and men on the board were "good persons," some were not from the immediate community. Alejandrina hoped the new board would keep the community informed on hospital affairs.

Francisco Rios, a Pentecostal pastor who has been in Castañer 30 years, has a daughter who is a hospital nurse. He had helped solicit funds for the building program in the 1950s. Rios regretted the Brethren "leaving." He felt that "when you give people too much responsibility, anx-

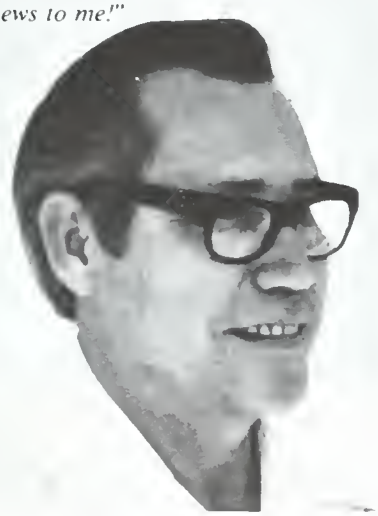
Guillerno Encarnacion (left) and Leopoldo Venegas (right) serve Hospital Castañer as board chairperson and hospital administrator, providing indigenous leadership.

Highlights of the past: (above right) Puerto Rico First Lady Doña Ines Mendoza de Muños Marin helped lay the hospital cornerstone: Castañer director Ralph Townsend, W. Harold Row, and Miguel S. Frau, contractor, look on (right). Governor Luis Muñoz Marin spoke at the dedication; seated, W. Harold Row; standing, Dr. Marvin Snell. A continuing influence in Castañer is the local Church of the Brethren (below). The 120-member congregation, strong on evangelism, has a fellowship group of 22 in the nearby hamlet of Rio Prieto.

Cruciano Brigantti: "Castañer may now become just another little rural hospital."



Julio Lebron: "The Brethren are transferring the hospital? That's news to me!"



Ricardo Fernandini: "The hospital is the nucleus of our community. It has to succeed."

ieties breed problems for the community."

A topographic engineer, Cruciano Brigantti, had reservations about the undue influence wealthier persons might wield on hospital program, stifling the present feeling of corporate ownership in the enterprise. He fears Castañer will become "just another hospital" with a program out of touch with the community.

Ernesto Casta, a prominent coffee farmer, would rather have seen continued Brethren ownership, with an expanded advisory role for the community board. "The Brethren can reach government and get the support we need for the hospital. Who will listen to our hospital board?" Casta had also been a fund-raiser for the new hospital, and recalled fondly the coming of the Brethren and the new feeling they inspired in the Castañer community.

Community feeling thus tended to be more cautious, doubting, reserved—engendered no doubt by uncertainty about just what the transfer entailed.

Inside the hospital more knowledgeable persons had firmer opinions—still mixed. And although I tried to steer the responses and reactions clear of an immediate hospital problem—a doctor challenging the authority of the board—my informants' outlook tended to be affected by this discordance in community spirit. But all were hopeful the incident might spur the community to a deeper sense of its new responsibility.

All the hospital personnel are proud of their institution's reputation and for the long cultivated Brethren Service ethic that prevails at Castañer. They expressed hope that the new board would deal firmly with any challenge to that ethic, while they questioned whether the hospital could actually continue to inspire people to serve beyond the call of duty when its unique character as a "mission" hospital was changed.

Leo Venegas, the new administrator, said, "The principles are here. Who will preserve them?" Answering his own question later, Leo declared, "We who serve the hospital have to inspire the community. We have to show we are here not to see a hospital die, but to see it live."

Elsa Zapata de Groff, head of nursing, sees communication as a key to keeping morale high during the transition period. "All the employees need to be informed about the progress of the hospital and involved in resolving its problems." Several other voices joined her to reiterate the community's desire to know what goes on at its hospital.

Ferdinand Santiago, a young medical technologist at the hospital—who spent seven years in the US before responding to an urge to return home to serve Castañer—reacted with perhaps the most spirit.

"Castañer is no longer a mission hospital," Ferdinand said. "It is no longer possible or reasonable that it should be. It is time for change, no matter how reluctant we are to accept it. It is a time of opportunity for us. Castañer is in a position to extend its services to the larger community around us. It's time for us to be out serving, rather than longing to continue being served."

If my own feelings, honed by 13 years experience as a missionary in Nigeria, are to be trusted, and if interpretive materials supplied by the World Ministries Commission explain the situation correctly, then Ferdinand has summed up well the case for post 1955 Brethren mission policy. Brethren don't "pull out" of their service locations any more than parents of an 18-year-old "pull out" of parenthood. In a native son of Castañer assessing the situation and freely observing that the opportunity for the served to serve has come, we see the essence of mission. This, Brethren, is mission accomplished. ☐

The September 30 transfer of program to the community board does not sever all General Board relationship to Castañer. The General Board's agreement to name two members to the Castaner board is symbolic of a continuing interest in the hospital and its program. WMC will continue with some funding into the future, and the personnel office will help as requested in recruiting staff for the hospital. For an overview of the Castañer Hospital program, read: "Hospital Castañer: The Plateau of Mutual Service," in the May 1974 MESSENGER.

The missionary syndrome:

one woman's analysis

by Alice Ebey Archer

Is there any church-minded woman who has not dreamed of becoming a missionary? Surely the reasons are obvious. Woman, whose role in life is to nurture the young and care for the sick and elderly, will find being a missionary simply a noble extension of that role.

And why shouldn't every little girl long to be a missionary? The missionary woman embodies, it seems, every element of the good wife, good mother, good woman.

If she is single this is the way she sublimates her womanly desires (motherhood and children)—by clothing naked little skins with western cast-offs. If married she puts aside her own homesickness to comfort her husband when he's discouraged. Her children cheerfully pack for boarding school each fall as mother goes on with her work, knowing her children will receive a loving Christian education in spite of the surrounding heathen culture.

And so the myths abound for those good little girls who grew up on stories of Albert Schweitzer, William Carey, and David Livingstone.

My purpose in writing is not to tear down or ridicule the dedication of those who have labored so hard for their beliefs nor to degrade the motivation of all who wanted to follow the missionary path but for various reasons did not.

But I would like to suggest that for many of us the missionary syndrome has been not so much an expression of feminine altruism and compassion as a cry for liberation and respect, a plea that the church recognize women as the capable, mature leaders we are.

The missionary syndrome hit me young and hard. As early as I can remember I wandered around Annual Conference telling numberless old ladies that I was going to be a missionary. Perhaps I suffered from delusions of grandeur as I was determined to be a female Albert Schweitzer. But then, doesn't every little boy want to be President?

Not long before her death I solemnly promised a great aunt (who had spent over thirty years on the India mission field) that I too would go to India. For years after her death I suffered from guilt—not because I wanted to renege on that promise to be a missionary but because Africa intrigued me more than India.

At first I think I was motivated by worthy, though somewhat childish, reasons. But one thing bothered me. I don't think I ever really wanted to save souls. A further complication was that I didn't want to do anything "practical." I just didn't visualize myself as a nurse, a secretary, or a teacher of small children as missionary women are supposed to be. And none of the missionaries I talked to ever encouraged me to be a doctor, administrator, or minister. They all must have shaken their heads in bewilderment as I insisted, "No, I don't want to be a nurse, I want to be a *missionary.*"

After years of trying to fit myself into a missionary mold, I was stunned to hear a psychologist say, "Look, you don't really want to help people, do you?" Of course I wanted to help people. Or did I? What was it that had given the word "missionary" such a strong hold on my life for so many years?

First, I have always been intrigued by stories of other cultures and visualized myself as a world traveler. Having been born the daughter of a minister rather than a millionaire, being a missionary seemed the only way to do the traveling I wanted to do.

Second, a great deal of church work I observed women doing as a young girl was quilting, peeling potatoes for church suppers, or knitting mittens for relief. Hardly an exciting future for a little girl who drifted off to sleep each night with *Tom Sawyer* and *Huckleberry Finn* tucked under her pillow.

I grew up hearing women worry that "working away from home" would somehow damage their children. Missionary women were exempt from such mundane worries. Their children were shipped off to boarding school each fall and, of course, everyone knows what exemplary children they are!

Missionary women did mysterious, important, highly esteemed work. Even men respected and listened to them. (And if they didn't there were always those eager faces of black Africans in the missionaries' slides.)

And what was wrong with "nurse" or "secretary," or a hundred other "female" jobs? As my childish mind visualized them, nurses were little more than obedient children who jumped at every command from fatherly, authoritatian doctors. Secretaries were "dumb little blondes" who corrected the spelling (and thus enhanced the image of) important men who wrote down deep, difficult ideas.

Somehow I never pictured myself as an ordinary mother confined to home all day year in and year out, satisfying my social needs by quilting at the church every Wednesday afternoon. To this minister's daughter, a product of the post World War II "put mother back into the home" mentality, being a missionary seemed the only acceptable, even respected way of combining motherhood and being a wife with a satisfying, exciting career.

In college my grades in religion and philosophy equaled those of many men who have gone on to become successful ministers. I was encouraged to take a Master's in Religious Education. "It's a great part-time occupation that will fit with your husband's career and your children's schedule." (I wasn't even dating anyone when the professor told me that!)

Once again the missionary syndrome hit me. I was enjoying preaching on college deputation teams and had spoken to a number of church groups while working in the Indiana Migrant Ministry. I had it all figured out. I would become an itinerate speaker-fund raiser for the mission board. Of course, I'd have to visit the mission stations so I could speak from first hand experience. This would naturally involve considerable traveling and adventure (as I conjured up images of dugout canoes capsizing, throwing me into crocodile infested waters and—forgive me Nggida and Zik—strong, handsome, dark men rescuing the "great white mother").

But it wasn't that simple. Somewhere

For many women, the missionary syndrome has been not so much an expression of feminine altruism and compassion as a cry for liberation and respect.

along the way some images had been shattered for me. An age of paternalism was dying out. Once again there was that old problem of saving souls. The mere thought of saving the souls of people such as the international students I had known in college was utterly ridiculous! They, especially the African students, were often far more dedicated to what I considered Christian goals than most of their American counterparts. But their enthusiasm seemed more the patriotism of a newly independent, emerging people than the result of having been saved by missionaries.

Then there was the problem of my own soul. As hard as I tried to "surrender totally to Christ," he just never reached out and took my hand. Perhaps I had expected too much from religion. I had believed that a bolt of lightning would strike me and a voice would say, "Alice, go to India." A halo would appear around my head and no one would question a person "called by God." (And, of course, a God powerful enough to form Adam and Eve out of dust would bestow upon me just the skills needed to save an entire continent.)

But if I didn't want to help people, just what did I want? I had been active in CBYF as a district president and later as a member of a regional youth cabinet. Even on a regional basis young women assumed leadership on an equal basis with young men. Young women were often presidents, administrators, treasurers of impressive budgets. I remember the time I spent in the CBYF as some of the happiest, most fulfilling days of my life. I could stretch my mind to its fullest and still want to climb higher. I often drove myself to the point of happy exhaustion. In a crazy mixture of youthful idealism, commitment to Christ, and pure self-interest, the church became my whole life. Then when I began to look beyond regional cabinet to the "adult" church, there were no more Aunt Alices appearing on the horizon to ask, "Well, Alice, are you going to India?" as my aunt had often asked her young protégé. I could no longer see any future for myself in the church.

Even now, as a mature adult, I do not see women, except a token few, taking roles in the "adult" church comparable to the ones men play. Women are not on ministers' councils in any significant numbers; few are moderators; even fewer are pastors or executives. Except for missionaries, the percentage of women in professional positions is extremely small.

This was why I wanted to be a missionary. I wanted travel, adventure, a satisfying career, respect for whatever talent I had, and most important, respect as a mature adult, capable of working as a professional equal with those same men I had worked with in CBYF.

I wanted a vital role in the total life of the church, not just the women's auxiliary. But I didn't want to be anybody's token woman. I didn't want to be looked upon as a Christian education director who worked with children because she wasn't lucky enough to find a man. I didn't want people pitying my husband because I assumed too masculine a role (as minister perhaps). Now I realize why Aunt Alice's death threw this fourteen-year-old girl into a state of utter confusion, despair, and grief. Aunt Alice had been the only consistent model I had of feminine professionalism in the church. There just weren't any other career women in the church whom I knew well enough to relate to on any long-term basis. I couldn't begin to count the times I've envied the young men whom pastors pick out and try to guide into the ministry.

Yes, there was a time when I too might have become a minister. But what about the future? No, I don't really want to help people. I don't want to be the secretary who helps some man rise to the top. I don't want to be the nurse who jumps for every doctor in sight. I don't want to be the minister's wife who listens to her husband orally revise his sermon a dozen times every week before he preaches it. That doesn't excite me one-tenth as much as writing my own sermons used to.

I no longer buy the arguments of women who insist, "But you can do missionary work anywhere. Churches always need Sunday school teachers," to justify having married and become "just a housewife" instead of being the missionaries they too once dreamed of being. I like working with ideas, abstract thoughts, philosophical subjects. But where the road ahead will lead I don't know. You see, even though I'm nearly thirty, I'm just now shaking off the missionary bug. I am just beginning to emerge as a woman.

I am still obsessed with a desire to learn all I can about other cultures. I still want travel and adventure. But this time it won't be as a "great white mother." This time it will be as a little sister with a strong feeling of respect for people named Odhiambo and Nyitambe who have already opened their wings and started to fly.

Someday if any mission field needs my talents perhaps I'll be ready to slip my toothbrush in my pocket and take off. But right now, sister, I need your help. I can't knock at the door of the church alone. They don't hear my knock. They didn't even hear me when I cried out. ☐

Brethren missionaries pictured in this article: Page 13—Lena Wirth; pages 14-15, from left—Clara Harper, Merle Bowman, Gladys Royer, Alice Ebey, Olive Widdowson, Bessie Crim, Nettie Senger.

Grace and giving

Read John 13

What ideas and images flashed through your mind as you read or recalled this scripture passage? Servanthood? Humility? A towel and basin on an altar or in a stained glass window? Kaleidoscopic images of humble service?

If your thoughts traveled such paths exclusively, I invite you to examine this passage from a different perspective.

Did you ever notice that John, the theologian among the Gospel writers, is the only one who recorded the story of Jesus washing his disciples' feet? Does it seem strange that he substituted this incident for the eucharist, or communion, which is the central act in the accounts of the last supper found in the synoptic Gospels?

John's story of the life of Christ is thematic, not chronological, and he had referred to the eucharist earlier. John chose to emphasize the footwashing service as the central act of the last supper and used this incident to introduce his summary of Jesus's final teaching about God's love.

The synoptic Gospels help put this event in its chronological setting. Jesus's earthly ministry was fast drawing to a close. He had steadfastly set his face toward Jerusalem, knowing that his enemies there were plotting his death. His chosen disciples had followed fearfully at a distance (Mark 10:32). Jesus had called them to him and explained his imminent death and resurrection.

The disciples ignored Jesus's plea for understanding. James and John responded with an apparently unrelated request for positions of power in Jesus's kingdom. Evidently they could not relinquish their visualization of an earthly kingdom with Jesus as ruler.

The other disciples were indignant with James and John. Yet they, too, were unable to comprehend the words and actions of Jesus. Why would their master knowingly pursue a course that led to certain death?

In the synoptic accounts, we find Jesus a few days later with the twelve disciples in a room borrowed for their final celebration of the Passover. The atmosphere was tense. The disciples were torn between loyalty to their Lord and the dissolution of their dreams. Fear threatened to overcome faith. Forebodings about the future had led to continued petty disputes about power and prestige. Judas had already agreed to collaborate with Jesus' enemies.

Jesus pondered their confusions and conflicts in sorrow. Obviously his chosen ones had failed to grasp the central thrust of his ministry and message. In his few remaining hours, how could he make them understand that he "loved them to the very end"? Perhaps a concrete act would dramatically demonstrate his love and clarify the role he had chosen as Messiah.

So Jesus interrupted the meal, assumed the servant's role, and began to wash his disciples' feet.

Footwashing in Nigeria

by Geraldine Plunkett

Peter was aghast. Jesus, His Lord, would never wash his feet! Jesus responded that Peter must receive this loving and lowly service in order to be a disciple.

We can imagine Jesus saying, "Look, this symbolizes what I've been trying to show you all along. God's love is a gift that cleanses and frees you. God will go to any length—or depth—to demonstrate that love. You have to accept it as a gift before you can serve others in humility and love."

Peter accepted the gift and later became a faithful servant. Did Jesus hope that Judas, too, would even then respond to his act and words? Apparently Jesus washed the feet of Judas, for he was still at the table when Jesus made his earnest attempt to interpret the significance of his act. John reports that Jesus was deeply troubled when he finally acknowledged openly that Judas would betray him.

In the discourse that followed Judas's departure, Jesus emphasized that he and the Father were one and repeatedly asserted that the disciples were to love one another as he had loved them.

John's central theme is that God *is* Love, and that Love will conquer the world. In Jesus, God became a human and lived on earth. All the acts of Jesus are seen by John as manifestations of God's love. Having come to earth in lowly circumstances and having ministered to the varied needs of all kinds of people, God finally put on the garment of a slave and stooped in love to conquer the hearts and minds of individuals.

The disciples were commanded to wash one another's feet. There is evidence that early Christians practiced this rite. Later it became for Brethren a symbol of our life-style of humble service to others. This is commendable. BUT the wording *wash one another's feet . . . as I have done to you* implies a dual significance to the command.

I wonder how many readers thought of the word *grace* when they read the opening question of this study. That word certainly would never have occurred to me before I participated in the re-enactment of the Lord's supper in Nigeria. A baptismal service preceded the love feast. The trek back from the river along a powdery, black path through a grain field seemed long under the blazing noonday sun.

The cool water that bathed my burning, dusty, tired feet relaxed and refreshed my entire body and spirit. My mood changed abruptly when I learned that I would not have a chance to wash another person's feet. I had been deprived of the significance of this rite.

Reflection on that experience and on John 13 has since convinced me that I—and perhaps Brethren in general—have overlooked, or at least underemphasized, part of Jesus's message. My Nigerian sister had knelt to reaffirm and mediate to me God's love that constantly cleanses and frees me if I respond. Only when I have accepted God's grace can I serve others in humility and love. Isn't that the meaning of the exchange between Peter and Jesus? And doesn't modern knowledge of human development confirm that an individual must receive love in order to develop the capacity to love others?

It seems to me that Brethren have found it blessed—and easy—to give. I am *not* sure that we have always found it equally easy to receive. Yet, unless we first receive God's cleansing grace, our humble service may become at best mere humanitarianism and at worst legalistic obedience that makes us feel good or even proud.

In the rite of footwashing we humbly accept God's unmerited and infinite love and then gratefully respond by sharing this gift. Thus we demonstrate that grace and service are inseparably bound together.

Some Brethren feel that the service of footwashing has lost its symbolism. It doesn't necessarily follow that the practice should be abolished. Perhaps it can be supplemented with more modern symbolic acts. In tension-filled Western societies with stylish, uncomfortable shoes, it might be more significant to massage one another's feet. Or a genuinely warm and loving embrace, instead of the often perfunctory salutation, might in itself be an ample symbol today when so many individuals feel alienated, lonely, and unloved.

Another possibility intrigues me. Suppose individuals at a love feast discussed acts of service that they could perform for one another. I can imagine a person admitting a dislike for scrubbing the kitchen floor. Another person could volunteer to do that chore sometime. Freed from floor-scrubbing, the first person might, in turn, baby-sit for a young couple so that they could afford an evening out. The possibilities are infinite. The difficulty in implementing such an idea would likely be offset by increased understanding and caring within the Christian community.

We should not abandon the service of footwashing with its rich symbolism. Nor should we fear exploring creative alternatives. If Jesus were concluding his earthly ministry today in your community, what symbolic act might he choose to express both the nature of God's freeing and empowering love and of our response? □

His love enables our own love

Gobble-uns, demons, and the gospel

by Ken Gibble

What comes to your mind when you see the word "demonic"? Maybe you are reminded of the stories in the Gospels of Jesus casting out unclean spirits; maybe you bring to mind such movies as "The Exorcist"; or "The Omen"; maybe you have no vivid impressions at all when you see the word.

For me, the word "demonic" stirs up memories of dark, cold winter nights, with the wind howling outside and rattling the window panes. In a few more minutes it would be bedtime. Time remained only for one last story. Hearing the wind and catching the mood of the moment, my dad would begin his recitation of an old favorite, guaranteed to make even grown-ups shiver a little. What it did to us kids is beyond imagining.

Little Orphant Annie's come to our
    house to stay,
An' wash the cups and saucers up,
  an' brush the crumbs away,
An' shoo the chickens off the porch,
  an' dust the hearth an' sweep,
An' make the fire, an' bake the bread,
  an' earn her board-an'-keep;
An' all us other children,
  when the supper things is done,
We set around the kitchen fire
  an' has the mostest fun
A-list'nin' to the witch-tales
  'at Annie tells about,
An' the Gobble-uns 'at gits you
  EF YOU
   DON'T
    WATCH
     OUT!

Onc't they was a little boy wouldn't say
    his prayers—
  So when he went to bed at night,
  away up stairs,
His Mammy heerd him holler,
  an' his Daddy heerd him bawl,
An' when they turn't the kivvers down,
  HE WASN'T THERE AT ALL!
An' they seeked him in the rafter-room,
  an' cubby-hole, an' press,
An' seeked him up the chimbly-flue,
  an' ever'wheres, I guess;
But all they ever found was thist
  his pants an' roundabout—
An' the Gobble-uns'll git you
  EF YOU
   DON'T
    WATCH
     OUT!

(*Little Orphant Annie*
by James Whitcomb Riley)

When I hear the word "demonic," I think of the goblins. Unknown, unseen powers that could suddenly reach out and "get me."

But, you may object, that's only a carry-over from childhood. How is it possible for intelligent men and women to believe in the existence of demonic powers?

That is a very important question—one that deserves a thoughtful, honest answer.

It's certainly true that our understanding of the world has changed drastically since Bible times. People in Jesus' day had no knowledge of things like bacteria and viruses. They had no scientific understanding of what causes earthquakes or drought. They could not explain in psychological terms the factors which caused persons to lose their mind.

Lacking this kind of knowledge, they relied upon intuition and imagination to supply answers to their questions about the evil in the world around them. They spoke of evil spirits, demons which had the power to take possession of a person's mind and to infect a human body with disease. They gave names to these demons, and they believed the strongest of them was a fallen angel named Satan.

Belief in beings known as demons persisted for centuries. It was only with the coming of the scientific age, in the 17th century, that Western civilization began to dispense with the need for such an idea as the demonic. Philosophers and scientists taught that the only reality in the world was matter. Since matter could be examined and experimented with, it became possible to explain things like catastrophe and disease.

So it was that demons and devils came

to be regarded as the superstition of primitive religion. People began to believe in progress as a guaranteed process in human experience. Given enough time and know-how, the human race would overcome evil in all its forms. There was no need to believe in demonic forces.

Then came the 20th century. And suddenly the bright dreams of inevitable progress went up in smoke. It was the smoke of a war that stretched across all of Europe. Then came the smoke ascending from the incinerators of Nazi concentration camps and finally the ultimate horror: the smoke of mushroom clouds over Hiroshima and Nagasaki.

What had happened to peoples' confidence in their ability to make the world good? From whence has sprung the terrible violence let loose upon the world? People saw that, like the personalized demons of past ages, greed and hatred can take possession of the human mind. They can generate force enough to overthrow institutions, demolish cities, and fill the air and water with poison.

You and I live in a time when once again it is possible for intelligent men and women to believe in the existence of demonic powers.

However, unlike the people of a previous age, we do not think of the demonic in concrete, personalized terms. We do not picture in our minds little human-like figures with barbed tails, horns, and pitchforks.

No, our experience is that of nameless, faceless forces that invade the human scene and then withdraw again, so swiftly that they cannot be identified.

And when they leave, we know not where they have gone. Where do the demonic powers of war exist in time of peace? Where do we point to the forces of inflation and recession that constantly threaten our economy?

Nowhere and everywhere.

I think what terrifies us most about the demonic is its stealth, its invisibility. We cannot know how and when it will attack us next.

Where in that huge crowd is the face of the assassin who, with one bullet, can strike down the President and plunge our nation again into horror and grief? Who of our friends or loved ones will next fall victim to the silent killer we give the name cancer? What unspeakable force is it that comes over us and puts ugly words on our lips—words that hurt the very people we love?

We do not know. We cannot know.

And so it is that the words of the Apostle Paul take on a frighteningly accurate meaning when he writes in Ephesians:

"Our fight is not against human foes, but against cosmic powers, against the authorities and potentates of this dark world, against the superhuman forces of evil in the heavens" (Eph. 6:12 NEB).

And the goblins we feared in childhood turn out to be real enough after all.

What does our Christian faith have to say to all this?

It makes a bold assertion. It says in uncompromising language that as terrifying as are the demonic powers in league against us, they cannot and will not stand against the power of God. That good news is demonstrated most vividly in the life, death, and resurrection of our Lord, Jesus Christ.

You and I live in a time when again it is possible to believe in demonic powers.

During his brief ministry, Jesus frequently cast out the demons that possessed the people who came to him. He had a greater power to draw on than had the demons. But the climax of the story comes with a cross and an empty tomb.

If you have ever doubted the existence of the demonic, if you have ever wondered whether evil is a reality in this world, then you have not taken seriously what happened on that lonely, bleak hill called Calvary.

For it was there, one dark day, many years ago, that all the forces of evil came together in one massive, obscene effort to win a final victory. All the demonic powers that lodge in human hearts, in the seats of political power, in the very universe itself, threw their worst at him who was God's chosen one.

For a brief time it looked as though they had won. Is it any wonder that the sky turned black and the earth trembled and persons' hearts failed them?

But only for a moment. In Christ, God challenged the powers of darkness, took the worst they could muster, and displayed that he was stronger than they. We as Christians believe that in Christ God has disarmed the demonic powers. It's only a matter of time until the force they exert will be destroyed completely.

Do you see how this changes things for us?

We know how it's all going to come out. The demonic powers still threaten us, still cause us pain and grief; there is no denying that. But we know they are living on borrowed time. Where once we believed that sin and death and evil were invincible, we now see their power is an illusion.

In fact, it is precisely as an illusion that they have terrorized humankind from the beginning. They whisper in our ears that status and wealth and power are the really important things in life. They tell us that peace of mind and security can be found in material possessions. They insist to some of us that capitalism and democracy are the only salvation for the human race. And to others of us they insist that only through communism can the world be set right. To all, they proclaim that violence is the way to win.

In these and countless other ways do the demonic powers exert control over our minds. Their weapons are suspicion and fear and deceit. They urge us to follow them, to believe them. And many do. Many, many do.

We, who belong to Christ, dare not.

We are called to a higher destiny. We have higher orders to follow. We stand under a greater Protector than all the demonic powers put together.

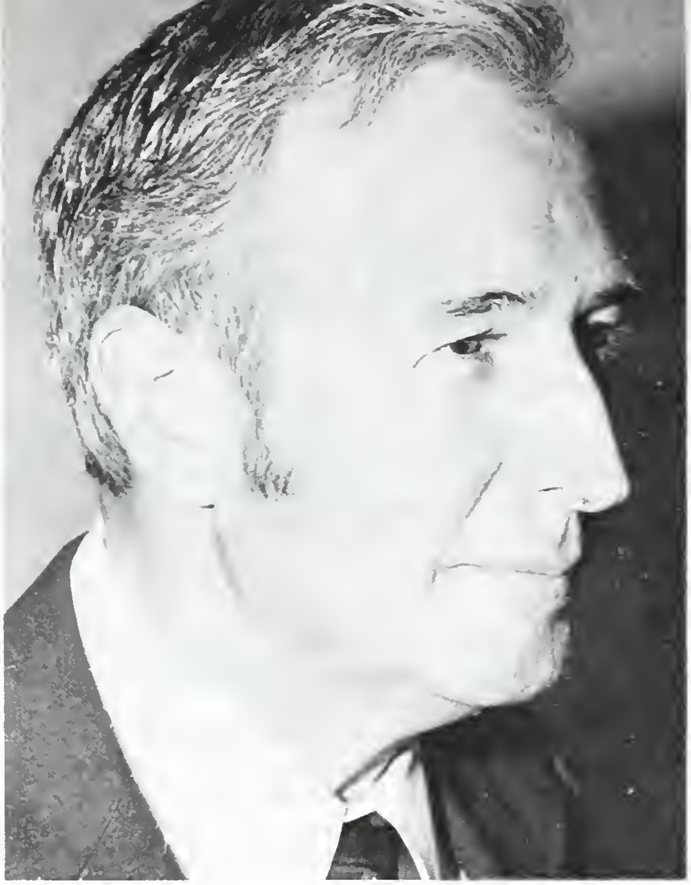
With Paul we say, "If God be for us, who can be against us?"

With Paul we declare:

"I am convinced that there is nothing in death or life, in the realm of spirits or superhuman powers, in the world as it is or the world as it shall be, in the forces of the universe, in heights or depths—nothing in all creation that can separate us from the love of God in Christ Jesus our Lord" (Rom. 8:38-39 NEB).

This is our hope, unshakable and steadfast.

This is our faith. ☐



by Margaret Troutt

MILO YODER

Milo Yoder, owner and director of a funeral home in Goshen, Ind., had a severe heart attack in 1968. For several days in the hospital he didn't realize where he was. Then he began to evaluate his life.

He thought a lot and he prayed a lot. He told the Lord, "If you want me I'm ready to go, but if you want to leave me here, I'll do all I can with my hands to do your work—in the funeral home and in any other area I can. Whatever opens up, I will be available."

In a sense Milo was restating a commitment made to the Lord back in the middle 1940s when he was a boy growing up in Elkhart County, Indiana.

Work was difficult to obtain in the 1930s and Milo's father worked in many places. As a boy, Milo attended 12 different schools, finally graduating from the New Paris high school. While in high school, he worked for the local funeral director and became interested in funeral work.

The family had no transportation then so Milo started going to the Church of the Brethren in New Paris. At the invitation of John Bollinger, he joined the church. Later all the family became members.

In 1941 Milo was inducted by Selective Service as a conscientious objector and was sent to Camp Lagro, known as Civilian Public Service Camp No. 6, near Wabash, Indiana. This CPS camp concentrated on soil conservation. First assigned to planting trees, Milo later worked in the business manager's office, then went to Washington, D.C. to receive training as an assistant director in CPS.

But instead of returning to Wabash, he was sent to the Walhalla, Michigan, camp. A week later, Omer Maphis, director, told him, "I'm leaving and you will be taking over."

Many of the 250 men in camp were becoming disgruntled after a year there. Some of the leaders told Milo: "We want someone from our own group, or a man from selective service, rather than a young assignee as director. "We're going to run this camp."

"Fine," said Milo. "Go ahead."

A camp president and council was set up. Thurl Metzger helped. Milo established cordial relations with the assignees and remained camp director until it closed two years later. While at Walhalla, he married Muriel Kring, a Methodist girl, with four brothers in the regular army.

When the Walhalla camp closed, W. Harold Row encouraged Milo to seek appointment to Camp No. 34, Bowie, Maryland, operated by the Quakers, Mennonites, and Brethren. Milo secured the camp director's job.

He remembers Harold Row as a good supervisor and a man who was always willing to sit down and discuss problems with the men at camp. "Many of them had great problems, and needed to talk to someone besides me," he said. "I think the churches did a beautiful job of supervision. They tried to bring in men to talk about peace and war, and what we could do about making our point for peace in this world. Although we were relegated to the woods, in many cases, I think we were heard throughout the world."

M. R. Zigler was another man who in-

Milo told the Lord, "If you want me, I'm ready to go, but if you want to leave me here, whatever opens up, I'll be available."

GOSHEN CITY
CHURCH of the BRETHRE

e vailable an

Our Daughter
Our Sister

fluenced young Milo Yoder. "An outstanding man, and also a very practical one," says Milo. "He works diligently for peace and for what we as individuals can do. I think he inspired me way back in CPS days although I didn't realize then what was happening. He just sort of fed it in—making us realize that we should start doing the thing we can right where we are. M. R. had the unique ability to keep on your neck, to keep you thinking about what you were trying to do for peace, without pushing you unduly.

"I never felt these men were smothering us or taking away our initiative but still they were bugging us enough to make us positive on our stand."

Milo feels that he learned much during the four years in CPS. Thrust so quickly into responsibility as camp director, he learned to sit back, listen, and learn from others.

"It was one of the best things that ever happened to me," he said. "We often overlook some of the great ideas from people we work with and for. I learned how to counsel with people—so important in my present work as funeral director."

Upon his return from CPS, Milo went to an embalming school. It was about this time that he heard Dan West buttonholing anyone who would listen and asking, "What are we going to do to be viable in our world today? What should we do to show hungry people that we

Christians are concerned about them?"

Dan West's dream was to do more than give a cup of milk to a starving child. Why not give a heifer to a family in an impoverished country so they would have a continuing supply of milk?

It isn't everyone whose dream is realized, but Dan West, with the help of churches and neighbors, founded what became Heifer Project International and set it up to enable the needy to help themselves, and other needy as well. So interested have people become in this idea of the multiplying gift that volunteers of all ages participate in HPI's program.

One of these volunteers is Milo Yoder who has worked with HPI almost since its inception. He was assigned small tasks to begin with and helped to raise funds. But in 1956 Thurl Metzger, whose dedicated service was a springboard for Milo, phoned and asked, "How would you like to take a shipload of heifers to Russia?"

"When would this be?" asked Milo.

"In September."

"Okay. That's just what the doctor ordered." (Milo was suffering from ulcers and the doctor suggested that he get away from business for a while.)

"So I was able to enter Russia on a cow's tail when many were unable to get in on a proper visa."

He delivered 55 head of cattle to a communal farm, as a gesture of goodwill from the people of the United States to the people of Russia. But since HPI was unable to practice its philosophy of improving living conditions for an *individual* farm person or family, they have sent no other animals to Russia.

Milo feels that HPI has given him another avenue of Christian service. "At the funeral home, by giving people counsel and guidance in a Christian atmosphere, I help them to hope and believe that death isn't the end. Then I feel that I am transferring my work from death to life by helping with the heifer program."

In the early 1940s, before he bought a small funeral home in Middlebury, Indiana, Milo considered becoming a pastor. But while in school, he worked in funeral homes part-time while his wife worked for the government.

Some of the funeral directors he worked for upset him because they showed little concern for the feelings of the bereaved when making arrangements for them. He felt they weren't treating people the way he would want to treat them.

Finally, he decided that instead of a pulpit, a funeral home was the place where he could make his life count for God. He could talk to the sorrowing, share his faith with them, and help people to get their feelings out into the open.

"One thing that made me want to get into the funeral business was the emphasis you can place upon the Christian life when talking to people. I feel that my ministry here is one that I can handle. I believe if you can find a niche to work in and feel comfortable, it is better to work where you are and do the thing you can do best. My work gives me many opportunities to present Christ."

Milo's pastor, the Reverend Nevin Zuck, recently told him: "You do have a ministry. You are pastor to a lot of people here at the funeral home. Besides, you talk to many church groups and encourage students to come here for seminars.

"You had our Goshen youth group down here the other week and the following week, I met with them. The things you said to them, plus their being right in the presence of death, helped them to say to themselves, 'Now where are we? What is this all about? How do we approach this thing?' You helped them to do their own thinking, about how to help a person in the middle of grief, and how to face death themselves."

Since that severe heart attack in 1968, Milo has been aware that death could come to him at any time. Last year, a heart specialist told him that he needed open heart surgery. For several nights following, he dreamed that he wouldn't make it through the operation.

Then he got down on his knees and put himself in the Lord's hands. Before leaving for the hospital, he told Pastor Zuck, "If I live, I'm a very fortunate man. I can continue the work I've been doing. If I die, I'm still a fortunate man because I feel I'm ready to die. But I think I'm going to live."

He did make it through surgery and has made a good recovery. He feels the Lord has more work for him to do. To date he has arranged 4,500 funerals, 3,500 of them at the present location. During the years, he has helped five young men learn the business and open their own funeral homes in nearby Indiana and Illinois communities.

At present, seven families, including two of his brothers, are involved with him in the ministry of helping bereaved families who come to The Yoder-Culp Funeral Home.

Milo is on the board of directors of HPI, and chairman of capital funds in his area. He presents programs about HPI, handles public relations, and makes up busloads of people to go down to HIP's Fourche River Ranch, near Little Rock, Arkansas.

In the 1960s he helped to get the new hospital built at Goshen, and served on the board of directors for four terms. When he and his brother established their present funeral home and moved outside the city limits, he represented Goshen on the Elkhart General Hospital board. He is now on the Elkhart County and regional comprehensive planning commission for 26 Northern Indiana counties. He also served on the Greencroft Foundation, working towards a retirement home for the elderly.

Throughout the years, Yoder has been active in community affairs. He has been president of the Goshen Chamber of Commerce, and past president of the Elkhart County council of churches.

The Yoders spent a lot of time together as a family. "My family has been a great inspiration to me," he said. "Muriel is the kind of person that has tremendous resiliency. She doesn't say much, but she says enough to keep me focused on what I'm trying to get done."

Their three daughters are married and with their husbands are active in church and community service.

What does the future hold for Milo Yoder? He doesn't know, but he is confident that his future is in God's hands. ☐

Flight of the butterfly

by Terrie Miller

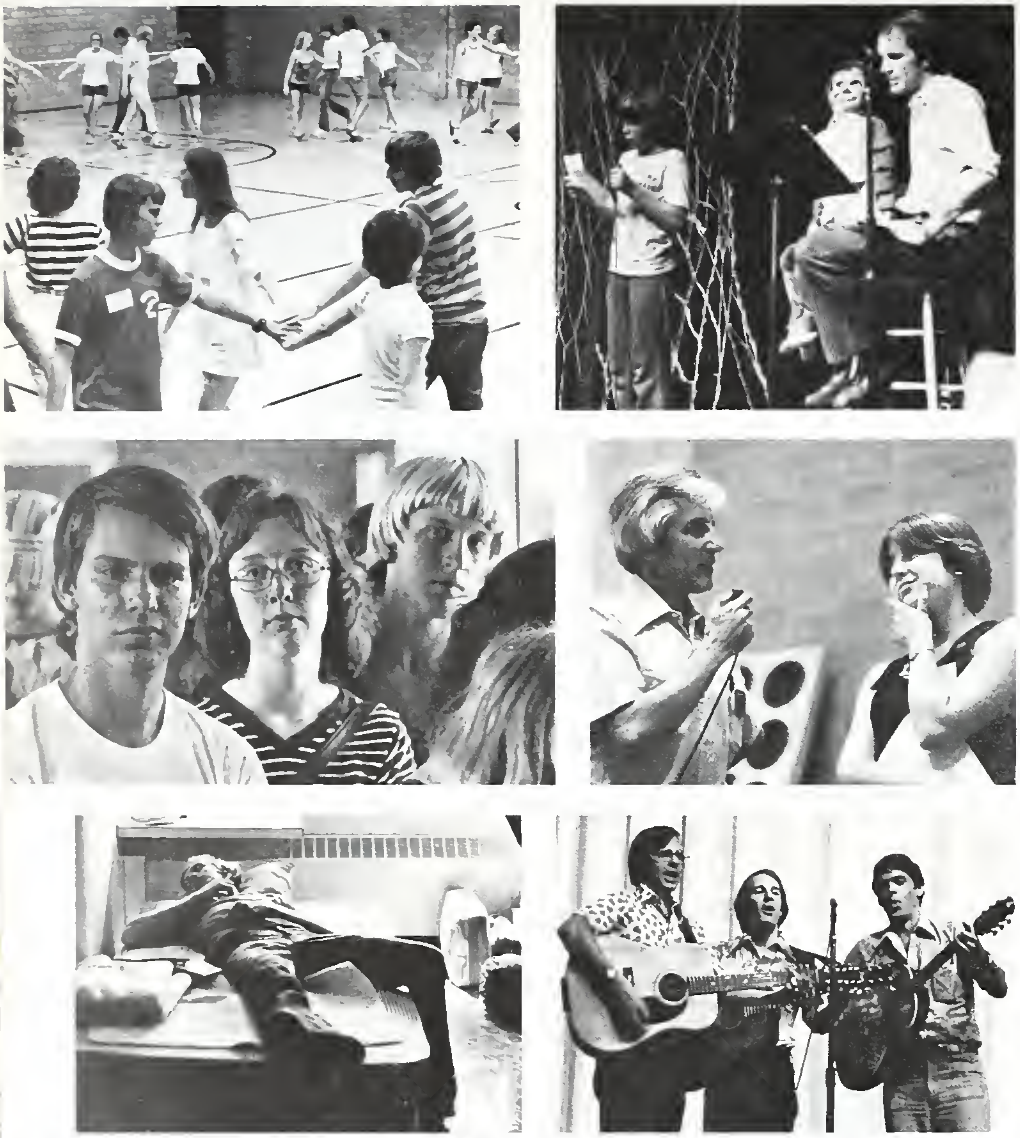
Kansas . . . there the monotonous plains and the searing blue sky seem to race toward a point on the horizon . . . a point the eye can never quite see . . . a point that dissolves into the distance with each step forward.

The sky and the plains roll on forever, but McPherson College was the destination of 500 youth and adults, making their way to Kansas for the July Study-Action Conference for Brethren Youth.

They arrived under the shimmering sun of a stalled heat wave . . . bus loads from California and Pennsylvania, car loads from Virginia, and a scattered few from McPherson, walking over from home.

Images of the conference theme, "Emerging Brethren . . . from Caterpillars to Butterflies," surfaced immediately in spite of the heat . . . the caterpillar-like registration line stretching out of Friendship Hall, colorful cardboard butterflies perching unexpectedly in trees, and huge macrame hangings depicting the different aspects of the conference symbol. The youth came adorned in the spirit, wearing shirts embroidered with butterflies and delicate

Left: Jack Lowe expounds Brethren heritage to an SAC audience at McPherson.



Glimpses of SAC: (clockwise from upper right) Nevin Dulabaum, "Skinny," and Steve Engle discuss SAC pros and cons. Vernard Eller gives a history quiz. Guitarists Joe Detrick, Steve Engle, and Andy Murray. Reaction to a tight schedule. The boredom of registration lines. Square dancing. (Opposite, from top) Art Gish exhorts the SAC congregation, while "Elders" Al Kieffaber, Dale Brown, and Beth Glick-Rieman await their turns. For many, high points came when ideas were exchanged in small groups.

When 18-year-old Dan Petry went to the Study-Action Conference little did he dream that within a week he would be a General Board member. The idea of nominating a youth led to a petition, a night caucus, and a vote, which Dave McFadden (left) won. At Wichita, when it was found that district quotas made McFadden ineligible, runner-up Petry (right) was nominated from the floor by McFadden. He then handily defeated two youth candidates already placed on the ballot by the Conference Nominating Committee. The pair now plan a Brotherhood caucus on youth concerns.

butterfly necklaces and earrings.

Through the laborious registration process old friends and new faces were united into one group as rooms were assigned, folders distributed, and name tags pinned on; the long caterpillar line finally shrank and the conference began.

The opening . . . it was a potpourri of corny jokes, skits, and songs good naturedly directed at venerable Brethren figures. History quizzes, popped by Professor Vernard Eller on unsuspecting youth in the audience, assured everyone that they were equally ignorant about their Brethren background. Only Skinny, Steve Engle's insolent sidekick, wouldn't admit to being a dummy! It was a hilarious preview of the three days of learning to come.

Study-action . . . "One night we had a 19th century worship service of how older Brethren worshipped," explains Sue Six of Maryland. "Other people got bored or thought of almost nothing except the sweltering heat. But I found that by listening to what was being said, it wasn't so horrible. I guess that in those days, people were bored in the services too. It made it seem even more true-to-life."

Inspiration . . . On Sunday morning there was a type of debate between Beth Glick-Rieman and Graydon Snyder. "To me," says Donna Morris of Virginia, "it centered mostly on women in the church. I am very active in my youth group, but I had never thought much about women as ministers. Now, because of this and a seminary I went to, I will look into it more closely."

Disagreement . . . "I really enjoyed the youth conference," declares Debra Hess of Pennsylvania, "but I was greatly disturbed by those backing the feminist movement . . . the dialogue upset me because as a woman I am satisfied living under the leadership of a man."

Realization . . . "I grew and learned so much. I learned that I am a little more conservative in my ideals and not as open as I would like to be," remarks Myrna Frantz of Pennsylvania.

More study-action . . . There were seminars and discussions on death, aging, art, advertising, sex, and music. Simu-

Reflections

The things that happened at S.A.C.
are different from things ever experienced by me.
I met a bunch of people, old and young,
Who will be permanent friends for years to come!
God was in the air,
You know he had to be there!
With all the singing and praying going on,
It's sad to realize that the conference is gone!
I sure hope that S.A.C. will always be a reality!
Not just a reflection in 500 minds,
but a continuing tradition that will go
on for a long time!

—Becky Harner, *Age 15, Sebring, Fla.*

Caterpillars to Butterflies

Joy, songs, love, fellowship,
a new kind of trip,
Experience the ideals of our church,
for these we search.
From caterpillars to butterflies,
In worship together we find new ties.
New ideas for the church youth,
Who look for betterment and God's truth.
Emerging as new and enriched Brethren,
And no longer say I think I can.

God, love and joy explains it all.

—Dan Gibble, *Age 16, Elgin, Ill.*

lations based on historic Brethren issues . . . decisions concerning the plain garb, conscientious objection, and joining the Consultation on Church Union. There was a mass movement to the park for swimming and a picnic, an emotion stirring movie, "Hazel's People," square dancing, a concert, and Joe Detrick's "artfully composed" slide show on Brethren history. All in three days.

The special moments . . . early morning worship services, with Jerry Greiner flying kites, weather balloons, and butterflies from the flagpole; a few minutes before the heat of the day to absorb the appropriate words: "But they who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint" (Is. 40:31).

Hand clappin', foot stompin' moments . . . singing "Sister Anna" with Andy and Terry Murray, crooning a down-home rendition of "Home on the Range" in honor of the conference location.

And Monday came . . . the day cocoons were to be shed and wings were to emerge. And they did. Terry Grove's leadership of an Annual Conference simulation was not only informative but catalytic. "Many of us got all fired up during that and the spark carried over to bigger and better things at the actual meeting," says Sara Miller of California.

"Some of the matters dealt with were actually on the agenda of Annual Conference," explains Nancy Blankenship of Virginia. "One that was not, however, raised a lot of excitement among the youth. The item was a query on the termination of National Youth Conferences. It was decided that youth conference should definitely continue, but out of the debate rose a concern about youth representation on the General Board. Action was set to be taken at Annual Conference."

A closing service . . . a silent dispersal from the auditorium as people stood or sat alone on the grass. "I sat down by the building with my eyes closed, just listening, being with God, while the leaders quietly walked around, silently picking people, forming chains which would go and have their own communion . . . Then I was chosen . . . and it was beautiful to realize a 'universal salvation,' to know that everyone would be picked," says Sander Eller of California.

And finally an ending . . . a sharing of tiny butterflies that appeared everywhere . . . on cheeks, chins, name tags, purses, notebooks, and noses. The butterfly had flown, leaving behind a flood of impressions.

"The stereotype has been lamented that youth is for play and gray hairs for business," mused Alan Kieffaber, an adult advisor on the steering committee. "Joel's prophecy that both old and young shall share in vision and dreaming is near a reality."

And a similar thought from Dan Petry, the new youth representative on the General Board. "God's hand came down and touched each person in a special way. And he is still with us all, young, old, weak, strong, rich, poor, never to leave."

An omen had been fulfilled.

The opening day of the conference, a butterfly fluttered in the quiet early morning, accompanying Bonnie Kline, coordinator, on her way into the conference she had been planning for over a year. "It was an omen that everything would be okay," she decided. And it was. ☐

The passion

by Hazel Kennedy

Top: Skits helped dramatize stereotypes of women and the new roles they can play. Above: Resource books supplemented the in-put from group sessions. Below: Jayne Allen (left) helped organize California meet. Right: Pam Lowe, Mary Cline Detrick.

I am Woman
Startled by the passion
Of new dreams
And expectations,
Though fearful, too,
Of new demands
And pressures.
Expanding intimacy
Leaves me no hiding place.
Dissolved dependency
Requires more strength
And action.
I am Woman—
Discovering
In ever-changing ways
Myself as Person;
Perceiving in my freedom
Accountability
For every choice
And decision.
Yes, I am Woman—
Born to cherish self
That I may cherish others.
I enjoy being
WOMAN!
—*Lena Willoughby*

What is a theological happening?

Why a conference on theologizing?

Why for women?

Study/discovery. Honesty/trust. Listening/responding. Struggle/humor. Laughter/tears. Creativity/sharing.

Days and nights of intense activity and reflection made the theological happenings (or conferences on theologizing, if you will) memorable and significant events for the 36 women of the Church of the Brethren who met in Indiana and California last summer.

Beth Glick-Rieman, person awareness coordinator for the Church of the Brethren, assisted by Becky Chopp and Ann McNair (United Methodist and Episcopalian, respectively) led us by emerging design into action and reflection, helping us

—experience our faith in a supportive community

—get in touch with our own life meanings, beliefs, truths

—discover the central tenets of our own faith

—bring to life the resources of the biblical tradition

—find out who we are as women and where we are as Church of the Brethren women.

When it was time for the closing activities we wondered if we could possibly experience yet another "Aha!" moment. There had been so many high points during the days and nights we had been together, what more could we discover or think to do? But we began to list the common elements of our community:

diversity, respect, acceptance, love.

The list grew longer:

# of new dreams

struggle, anger, compassion, Christian self-assurance, sisterhood.

All of this and more we had achieved as we worked in groups, with a "significant other," alone with our journals, or with the whole community (group).

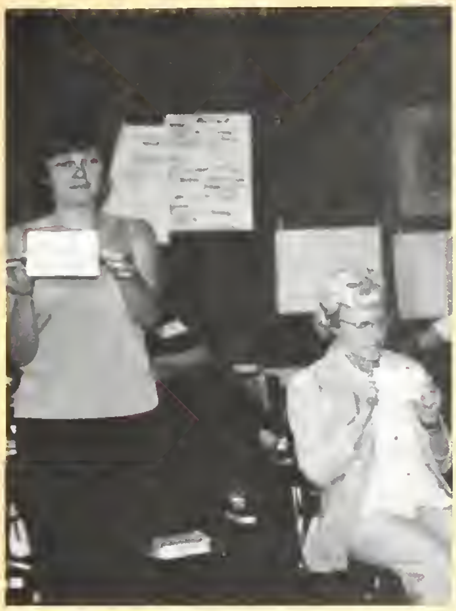
And so we celebrated with original songs, poetry, symbols, and drama. "The Sunday morning worship service, which was spontaneously and creatively evolved by the group, was the most beautiful and meaningful one I have ever experienced," reported one woman who participated in the first theological happening, held on the Manchester College campus, June 16-20. Truly, we sisters worshipped, grateful for the heritage we share and for the opportunity to be together. We were strengthened for our spiritual journeys that we would pursue back home.

And where is home? We came from some 15 states and Washington, D.C., from coast to coast. But more important than geography was the variety of experiences and backgrounds from which we came. Some were young mothers (two of whom brought nursing babies), some were grandmothers. Some were single women. Some were students recently graduated from college or seminary. Some worked outside the home. There were two sets of mother and daughter, not including the grandmothers who cared for the baby boys but did not participate in the sessions. Our sense of sisterhood was strengthened by the support of these grandmothers. They represented for us the larger community of the church serving and caring.

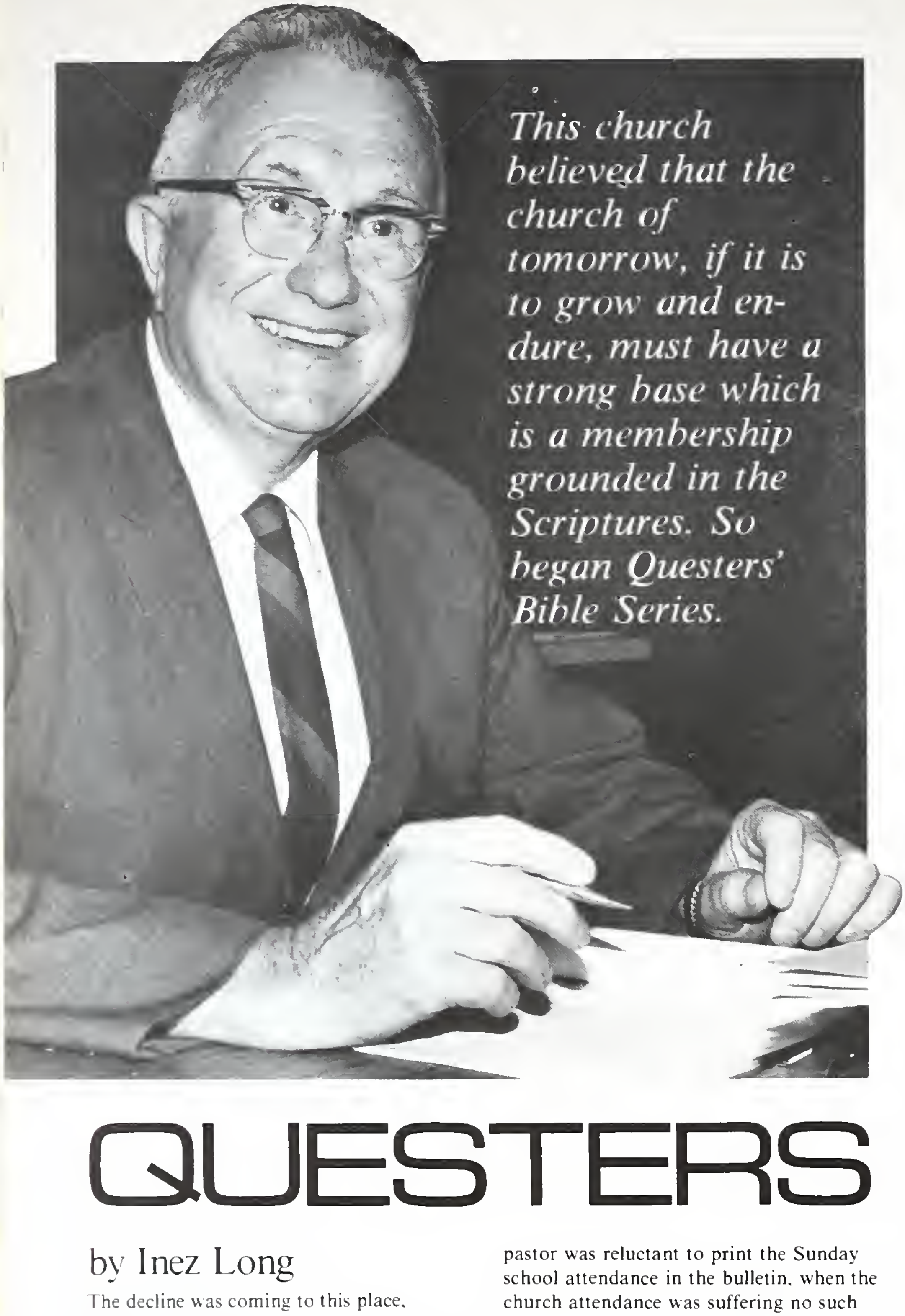
What were our feelings as we gathered? We made a list (the first of several; making lists together was one of the ways we shared without having to make long speeches). We came with excitement, hunger, expectancy, curiosity. We approached the first hour with frustration, fear, anxiety, worry—not only because of what might happen in the next few days, but also because of what and whom we had left at home. It is no easy thing to make all the arrangements so one can leave for a while, and tool one's mind for unaccustomed thoughts and language. But already we recognized that we were sisters searching and growing.

Our searching took many forms. We talked by twos, by fours, by eights. We wrote often in our journals. We read articles, monographs, books. We formed work groups to study and report on such topics as biblical images of women, feminist theology, Church of the Brethren heritage, the effect of belief on behavior. We practiced self-affirmation and we built a community of trust. We tested our personal experiences against the biblical and historical tradition. We sorted out the "truths" we had been given as children, deciding which we could claim and which we had rejected.

We gave thoughtful attention to our identity as Church of the Brethren women. We saw ourselves as persons often impelled by the need to work hard but at times apathetic. We have been conditioned to shun dealing with power and conflict—peace at any price. Our provincialism is countered by our global vision, our exclusiveness by concern for the oppressed. We have a voice in making policy, and ordination to the set-apart ministry is open to us. Not bound by dogma, we are accepting of diversity. We have a positive image of servanthood. We are confident that in those areas of our church and family life not yet enjoying the freedom Jesus intended for all, change is possible. □



Above: Pearl Miller acts in a skit on the Trinity. Below: Beth Glick-Rieman (right) PMC person awareness coordinator.



This church believed that the church of tomorrow, if it is to grow and endure, must have a strong base which is a membership grounded in the Scriptures. So began Questers' Bible Series.

Left: Dr. A. G. Breidenstine, retired ec cator, is the writer of Questers' seri

QUESTERS

by Inez Long

The decline was coming to this place, though it could have been any place, and everyone was aware that "something had to be done about the Sunday school." But the very fact that it was here, in our own church, made the cliché a scathing judgment upon us: a church alive in evangelism, community involvement, and denominational outreach, and blessed with dozens of career teachers on the church roll.

Furthermore, the judgment was eased by a statement of a hired professional that "the Sunday school is dead" and "the Sunday school is on its way out." Though the pastor was reluctant to print the Sunday school attendance in the bulletin, when the church attendance was suffering no such decline but was, instead, rising to a figure 100 or more above the Sunday school each week, no one stepped out to raise a sign clearly marked "Alarm!" Meanwhile, a small group was taking a thorough look at the place of the church school in the contemporary urban church. The group was motivated by the New Educational Plan which had been formed in the mid-60s by the staff at Elgin and the Christian Education Commission. The plan was comprehensive: it clarified the purpose of Christian education; it set forth standards sufficiently high to challenge any group knowledgeable educators; it placed decision-making in the local church. At district planning meeting—one of dozens in which the Elgin staff made contact wit local staffs—the nucleus in our congregation was inspired to act.

Now, ten years later, after plowing, tilling, planting, and cultivating, the fruits a visible: a rising church school attendance nudging a rising church attendance; an educational program which reaches every age and interest of an urban congregatio fellowship and small group meetings that circle the calendar seven days a week; a steady recruitment and training program for prospective church school education— all of this after a revived program which began with a thorough educational philosophy.

What do we mean by church school philosophy? Many of us don't know, because we go on working in the church school, year after year, in that blissful bu oftentimes unthinking continuity which is both bane and blessing in the church's institutions. In the church we inherit our philosophy of education. If we are asked t define it, even after teaching in the churc school for half a lifetime, we can't muster sensible answer, even in halting terms. Th key to growth in program, personnel and results is a strong nucleus rooted in a strong philosophy.

The nucleus is centered in the Church Education Commission which, in our congregation, is composed largely of career educators, some of whom are retired and revered "elder statesmen," who encourage the similarities and honor the differences between secular education and religious education. Their decisions, based on a solid, biblical philosophy of their task, have the weight of solid theory and, currently, the weight of solid success. To b asked or elected to the membership of the commission is one of the highest privilege accorded a church member. In terms of th judgments and foresight shared, the meetings are an education in themselves.

All of this is background; there is also foreground, which is the main subject of this article. In between, however, is a stor of adult electives which look like the pages in local campus offerings—adult electives open to all ages on Sundays while fellowship age groups are maintained by weekday meetings and projects; integration of music and worship goals into the educational process; teacher training and recruitment on the grounds and on local campuses; selection of curriculum by joint consideration of teaching teams and the commission; home contacts and promotion of the program.

But this is not the focus of this article, though these programs are its source of energy and power. Currently, emerging to central place in our educational life, is the Quester's Bible Series with 150 enrollees. The Series is a series in the fullest sense: a student signs up for the entire series in the course, extending for eight semesters over a period of four years.

The teacher group is entering its second year with 31 potential teachers, having suffered only one attrition. There is a student group of 120, one group entering its second semester. A new student group, composed of those who joined the church since January or were unable to enroll then, will begin its first semester. Sessions are two hours in length for teachers and one and a half hours for students, once each week for thirteen weeks in each semester. Absentees are expected to make up any session missed by attending a parallel class prior to the next session. So the word "series" is taken seriously; students are expected to fulfill the full cycle fully, semester after semester.

The word "Bible" is taken seriously. It means a complete coverage of biblical content, from Genesis through Revelation. The Bible is the textbook; Seminary-style textbooks are references. Outlines of material to be covered week by week have been written by Dr. A. G. Breidenstine, retired educator now in full-time, voluntary church education projects, who designed the outline for the church office to duplicate, one copy for each Quester.

The word "Quester" was not chosen lightly. The course is not a course on doctrine. It is not an occasion for soap-box argumentation or personal witnessing to secret truths, however implanted by the Holy Spirit or impelled by the same to share to those less enlightened. It is not a system to promote eclecticism whereby every person merges individual understanding into a pseudo-unanimity to comfort the insecure.

The course is a quest, just that: each person coming to the Scriptures with an open mind and a warm heart to read and reread the ancient Word as it has come down to us, to study it alone or with the help of respected scholars (a Questers Room is open daily with a bookshelf of aids) for one to two hours of homework for each session, and to interpret its enduring values in ways that will inject wisdom and power into everyday life. Class sessions are an exchange of ideas freely given, or withheld, without fear of judgment from fellow students or teachers. The teacher simply acts as guide for an exchange within the perimeters set by content to be covered and hours to begin and end, both of which are honored to the minute.

One primary purpose of the Questers, beyond the obvious one—which is the inherent worth of Bible study for knowledgeable disciples—is to build the future church. The local church Education Commission assumes, with clear-eyed vision but without magnifying it, that the church of tomorrow, if it is to grow and endure, must have a strong base which, for us, is a membership grounded in the Scriptures.

For a free church—often free to do as it pleases, or to follow the inclinations of eccentric leadership, or to do what has always been done—all of which are "traditions" which are hidebound, belying the word "free"—a creed, confirmation and liturgy are not built into the church year for balance and strength in doctrine and belief. For the free church, a biblically educated membership is the foundation of steady growth and balance. Deep-rooted diversity that is honored, not surface uniformity that is mimicked, is the foundation with Christ, the chief cornerstone.

When does the program of Questers end? In 1979, and that's a long way off. We have a long way ahead, so we are adding a special pilgrimage to the Holy Land in the summer of 1978, just after we have completed the study of the gospels. No tour group will ever have had more prepared: for the burial sites of the patriarchs; the floor plans of the temples; the campaign topography of the judges; the road from Jerusalem to Jericho; a vigil at the Mount of Olives; or for a vision approaching a transfiguration where, on the shores of the Sea of Galilee, the blues of the water blur, for the faithful, into a shimmering, ethereal glory from Him who has been the inspiration for all Questers.

It all began with a transfiguration of the Sunday school. It didn't happen overnight. Education seldom does; the spiritual pilgrimage never does. All the gimmicks of slick gospel merchandising, of glossy curricular materials, of cheery Sunday school rooms, and of interest-catching devices for junior-age discipline problems should not be the prime considerations for any local church school agenda. They are unworthy topics for a church school where resources, by the very nature of the church, are unlimited.

It takes a ten-year vision, which can begin now: a group wise in a philosophy of church school education; an administrator who knows the "people" resources in the church membership; a pastor who believes that the future of the church resides in a strong church school; a band of teachers and students who know where they are going, led "by cloud and fire" all the way.

It's a journey to a Promised Land, which can be experienced over and over again throughout a lifetime—a lifetime of exoduses from the beginnings—Genesis—to the end—Revelation. ☐

The Parish Ministries Commission has arranged with The Brethren Press to publish the Questers' Bible Series. The material will be published in spiral-bound, semester-length units. The first of four units on the Old Testament will be released this month. For further information, write: The Brethren Press, 1451 Dundee Avenue, Elgin, IL 60120.

Laying bare the souls of church an

BEYOND RENEWAL, by Noah S. Martin. Herald Press, Scottsdale, Pa. 211 pages Paperback $1.95.

In Noah S. Martin's new book, *Beyond Renewal,* the pastor of the Moxham Church of the Brethren in Johnstown, Pa., sets out "to lead the reader through an experience of theological and personal reflection that will unfold the reality of God's continuing judgment and revelation to the church in light of his actions in time and history." He does not attempt to give handles for improving specific aspects of the church program, but rather challenges the reader to make attitudinal changes necessary for a more complete receptivity to the will of God.

Beyond Renewal describes two kinds of voices that are raised concerning the church. The author contrasts criticism and optimism; alarm and praise; despair and hope; right and wrong. Writing out of a deep love for the church he seeks to express a balanced view of the total present situation, a mature and reasoned analysis of what is happening currently. He declares the church is in grave danger of "losing its message," of "losing what little hope it has left" in the process of trying to become more appealing. He appeals for the church to stand out against society and not become just another social institution. Part of the author's "balanced view" approach is expressed in his appeal for people to believe in the tenets and creeds of our tradition and yet at the same time to be open to new revelation and new ideas.

The progression of the book moves through these stages: 1) the church in grief; 2) the meaning of ferment in the church; 3) the church and God's judgment; 4) the church and the continuing revelation; 5) the church institutionalized; 6) beyond renewal; 7) the emerging church.

Although Noah Martin offers a bleak view of the present situation, in the final chapters he describes hopeful models of a new kind of church able to recognize and respond to God's continual revelation as well as to his judgment. The victorious church will be able to emerge with new commitment to work with God. In what this reviewer regards as somewhat confusing terms, the author speaks of the "remnant model," the "becoming model," and the "eschatological model," as possible emerging types of responses to the will of God and the need of humanity.

One criticism of the book may be that some of the material seems to be somewhat out of date. In referring to songs such as "Put Your Hand in the Hand of . . . ," and concepts such as the "death of God," and even in some critical impressions, such as the church as abandoning the spiritual concerns of the day, the book seems to reflect a time in history that has recently come and gone.

But Noah Martin deserves praise and commendation for his study. It is a book that reveals both mature theological insight and much practical pastoral experience. It is both scholarly and down-to-earth. *Beyond Renewal* does not attempt to offer detailed methods and program ideas for finding renewal, but rather stresses the need for a new openness to God's judgment and revelation and a deeper commitment to God's will.—MATT MEYER

Author Noah Martin with his congregation's youth. He believes in the church's future.

THE AGE OF SENSATION, by Herbert Hendin W W Norton & Co., New York, N Y. 340 pages $9 95

After I had read *Future Shock* by Toffler, I remember the incredulous feelings of awe that someone could so accurately describe what was happening to me . . . to all of us. It was as though a literary Peeping Tom had peered through the window of our nation's psyche and exposed our nakedness. I was glad. Joyful, really, that someone had defined what had been bothering me. I could now deal with it.

Herbert Hendin's psychoanalytic novel, *The Age of Sensation* has done on a psychological level what *Future Shock* accomplished on a sociological level.

The Age of Sensation rips open the soul of modern youth, and I think, to a large degree the soul of modern adults as well. The result is a stunning indictment of our cultural excesses, our moral license, and our liberating life-style as expressed in the lives of our young. Hendin does write about the usual problems associated with the young—drugs, rebellion, suicide, school drop outs, homosexuality, and the

ulture

w sexual ethic. But the impact of the ok is the psychological cost young peo- are paying. Cost expressed in words e loneliness, isolation, numbness, im- tence, and rage. *The Age of Sensation* is h in descriptive phrases that clamor to quoted in next week's sermon. But they g so true that our words seem mere am next to the cross. A cross where once man willingly placed himself there cause he knew what persons would come and *The Age of Sensation* scribes what Christ saw. Persons whose ly moral absolute is expressed in the rds, "What am I getting out of this?" A tion "where sensation is king . . where most rapacious greed is for ex- rience. . . . "

r. Hendin describes a people who e seeking to "free man by rescuing m from meaning rather than freeing an through meaning . . . " with the sult being a new breed of men and omen "who can resist each other's im- ct. The emotion-free, the controlled, the penetrable, the invulnerable. . . . " *The ge of Sensation* is a powerful book. A cessary book for any Christian who nts to understand what's eating at the nerican soul.

I have never been able to understand y the church has believed that the best y to motivate apathetic, non-caring ristians is by brow-beating, guilt, or per-motivating programs. It would be so uch more consistent with the gospel if we e church) would just take a walk rough the cultural morgue that sur- unds us, get a glimpse of the human eckage sin has wrought, and come face face with the empty stare of a genera- n that has no expectations, no meaning, d no hope. In practical terms, that eans we encourage the church to read oks, watch films, study art, and keep nsitive to our neighbor. Then let the ly Spirit do the rest.

Please read *The Age of Sensation.* Dr. ndin, I believe, has told us truth. Truth at cannot help but motivate us all.— IKE YACONELLI

Multiply Your Joy, Comfort, and Love!

The Fire of Little Jim
Power for Growth from the Letter of James
In a time of personal family crisis, William E. Hulme found a source of power and strength in the Letter of James and shares his discovery in this book. He also relates the basic themes from James to human need and to ways in which we live together in human society. If you are seeking practical biblical help for daily living, this book is for you. Paper, $3.95

Living with Joy
Donald Mckinney shows you how to live with joy. The author uses forty-two brief vignettes to help recall first love, Christmas on a farm, the purchase of back-to-school clothes, and other such joys. Carefully selected scripture introduces each chapter and ties the joy of living into the joy of God's love. If you enjoy inspirational, nostalgic stories about interesting people, you will enjoy *Living with Joy*. $4.95

Multiplied by Love
Lessons Learned Through the Holy Spirit
Let Irene Burk Harrell show you how to multiply your spiritual blessings in a book overflowing with thanksgiving and praise. Describing some of her own experiences of attempting to live the Christian life, she shows you how to clearly follow Christ in a day-by-day, hour-by-hour experience, and reveals how God works in even the most unlikely ways. If you are a Christian wishing to grow spiritually, then *Multiplied by Love* will be extremely helpful. $4.95

A Little Book of Comfort
Give and receive comfort with *A Little Book of Comfort*. Ruth C. Ikerman has suggested many ways to overcome grief, despair, or self-pity in order to help the reader face and live with sorrow. This attractive little book is a source of consolation for the bereaved (especially widows). $4.50

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Living with Joy
Donald McKinney
Comfort
by Love
IRENE BURK HARRELL
THE FIRE OF LITTLE JIM

word from washington

Squeaky wheels in search of grease

by Sylvia Eller

Listening to the campaign speeches throughout this election year, one would think that the worst of our national woes are behind us and that all will be well once a new administration takes over. Political party optimism is at a new high.

If, on the other hand, one were to survey average Americans on the street, the chances are that they would be much less enthusiastic about the nation's prospects. Few are satisfied with the federal government and still fewer expect the miracles of which the candidates seem so sure.

Why the low mood? Is our government really so hopeless?

It has often been suggested that the American people are apathetic, that they don't care about politics or government. One has only to look at the average voter turnout. An election of any kind is considered successful if even half of the eligible voters vote.

It's true that many people, if asked, will say that they don't care about politics. But, by probing deeper, one is likely to find the pervasive reason for this apathetic attitude: "There's nothing I can do about it anyway."

Such a statement obviously reflects a feeling of powerlessness and helplessness. "The government is so big; I am so small; how can I possibly affect it?"

That's a good question. When our country was founded on the principle of democracy and citizen participation, it had only a few million inhabitants and even fewer votes. Town meetings were a simple matter and the federal government performed only a limited number of tasks—declaring war, printing money, conducting foreign affairs. Two hundred years ago there was no income tax, no welfare, no civil rights laws, no oil depletion allowances, no departments of Labor; Housing and Urban Development; Health, Education, and Welfare; or Transportation.

Look at the difference now. Not only have our numbers mushroomed to 215 million, but the activities of government and its myriad of regulations touch almost every one of us on a daily basis. Yet at the same time, government agencies are virtually inaccessible to the average citizen. Individuals have little or no personal contact with their governmental representatives and frequently don't even know who they are.

So what's to be done? Is there any way that we can affect government policies for our own and our neighbor's benefit?

There's an old saying that the squeaky wheel gets the grease. To translate it into political terms, those persons or groups who make the most noise will reap the rewards. A good part of our problem as religious people is that we have been too silent, too hidden from view in the governmental process.

As the November elections approach, we Christians should resist the temptation to be cynical. Changes in our government and its policies can come, but only if we make our views known. The squeaky wheel gets the grease.

Recent history can give us several examples of the truth of this statement. Take, for instance, capital punishment. In 1972 the Supreme Court ruled it unconstitutional because of the capricious and arbitrary way in which it had been applied. But as the crime rate rose, people clamored for the restoration of the death penalty. Thirty-five of the 50 states enacted some type of capital punishment legislation in just four years. In its most recent decision, the Supreme Court cited the popularity of the death penalty as one of the primary reasons for not striking it down again.

Or take the issue of gun control. Polls over the last 40 years have consistently shown that two-thirds of the American people favor stronger gun control. Yet proposals in Congress for stricter gun control are consistently defeated. Why? Because the anti-gun control group is the more vocal. It floods Congressional offices with calls, letters, and visits, while the other side, the majority side, sits quietly by. It's no wonder that legislators perceive a vast opposition to gun control, despite what the polls say.

Take a third example—S.1, a bill to codify and revise the federal criminal law. It was virtually assured of passage in this Congress. Everyone favored revision of the criminal code; S.1 was the only legislative vehicle for doing so; and several senators in positions of power were behind it. What happened instead was that a few alert persons read the bill, were alarmed by its repressive provisions, and mounted a campaign to inform the public. Outraged citizens made their views known and the bill was halted in the 94th Congress.

These are only a few examples of how those who "make noise" will reap the rewards in the political process. Doubtless we can think of cases where the proposition didn't hold true, but these are exceptions rather than the rule.

Last month, MESSENGER printed an article by Senator Mark Hatfield on the relationship between politicians' Christian faith and their stance on issues of vital importance. Just as faith should affect the politician's political conduct, so should faith be evident in the political conduct of Christian citizens. We need to speak up for what we believe to be God's will.

At the time of the 1968 Presidential campaign, Ralph Smeltzer wrote: "Our social goals seem a long way off at times, but we reach them only by working toward them. Our ideals often seem impossible to achieve, but as Reinhold Niebuhr once said, 'The impossible often becomes possible when people go after it.'"

As the November elections approach, we Christians should resist the temptation to be cynical. Changes in our government and its policies can come, but only if we make our views known. The squeaky wheel gets the grease. ☐

turning points

121st BVS Training Unit

Stephan E. Blosser, of Timberville, Va., to Voice of Calvary Ministries, Mendenhall, Miss.

Jeffrey L. Broaddus, of Fresno, Calif., to Manor Church of the Brethren, Fairplay, Md.

Kermit R. Eby III, of Milwaukee, Wis., to Residential Treatment Center, Tampa, Fla.

Ovetta V. Edwards, of Telford, Tenn., to Inter-Faith Community Service, Denver, Colo.

Kathleen Fahmie, of Mantoloking, N.J., to Redlands Christian Migrant Ministry, Homestead, Fla.

Brenda F. Fifer, of Bridgewater, Va., to Multi-Service Center, Inc., Indianapolis, Ind.

Rebecca L. Fry, of Fort Wayne, Ind., to Norborne Day Care Center, Martinsburg, W. Va.

Karen N. Haynes, of Auburn, Ind., to Ecuador

Sandra E. King, of Silver Spring, Md., to Inter-Faith Community Service, Denver, Colo.

Roger and Robin McCormick, of Burbank, Calif., to West Germany

David B. Odell, of New Hope, Pa., to West Germany

Virginia K. Simmons, of Baltimore, Md., to Multi-Service Center, Inc., Indianapolis, Ind.

Amy M. Steele, of Grand Island, Nebr., to Decatur Eastside Ministry, Decatur, Ill.

Richard A. Tieszen, of Aberdeen, Idaho, to Poland

Gemma & Johannes van Amsterdam, of Holland, to Bloomington Christian Center, Bloomington, Ind.

John G. Van Horn, of Riverdale, N. Y., to Better Way, Inc., Elyria, Ohio

Kathryn M. Warlich, of St. Paul, Minn., to KOINOS, Adrian, Mich.

Andreas Wegener, of West Germany, to PACE, Providence, R. I.

Pamela J. Westling, of Isle, Maine, to Redlands Christian Migrant Ministry, Homestead, Fla.

Ecumenical Service

Dean Hartley, of Columbiana, Ohio, to Santa Cruz, Bolivia, agricultural extension agent for 30-month term under Mennonite Central Committee.

Stephen C. Mason, of Shelbyville, Mo., and Lafayette, Ind., to Haiti, in agricultural development work for three years under Mennonite Central Committee and Missionary Church.

Jonathan Miller, of New Paris, Ind., to Stratford, Ontario as two-year social worker under Mennonite Board of Missions.

Licensing/Ordination

Carl L. Baughman, ordained June 13, 1976, Ridge, Southern Pennsylvania

Ralph Berg, licensed and ordained May 2, 1976, Old Furnace, West Marva

Waco Biser, licensed June 20, 1976, Danville, West Marva

Larry G. Black, licensed June 6, 1976, Rummel, Western Pennsylvania

Carl L. Brubaker, licensed April 25, 1976, Midway, Atlantic Northeast

Charles O. Guyer, licensed May 30, 1976, Waterside, Middle Pennsylvania

Cynthia Weber Han, ordained June 13, 1976, York Center, Illinois/Wisconsin

Jerry Lee Hartwell, ordained May 2, 1976, Sebring, Florida/Puerto Rico

Herman Kauffman, ordained June 13, 1976, Maple Grove, Northern Indiana

Jay McWilliams, licensed June 13, 1976, Pleasant View, Southern Pennsylvania

Merry Christine Good Michael, licensed June 20, 1976, West Manchester, South Central Indiana

Alan Miller, ordained September 19, 1976, Silver Creek, Northern Ohio

Paul Eston Mundey, ordained June 13, 1976, Hagerstown, Mid-Atlantic

Terry Porter, licensed June 27, 1976, Dupont, Northern Ohio

Lynn Rohrbaugh, licensed July 11, 1976, Rough Run, West Marva

Eugene Smith, licensed July 11, 1976, Paoli-Immanuel, Atlantic Northeast

David E. Thompson, ordained June 27, 1976, County Line, Northern Ohio

J. Calvin Wenger, licensed June 13, 1976, Lancaster, Atlantic Northeast

Robert Wood, licensed June 27, 1976, Eagle Creek, Northern Ohio

A. Mervyn Wunderlich Jr., licensed June 27, 1976, Harmonyville, Atlantic Northeast

Pastoral Placements

Carl L. Baughman, from Bethany Seminary, Illinois/Wisconsin, to Emmanuel, Dayton, Southern Ohio

Ronald D. Beachley, from Jones Chapel, Virlina, to Woodworth, Northern Ohio

Kenneth E. Bomberger, from Bethany Seminary, Illinois/Wisconsin, to Royersford 2/3, District Youth Coordinator 1/3, Atlantic Northeast

William K. Burgess, from Dixon, Illinois/Wisconsin, to North Liberty, Northern Indiana

John D. Byers, from Summitt, Shenandoah, to Charlottesville-Free Union, Shenandoah

Donald R. Carroll, from Oakley Brick, Illinois/Wisconsin, to Good Shepherd, Springfield, Southern Missouri/Arkansas

Ronald Cassidente, from secular, to Manchester-2nd Staff, South Central Indiana

Ted Caudill, from Bristol-Pleasant Hill, Southeastern, to Pleasant Valley, Northern Plains

Connell Chaney, from Bedford, Middle Pennsylvania, to Bethel-Petersburg, West Marva

Ronald L. Clark, from Sipesville, Western Pennsylvania, to Bethany-Rockingham, Missouri

Tom Clevenger, to part-time, Middletown, Southern Ohio

Robert W. Dell, from secular, to Bremen, Northern Indiana

Willis Detwiler, from Burnettsville, South Central Indiana, to Pipe Creek, South Central Indiana

Stanley T. Diehl, from other denomination, to Oakley Brick, Illinois/Wisconsin

Warren Eshbach, from Cross Keys Home, to West York, Southern Pennsylvania

Mary Elizabeth Isaacs Frost, to associate pastor, Trotwood, Southern Ohio

Elmer Q. Gleim, to interim, Waynesboro, Southern Pennsylvania

Glenn G. Goshorn, from Little Swatara, Atlantic Northeast, to West Green Tree, Atlantic Northeast

D. Paul Greene, to full-time, Akron, Atlantic Northeast

Robert D. Hoover, from Eden, Virlina, to Bellwood, Middle Pennsylvania

Robert D. Kettering, from Harrisburg, Va., 2nd staff, Shenandoah, to Florin, Atlantic Northeast

William Kidwell, from Mack Memorial, Southern Ohio

Frank B. Layman, resigned from Ninevah, Virlina

John McFarland, from other denomination, to Osceola, Northern Indiana

DeWitt Miller, from part-time, Myersville, Mid-Atlantic, to Elizabethtown, Atlantic Northeast

James Miller, resigned from Glendale, Pacific Southwest, to hospital chaplaincy intern program at Prairie View Mental Hospital, Newton, Kans.

Arnold Naff, resigned from Astoria, Illinois/Wisconsin

Opal Pence Nees, returning to pastoral service, to Liberty Mills, South Central Indiana

Charles Pitzer, from Auburn, Northern Indiana

Richard Saville, from Bethel-Petersburg, West Marva, to Locust Grove, Mid-Atlantic

Karl Schrock, from Arlington, Mid-Atlantic, to Hagerstown, Mid-Atlantic

Harry Lynn Sheller, from San Francisco, Pacific Southwest, to Springfield, Oregon/Washington

A. Herbert Smith, from secular, to Lick Creek, Northern Ohio

Earl Stovall, from Bridgewater College and Pine Grove, part-time, Shenandoah, to Shelton, Virlina

Julius Strock, to Mount Bethel, Virlina

Paul Thomas, from Waterloo, Ind., to Pleasant View, South Central Indiana

James Todd Jr., to Cedar, Northern Plains, Missouri, Southern Missouri-Arkansas

Herman B. Turner, from Tear Coat, West Marva, to Liberty, Southeastern

David K. Webster, from Manor, Mid-Atlantic, to Rockhill, Middle Pennsylvania

A. P. Wenger, from North Liberty, Northern Indiana, to retirement

Glen D. Whisler, from Yellow Creek, Northern Indiana, to Poplar Ridge, Northern Ohio

June Wolfe, to Roann, South Central Indiana

David A. Yingling, from West Green Tree, Atlantic Northeast, to Roanoke, Central, Virlina

C. Wayne Zunkel, from Elizabethtown, Atlantic Northeast to Panorama City-Glendale, Pacific Southwest

(We regret that the name of Arlen Longanecker was misspelled in August Turning Points.—Ed.)

Wedding Anniversaries

Mr. and Mrs. Elmer Borneman, Mt. Morris, Ill., 50

Mr. and Mrs. Howard Bosler, New Paris, Ind., 50

Mr. and Mrs. Jake Dellinger, New Castle, Ind., 50

Mr. and Mrs. Austin Eiler, Nampa, Idaho, 50

Mr. and Mrs. Vance Espigh, Lewistown, Pa., 58

Mr. and Mrs. Elam Groff, Mount Joy, Pa., 50

Mr. and Mrs. Roscoe Kinzie, Troutville, Va., 50

Mr. and Mrs. Colvin Miller, Roaring Spring, Pa., 59

Mr. and Mrs. Archie Naff, Roanoke, Va., 50

Mr. and Mrs. Melvin Price, La Verne, Calif., 50

Mr. and Mrs. Paul Rhodes, Roaring Spring, Pa., 50

Mr. and Mrs. Posie Simmons, Cloverdale, Va., 55

Mrs. and Mrs. Clayton Snyder, Fort Wayne, Ind., 50

Mr. and Mrs. Roy E. Stebbins, Trotwood, Ohio, 50

Mr. and Mrs. Ben Swihart, New Paris, Ind., 50

Mr. and Mrs. Arthur Warner, Roanoke, Va., 50

Deaths

Irvine Cline Barnhart, 89, Roanoke, Va., Feb. 28, 1976

Timothy N. Blazerich, 20, Claysburg, Pa., May 22, 1976

Roy Brandt, 72, Elizabethtown, Pa., Feb. 21, 1976

Clarence Carpenter, 74, Beaverton, Mich., April 27, 1976

Estella Case, 72, Martinsburg, Pa., April 1, 1976

William E. Crabill, 90, Washington, D.C., May 2, 1976

Audra DeLaney, 74, Ashland, Ohio, May 1, 1976

Annie Detwiler, 93, Martinsburg, Pa., March 29, 1976

Harry East, 71, Stuarts Draft, Va., March 3, 1976

Clarence L. Eaton, 74, Baltimore, Md., May 21, 1976

Ellen Ebersole, 83, Martinsburg, Pa., April 5, 1976

Forest C. Flora, 77, Roanoke, Va., Feb. 23, 1976

Henry Flora, 81, Quinter, Kans., April 1, 1976

William Germaine, 50, Sebring, Fla., May 9, 1976

Mary Esther Harpest, Greenville, Ohio, May 22, 1976

Lottie Hartman, 72, York, Pa., April 3, 1976

Catherine Hogan, 34, Cloverdale, Va., May 19, 1976

Harold Howman, 61, Ashland, Ohio, April 28, 1976

August Huber, 89, Martinsburg, Pa., May 17, 1976

Alberta Hutchens, El Centro, Calif., April 28, 1976

Florence Hyden, 79, Staunton, Va., March 8, 1976

Herman Johnson, 76, Syracuse, Ind., Jan. 9, 1976

Daisy Keiper, 83, Johnstown, Pa., April 25, 1976

George Kerr, 51, McVeytown, Pa., May 26, 1976

Mary Klopfenstein, 72, Fort Wayne, Ind., May 6, 1976

Beulah Long, 76, Neffsville, Pa., April 12, 1976

Anna O. Meitzler, 83, Boonsboro, Md., May 6, 1976

Lydia Mellinger, 85, Syracuse, Ind., Nov. 7, 1975

Earlene Swanson Moore, 56, Rocky Mount, Va., May 16, 1976

Virginia Naylor, 85, McPherson, Kans., April 14, 1976

Minnie Neff, 97, Beaverton, Mich., April 12, 1976

On Canal Zone, BRF, Walk, the Holy Spirit,

E. Timothy Smith

Flip side of the Panama issue

After reading the various opinions in the July MESSENGER concerning the Panama Canal, I feel that it is necessary that the Brethren have information on the historical background of "America's" canal.

On August 12, 1903, Colombia refused to ratify the Hay-Herran Convention, which would have given Colombia $10 million for exclusive rights to a six-mile-wide zone across the isthmus of Panama, which at that time was a part of Colombia. The United States government, under the leadership of Theodore Roosevelt, encouraged a Panamanian "revolution," supported it with US ships, and blocked all Colombian efforts to retain control of the area.

The revolution was formulated in the New York Waldorf Astoria Hotel by the New Panama Canal Company, which then helped to set up the Republic of Panama. From its birth the new republic promised canal rights to the United States. Philippe Bunau-Varilla, its first minister, was a leading figure in the canal company. Two weeks after the revolt, November 18, 1903, Bunau-Varilla and Secretary of State John Hay signed a treaty granting Panama the money previously offered to Colombia for the canal. In addition the US received the right to intervene in Panama to maintain a government compatible with American interests.

Although there have been a few reforms in the US control of the Canal Zone, it is still under American control. Since the late 1800s the United States has been involved in similar imperialist adventures, grabbing the territories of other nations and then calling them American. This culminated in recent times with the Vietnam War.

I think it is time that the United States realizes that it must bend to the wishes of the developing world and allow the Panamanians to control their own land. The Church of the Brethren have done well to take a stand against imperialism, of which the Panama Canal is a prime example, calling for the United States to get out of Panama. ☐

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

James E. Weaver

BRF off track on education

Recently I received a 1976 issue of *BRF Witness* (the publication of the Brethren Revival Fellowship). It discussed the various tracks of concern on which the BRF run. One of those tracks is higher education and the need to bring Brethren higher education back, as it were, to the Brethren fold.

The concern is a commendable one. However, I question 1) if such an endeavor is possible, and 2) the validity of the direction which BRF would have us pursue. I have what I believe to be the Brethren and Biblical alternative.

Is it possible in these times for a small sect such as ours to maintain six small colleges and one small seminary—a graduate school of theology—even though such a venture is not only desirable but also necessary? As most of us are aware, the investment in one such institution as well as the maintenance costs are quite heavy. Too often, to lighten the load the institution must turn to sources not particularly receptive to the founder's perspectives. In order to avoid possible resultant conflicts, Wheaton College refused to bow to enticing pressures to accept funds from those sources. Of course, to do so, Wheaton had to have strong support from its constituency; I am not sure that the Brethren schools can claim that kind of support.

BRF would have us pursue the *in loco parentis* format which has characterized most of American higher education. This format denies a basic Brethren teaching: we hold that there should be no force in religion. It too often assumes a creed to be ascribed to by faculty and students alike; this assumption denies another aspect of being Brethren: non-creedalism. The faculty and preferably all the staff of a Christian institution of higher education should be followers of Christ. However, to expect the same of the students is to force upon them a human definition of Christian life-style and to deny the students freedom to accept Jesus Christ freely, without prejudice.

The biblical and Brethren alternative is to provide students with an environment in which to explore the meaning of faith in God through Christ and to experiment with the implications of that faith upon life-style. The same alternative provides students with a strong education about the world and its problems and opportunities, a strong program of concern with the student's development as a child of God, and a strong spiritual nourishment through opportunities for service, study interaction, and worship.

Such an institution exists. As a Brethren I am sad to say we have little to do with it for its church relationship is Presbyterian. But, praise God! it does exist. It's name? Whitworth College, here in Spokane, Washington. ☐

Cleo C. Beery

Continental Walk: parade, postlude

One Sunday our pastor announced that on the following Thursday a group representing the Continental March for Disarmament and Social Justice would be passing through our town. In further comment he invited members of the congregation who were interested to join the marchers as long or far as they wished.

The announcement appealed to me. Here was something a senior citizen could do. I decided to join the march to the next town three miles to the east.

As I stepped out of fellowship hall on Thursday and looked at the group which was forming to continue the march I said to myself, "It sure looks like you have joined the publicans and sinners!" Immediately out of my subconscious came an answer, "But isn't that the kind of people

narriage

th whom Jesus associated when he lked through Palestine?"

There they were! The long-haired, the sh-bearded, the faded and patched jeans. near the front was a tall young black aring a broadbrimmed purple hat. At far side was a young mother pushing r baby in a carriage and clinging to a ree-year-old by her side. Near her was a ung woman carrying a sign asking that e at least be given the possibility of coming a mother. Toward the rear were ur Buddhist monks, clad in saffron bes—they had come from Japan to join e march even though they could not eak English. There were two professors e me, from two neighboring colleges.

In the middle of the company was a tall, shy-haired man. He had piercing, glow- g eyes and wore a four-inch crucifix and cross about the same size hanging from ather thongs around his neck.

When he was asked about his faith he id that he was a Catholic priest, a eacher, a prophet, a witness for Christ! e further stated that he had been baptized the Holy Spirit, that now he cannot n, and that since his Holy Spirit baptism has done only those things which od through the Holy Spirit has told im to do.

When he lighted a particularly foul- nelling cigarette and blew the smoke in e faces of nearby marchers, someone sked him, "Why do you smoke? Did God ommand you to do that?" He replied with orce, "Now you're just inserting your own leas and prejudices. Go back to the Ten ommandments! There God told us not to ommit adultery, not to covet, not to steal, ut he didn't say a thing about smoking igarettes!"

At lunch in Fellowship Hall before the arch resumed, I met a fair-haired young an who had flown from Wisconsin to an Francisco. He was even missing the econd semester of college so that he might articipate in the march as it moved across he continent to the East coast. He had lready walked from San Francisco, over 00 miles.

Another handsome, middle-class young nan with a well-groomed beard sat across he table at lunch. In casual conversation e dropped a hint that he had been in the nilitary forces. Someone asked him how it happened that he was now in a peace march if he had a military background. He was eager to answer.

He said that he had enlisted so that he might get training in electronics and work in that when his military service was over. However, within a short time the Cuban-Russian-American confrontation exploded. At the height of the crisis he found himself standing one night on the deck of a navy ship which was helping to blockade Cuba. Russian ships were pressing forward to break the blockade. The American fleet had electronically located nine Russian submarines, probably nuclear propelled, under the surface. His captain had been given orders to fire in front of any Russian ship which tried to get through the blockade. It was a very tense situation.

The young man's position was in a line of sailors. His job was that of receiving the "charge" from the below-deck magazine and handing it to the next man, who loaded and fired the cannon. Suddenly the order came to load and fire!

At that moment, he said, something happened to him. He had not expected to be in this kind of position. He didn't hate anybody! He didn't want to kill anyone! If that shot were fired it would probably mean that a nuclear war would be started and western civilization would be destroyed. He couldn't be a part of that deed!

He refused to pass the charge. His refusal created consternation and chaos aboard ship. By the time he had been arrested and taken below deck to the brig the two ships had separated and his ship was in no position to fire the shot.

As daybreak approached the news came over the air that the crisis had passed and that President Kennedy and Premier Khrushchev had agreed to end the conflict.

"I think that I am the *one* man who kept World War III, a nuclear war, from breaking out and destroying civilization," he said.

One cannot know whether his evaluation of the importance of his act of conscience is correct, but what if it is?

As we marched the next three miles, marchers talked to bystanders, gave them literature, and explained the purpose and intention of the march. I began to make comparisons. How did this group compare with those who walked and marched with Jesus in Palestine?

Was the young black in the purple hat, who was of draft age, like the Cyrenian who was forced to carry Jesus' cross?

Would the "tramp" with the piercing

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eyes and unkempt beard, who called himself a prophet, have enjoyed the companionship of John the Baptist?

Did the mother with the two small children have the same emotions and hopes as the mothers who brought their children to Jesus to be blessed?

Do we three college professors have the same needs as Nicodemus, the teacher who came to Jesus by night, and who was told that he needed to be born again?

Are the Buddhist priests similar to the Samaritans whom the disciples wanted to destroy, and the Syrophoenicians whom Jesus loved?

When, on Palm Sunday morning, our minister used the sermon title "Prelude-Parade," the "triumphal entry" took on a whole new meaning. The crowds welcoming Jesus were of the common people, the enthusiastic, the odd folk, the needy, the dreamers who looked forward to a better day. It included the vacillating, uncertain ones. Yet many of them later became the committed ones who picked up the cross and marched all over the world with the gospel of good news, of salvation, and of peace and justice.

Are we likewise committed to take up our cross and follow Christ? Are we willing to march with Him, even in unpopular causes? ☐

Edward E. Lyons

The Holy Spirit at Valparaiso

I attended the Conference on the Holy Spirit at Valparaiso and need to share my feelings. I went with an open mind and a prayerful heart and thus in love and appreciation I am writing this.

I was disturbed and deeply moved. I felt pushed down and lifted up. I felt a new darkness along with a new light. I felt despair, but also a new hope. I found the experience of worship mostly praise, ignoring the rest of Isaiah 6. Indeed, I found this part like a pep rally at a ball game which made me feel manipulated by emotionalism and yet at other times I experienced a deep emotion unrelated to emotionalism. I heard words of love, but felt no love in the speaking of those words, while at other times I experienced love when no words were used. I felt often isolated when I could not speak the language or share in the actions and yet I found acceptance when I shared deeply (my entire stomach was quivering) with a discussion group asking if they would respect my experience with the Holy Spirit. Some reached out and that was tremendous.

I experienced a new form of slavery (mechanics, words, phrases, actions) along with a new dynamic new freedom of the spirit. I felt my humanness denied when I felt I had a body, a mind, heart, and spirit and so at other times, with the power of the Holy Spirit I felt my humanness as real. I felt that new seeds of confusion, division, and pride were being sown amidst the real sincere efforts of sowing seeds of love and understanding—but with a sense "we will pray for you to have the experience we have." I felt that the personal health and wealth idea was emphasized and I never heard very often the need to take up the cross. I felt the gospel had been cut in two at many places. There was more of the "I-ness" than "we-ness."

I felt that in the words of Paul, the conference in many ways tried to make us all hands, or feet, or heart while at the same time trying to assure us we were different. Yet I felt that in terms of another analogy there was a tendency to make us all flowers of the garden, ignoring that some of us have to be potatoes, cabbages, and peas. I reacted against the unspoken feeling that I needed to be a flower.

I felt that in trying to make the Bible meaningful it was reduced to making it an idol, ignoring the context and the background—making the Bible the *word* of God instead of people's experiences in their own words about God and ignoring John 1, "The Word became Flesh." Christ is the only Word of God. If the Old Testament people had experienced the Word of God we would not have needed Jesus. John 1 says, "The Word was with God." And now John says, "The Word (of God) became flesh and dwelt among us. . . ."

In spite of finding a dichotomy at the conference when there were two positions and various interpretations of those positions, I felt that there was a sincere desire to have the entire church be spirit-filled.

Writing these reflections on the plane, I discovered that years before when I was going through a real struggle I remembered the power of the Holy Spirit coming in quietness and tears and yet in warm, loving ways.

After coming home from Valparaiso, my

wife felt a new quiet confidence in me, and she said, "You have a glow about you, a feeling of contentment and assurance." And indeed I had, but would not have put it in those words. Thus for me the conference awakened in me the old insights of Bro. Lawrence, St. Francis of Assisi, Frank Laubuach's "practicing the presence of God" and the kind of quiet enthusiasm and love that uses my whole being—my mind along with my emotion—and a stronger desire than ever not to try to tell people to have *my* kind of experience, but to let God speak to each one as that person needs him. To me the Holy Spirit baptized the Quakers in their silence, to the Church of England and others in their ritual, in the Church of the Brethren in their desire to be a good person, to the Methodist Wesley in his burning heart.

When my wife and I ate at a restaurant prior to this conference I said to her, "I believe that couple wants to talk to us." I opened the conversation with them and indeed they did. What we did in the brief few minutes before we spoke to them I do not know, but they said, "We noticed your relationship with each other and would like to have what you have." To me this was one of the greatest miracles I know; that our ordinary sharing time together was so evident in a few minutes it caused another couple to notice. We talked to them for over an hour and a half until the restaurant was closed.

I appreciated the conference and want to affirm the experience of the Holy Spirit in others by any way that is meaningful and

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creative for them. I trust that whether there are two, three, or more ways that our people in our churches will experience this power in their lives that we will walk together side by side and indeed not merely walk together but hand in hand, affirming each other and absorbing the best from all the experiences with the Holy Spirit.

In a detective novel, a lost violin was found by using another violin to play tones and it was found when the lost violin resonated to the first one. That violin could not have been found by a trumpet. So let us be sure when we seek those that are lost or those who need the power of the Holy Spirit, that we seek something, some words or actions that others will respond to, rather than be rebuffed by. □

Dorotha Winger Fry

Commitment the key to marriage

Twenty-nine years of marriage! What images this conjures up for us! What memories we share! Our emotions run the gamut from joy to disappointment and heartache. My predominant feeling is one of thankfulness for all these years that my husband Ivan and I stayed with our commitment and worked out our differences and conflicts. In these times, when so many marriages are splitting, I just want to witness to the deep joy that comes from working through the pressures of our present age. I'm not writing to argue whether a couple should or should not separate in order to find individual fulfillment. I merely want to share that Ivan and I, two people who are different, have worked through our differences and insecurities to a strong, love marriage relationship and we are happy about it.

All our children have now left the permanent house nest. I am thankful we were able to give them a stable home. I'm glad they didn't have to make the adjustment of divided attention between two parents they love very much. We have been a living demonstration that parents are not infallible but mistakes and differences can be worked out in love.

I began working away from home when the children were all in school. I will admit I sometimes chafed at staying home with the children while Ivan was freer to travel. But now I find I have the time to give to a meaningful career and do a lot of traveling. I'm glad for the fun times we had with the children. We enjoyed being with them (barring a few times). In retrospect, the times of being somewhat tied down and troublesome seem insignificant now. We are all friends and enjoy being together.

As I think of our growing marriage and why we have stayed together, I think these are some of the reasons:

—Commitment. We took seriously our marriage vows. Many today say this is unrealistic. I'm just sharing that this has been meaningful to us. We did not allow ourselves (for too long a period) to consider an out.

—Our faith in God and his plan. For us, God is real and alive. I see and feel his Spirit all around and within. I think he planned for a man and wife to love and learn how to deal constructively with conflicts—then enlarge their relationships to include children. As the family grows, so do the schedules and stresses, but so do the joys and fun. What a learning process experience! As we deal and cope with life in a small intense family unit, we then can apply these same love principles in the church, community, and the world.

—Prayer. There were times when one or the other was so angry at the other that praying for each other was blocked. But when we prayed for the one with whom we were angry, channels opened (not instantaneously) and the love could flow and heal the hurts. We cannot give our children our faith, but I hope our children learned early from where their parents' source of strength and love came.

—Communication. We were able to talk things over most of the time. While this has always been a strength of ours, it's just been in the last five years that we have been able to be more open and honest with each other. We have, throughout our marriage, consciously worked at making time to be together. Building good relationships takes time. I'll have to be honest and say there were times I didn't want to take the time, but I'm glad we did. Thank God we can grow!

—Acceptance. This has probably been our hardest area. Why did it take me so long to accept, without boiling inside and fussing on the outside, that Ivan was more methodical than I was? And, if Ivan were writing this, he would probably substitute philosophical for me. There comes a time, if we are really committed to working at our marriage, where we stop trying to change the other person and accept each person where he/she is. Here again this is the base for church, community and world relationships. We can't change each other's age, background, or type of personality, but we can accept these facts and then

—Build on each other's strengths. When I accepted the fact that Ivan was a methodical person I could be most thankful for the thoroughness with which he built our fireplace, for example. We are aware of each other's weaknesses but we dwell on each's strengths.

Because we have worked at our marriage we appreciate and respect each other. We are not dependent on the other, but we enjoy taking time to just be together and share. We still have rough spots, but I'm glad we're working on them together. The hopeful thing is that we see many other couples, younger and older, who share many of these same views. We've been in two retreats where it was a real joy to see other couples enjoying a satisfying and deepening relationship with each other.

We (I have Ivan's wholehearted agreement to the use of this pronoun) still believe a committed marriage is a beautiful plan of God's and we commend it to anyone reading this. □

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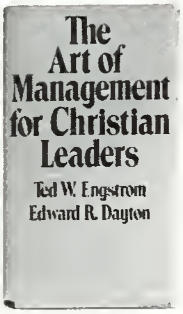
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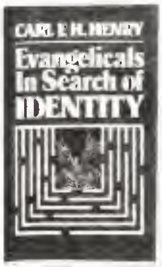
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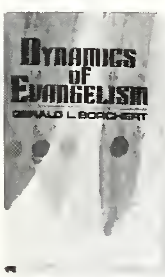
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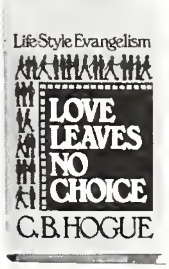
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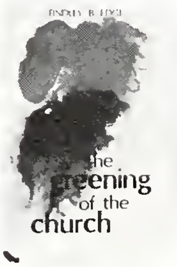
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Rev. Howard Westlund

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editorial

The myth of the endless circle

Reflecting on the high points of the Wichita Annual Conference, one delegate in reporting to his home congregation spoke of an Insight Session which he found to be exceedingly interesting. He went on to add, however, that it was also terribly frustrating, for there appeared to be no answers to the problems being addressed.

The delegate's feeling of enthusiasm and impotence is legion. Most of us tune in at least periodically to a concern or problem only to conclude that the solution is of such magnitude that there is nothing we as individuals can do about it.

In effect, Bob Dylan's lyric becomes our own:

. . . my head's full of questions,
my temperature's risin' fast
. . . I'm looking for some answers
but I don't know who to ask . . .

Thus cowed by complexity or futility, we opt out of any effort or movement aimed at reform.

Through our paralysis, we become victims of what one critic of contemporary education, Jonathon Kozol, terms the "Myth of the Endless Circle." We look at a problem to assess all the causes, causes which we see as going round and round endlessly. Then no matter where we happen to stand on the edge of the circle we have conceived, we conclude that the root cause must be *somewhere else.*

The result, Kozol says, is to push the problem out of our own area of expertise, beyond the realm of personal response. As an example he tells of the Boston landlord whom he had asked to purchase one new painted and unsplintered toilet seat for an 80-year-old Portuguese tenant. The landlord responded by attacking the tenant's inability to speak English, her lack of education and culture, and the seeming disregard of ghetto people for property. As a kind of clincher the landlord declared he would not put that 80-year-old woman out on the street if someone gave him $10,000 cash to do it. Then he drove off in his Lincoln Continental hardtop without doing the thing readily within his power to do: to provide one painted and unsplintered toilet seat.

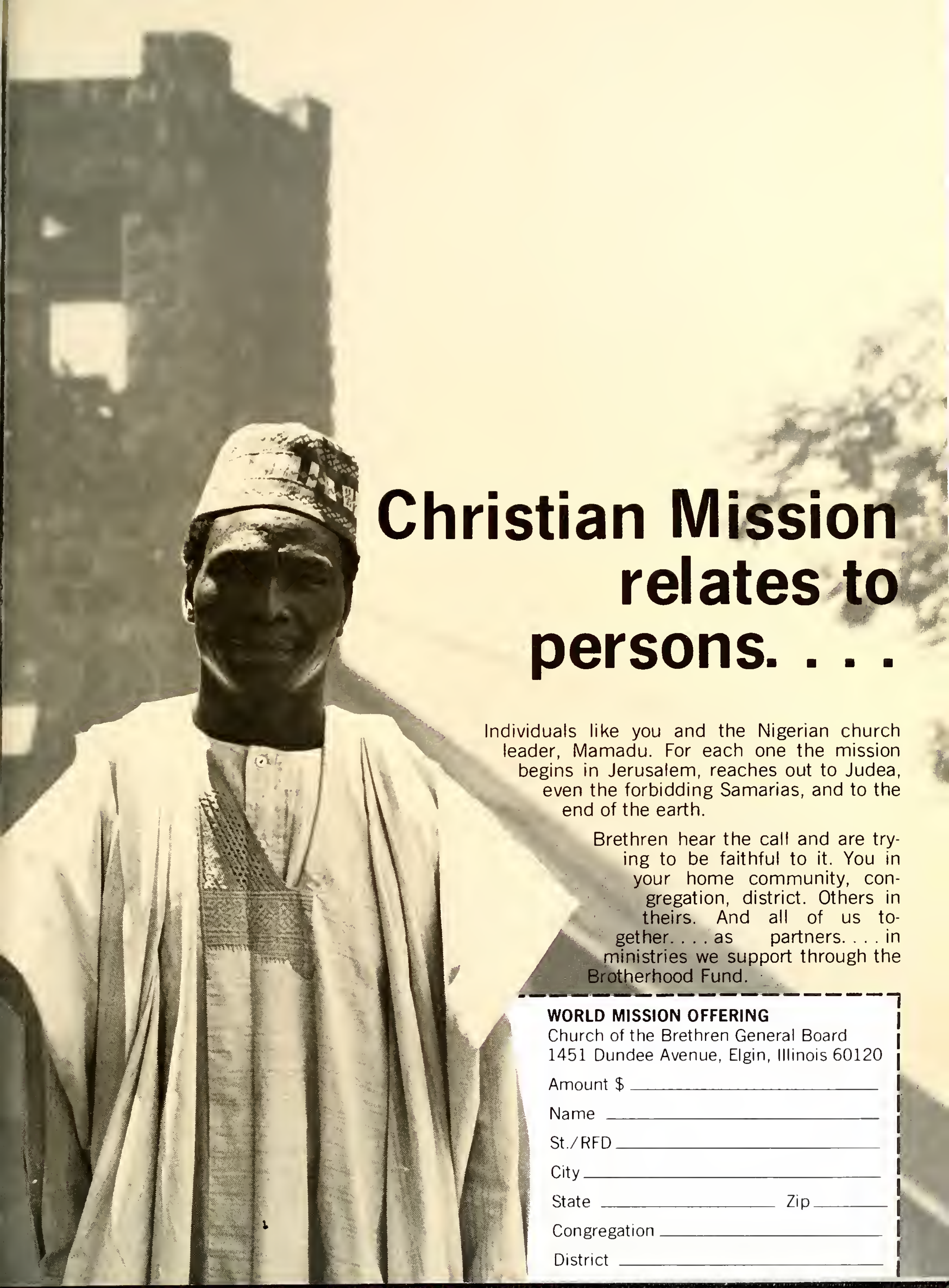
To those who choose not to give in to the debilitating idea of the Endless Circle, Kozol suggests two premises to guide their struggle for change. The first is, "The lever exists where I have expertise." That is, to recognize that while larger forces may be in control, there are ways in which I can apply my own experiences, my gifts, my sensitivities, my "lever status." I can speak out and act in line with my deepest convictions.

The second premise is, to engage in "battles large enough to matter, small enough to win." That is, to measure a cause not only by its ultimate importance but by its real chance for completion. To enter into piecemeal battle, to begin somewhere, notably where I am.

To those of us responding within the context of faith, there are other considerations to be placed alongside Kozol's guidelines. One is interaction, sharing, dialogue with others in the faith community. A second is drawing on the rich resources of the gospel for insight and empowerment.

And another is to pursue change not for our own vested interests, but in the name of the powerless, whose cause the church is called to take on as its own.

From the view of the church, and particularly a church with the heritage and the commitment of the Brethren, there is ample need and opportunity for engaging in an activist role. Each of us is challenged to enter into arenas that matter, there to dissent if dissent is in order, to seek justice if justice is lacking, to speak the truth in love and deeds, to put an end to the Myth of the Endless Circle.—H.E.R.



Christian Mission relates to persons. . . .

Individuals like you and the Nigerian church leader, Mamadu. For each one the mission begins in Jerusalem, reaches out to Judea, even the forbidding Samarias, and to the end of the earth.

Brethren hear the call and are trying to be faithful to it. You in your home community, congregation, district. Others in theirs. And all of us together. . . . as partners. . . . in ministries we support through the Brotherhood Fund.

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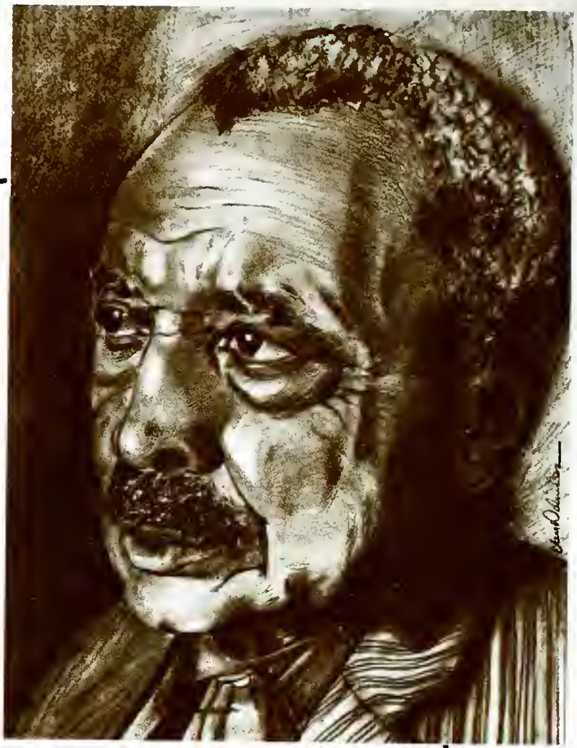
"Now that's what I call the church at work!"



Mr. Buckley

During a recent visit at the Voice of Calvary Bible Institute in Mendenhall, Miss., I met a most impressive man whom everyone calls "Mr. Buckley."

I was glad to have a chance to spend an evening with this fascinating person of 86 years who was not only a founding supporter of Voice of Calvary . . . but had been a strong leader in Mendenhall during the 1960s' Civil Rights Movement. We discussed a variety of topics . . . one included BVS. When Mr. Buckley asked about the assignments BVS'ers were taking on, I cited a brief list which included agricultural improvement, day care, Christian education, medical assistance, group work and many other programs designed to aid persons of all ages. As he listened, a broad smile came across his face and he commented, "Now that's what I call the church at work!"

Our discussion on Brethren Volunteer Service was by no means Mr. Buckley's first encounter with the topic. During 1973-74, Jim Swigart farmed Mr. Buckley's land as part of his BVS assignment with Voice of Calvary. Jim turned the fields into gardens and the harvest was offered to people of the area in need. Mr. Buckley told me, "When you sent us Jim, you really sent us something," and this came across as a true compliment to BVS.

It felt great to be part of a program so appreciated by the folk whose work we support. I thought then, how can we challenge more people to be involved in this way? We need to keep finding volunteers like Jim Swigart to work with folk like Mr. Buckley.

Can you meet this challenge? Think about it and let me know.

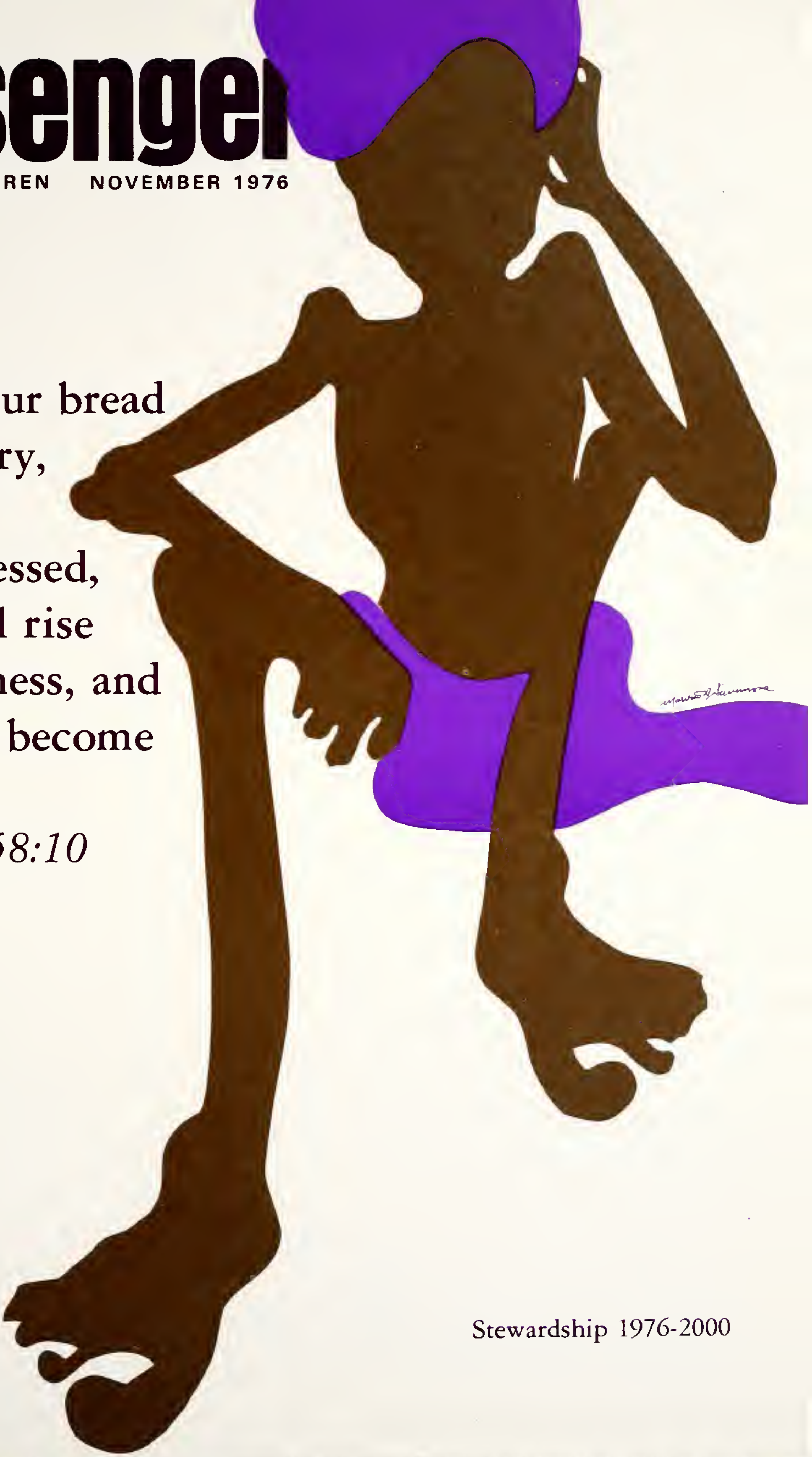
Willard E. Dulabaum

Willard E. Dulabaum, Director
Volunteer Personnel Development
(Brethren Volunteer Service)
1451 Dundee Ave.
Elgin, IL 60120
(312) 742-5100

messenger

CHURCH OF THE BRETHREN NOVEMBER 1976

If you give your bread
to the hungry,
and relief
to the oppressed,
your light will rise
in the darkness, and
your shadows become
like noon.
—*Isaiah 58:10*



Stewardship 1976-2000

contents

10 **Toward a Sustainable Society.** For a viable future Albert L. Gray Jr. outlines possible alternatives to the overpopulating and overconsuming patterns of the present.

13 **The Impact of a Permanent War Economy.** Our nation's production capacity lags, says Seymour Melman, because we have settled into an economy built around the military. And our trust in it is misplaced.

16 **Investing in Pentecost Mutual.** From the story of Ananias and Sapphira, Rick Gardner stresses the biblical concept that we belong to the community, not to ourselves.

18 **Economics and Eating—As If People Mattered.** The classic "Small Is Beautiful" and five books on hunger are reviewed by Dale Goldsmith, Gerry Graybill, and Tsun-Hsien Bhagat.

20 **The Shakertown Pledge.** Offered here is commitment to a simple, creative way of life that is both radically new and historically old.

22 **Responses Beyond Our Gifts.** Donald L. Stern and Lois Teach Paul lift up stories of unique stewardship responses by Brethren.

24 **Learning From Reba Place.** Dale W. Brown recounts how one community, among the newest Brethren congregations, works at being an extended family under Christ.

28 **Church of the Brethren Stewardship 1976-2000.** Graydon F. Snyder looks ahead and sees distributive justice and distributive stewardship as key components of our life together.

In Touch profiles models of Christian stewardship by couples at three age levels: Alice and Dale Kreider, Ruth and Ira Hoover and Viola and Wayne Gerdes (2) . . . Outlook reports on World Council of Churches, citizenship seminars, third world dialogue, Bethany Seminary, Annual Conference delegate, staff changes, cable tv, pen friends, Bethany and Garfield Park Hospital, B-1 Bomber, Brethren forerunner (begin on 4) . . . Underlines (7) . . . Resources, "Christian Stewardship," by Donald L. Stern and Janice Martin (30) . . . Word from Washington, "Let's Tax for Peace, not War," by Marcy Smith (32) . . . Here I Stand, statements by Eugene Shaver, Stella Brubaker, Florence Oliver, Gerald W. Roller (34) . . . Turning Points (38) . . . Editorial, "Toward a Church of the Beatitudes" (40)

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letters

LET'S HEAR FROM A CHARISMATIC

I am writing about the August MESSENGE report on the Conference on the Holy Spirit. your intention is to publish later a report by charismatic reporter you did not make it known Our church is noted for taking an unbiased loo at all questions before we make up our minds Could we hear from someone of the opposit view?

Well, not *opposite* view, because both view are found in all churches at this time. There are 600,000 Catholic charismatics; 30,000 met a Notre Dame last May. A recent charismatic con vention of Mennonites drew 3,000 and 20,000 attended a Lutheran charismatic renewal in Minneapolis last year. I know personally of Baptist and Methodist churches that have this fellowship.

Your article says 1,100 people gathered in the "awesome Chapel of the Resurrection." This is a goodly number for our denomination, showing the degree of interest. So please let us hear from the others, who came in love to fellowship. According to two people I have talked to, walls of misunderstanding were broken and a solid foundation of understanding established.

MRS. J. ROBERT SHAFFER
Bridgewater, Va.

ANOTHER ECHO FROM VALPARAISO

The report in the August MESSENGER by Guy E. Wampler Jr. on the "Charismatic Conference" was interesting and accurate for the most part. I prefer to call it the Holy Spirit Conference because some groups outside the Church of the Brethren who call themselves charismatic hold beliefs quite foreign to ours.

On page 29, however, the reviewer states that it is difficult to accept "a literalistic interpretation of scripture that flatly rejects much of the biblical scholarship of the last 100 years." The difficulty arises because some of this scholarship is more a subtraction than an illumination.

In classes in Bible history Otho Winger told us he appreciated our attitude of searching to learn just what was written, then accepting without objecting. "But after all . . ."

Much careful work has been done, not only in translating the Bible but also in comparing the history and customs of the Hebrews with those of surrounding tribes. We who emphasize the Holy Spirit do not object to such effort. It must be said, however that some of the *assumptions* of some modern scholars are not true.

By the way, a basic assumption seems so evident to one who makes it that it seldom is stated in definite words, yet it rules that person's thinking. Here are some of the basic beliefs which some scholars accept without question: "It was impossible for the early books of the Old Testament to be written in the period which they narrate, for humanity had not progressed far enough. They must have been written much later." "Certain biblical accounts are not in line with modern ideas; therefore they must be incorrect."

Such ideas are not founded upon any scienfic discovery and they give but little room for nspiration by the Holy Spirit. When I spoke at he Conference on the Holy Spirit I encountered o such opposition to scripture, but people seemed glad to have it presented to them. We ain nothing by subtracting from the message of he Bible.

William J. Tinkle

North Manchester, Ind.

SOME POTATOES ARE HOTTER

In the closing hours of business at the Wichita Annual Conference (according to "Wichitalk"), delegates passed without change, but apparently after some lively debate, a Statement on the Panama Canal Treaty proposal.

Without being conversant with the procedures governing how business items get to the floor of Annual Conference, I think it rather strange—almost incongruous—that such matters have a way of getting on the Conference agenda *after* the delegates arrive. Of course, they then have little or no chance to gain consensus of the congregations they represent.

I respectfully suggest that if Brethren are going to speak out on issues of international justice (or any other kind of justice for that matter)—and I wholeheartedly agree we should—then we must be able to speak intelligently. And we must guard against speaking on particular causes when we really mean to speak to overriding questions. In short, we speak to all or to none.

Where is our statement on Angola? The Irish War? International drug traffic? The Middle East? South Africa? Detente? Watergate? The degeneration of the United Nations Organization? International terrorism? Or any number of other crucial international questions?

Why was the *specific* matter of the Panama Canal negotiation brought to the floor of this Conference almost at the point it was also a prime *partisan* issue (and at that within only one of the political parties)? Who brought it? Why do such statements invariably seem to have a way of making Uncle Sam the whipping boy? Good old Uncle probably deserves it sometimes, but I seem to detect a kind of tunnel vision among some Brethren zealots, who fail to recognize that there could be other culprits with their hands in the international cookie jar. What do we say to them?

With all of the issues pertinent to the general and overriding matter of international peace and justice, obviously it would take a separate Annual Conference to deal with them all. Perhaps some Brethren monitoring body composed of qualified and disinterested (I said *dis*interested, not *un*interested) professionals should exist to sift and investigate all such matters, get some answers (sometimes two or more answers per issue!) and propose statements *well in advance* of Annual Conference. It would lessen a real danger I fear—that Annual Conference could become the target for any little special interest group with an ax to grind, or worse, for anyone who wishes to obtain the legitimacy of Christian sanction for some particular viewpoint, regardless of its merits or relevancy to the work of the Lord.

The unfortunate passage of this particular paper—regardless of its merits or the issue involved—is all the more ironic since it was adopted while two other queries—an important one to many Brethren regarding freedom of worship, another on the US Bicentennial (we could have at least sung "Happy Birthday!")—were returned.

Apparently, some potatoes are hotter than others.

Robert W. Topping

West Lafayette, Ind.

EDITORIAL, INSTITUTIONAL FAULTS

Regarding "Alternatives to Incarceration" (August Messenger), I find only one fault with the text: ". . . but perhaps especially difficult for a person of his talents and background." Now this is obviously *elitist* in tone—I have done prison work as a theological student and think that the above is unnecessary and, perhaps worse, not based on any kind of "scientific" evidence. It is true that a "bum" prefers prison food to no food at all—but given a choice I think even the bum would take the chance of freedom and starvation.

The other fault is an institutional fault—the local Church of the Brethren does not support the message contained in the article. This is very serious in this county because—any day now we will be asked to pay as much as $24,000,000 for a new prison and court house. I am referred to the prison chaplain if I have any question about the local jail. This is all very proper except that the local church is forever separating the church from the state—and a prison chaplain under the guidance of the local sheriff is almost more than I can understand.

Indeed, since attending the local church I have learned to doubt the meaning of certain words in the language—like concern, compassion, and sharing—it seems we are forever sharing—it is like the feeding of the 5,000—after sharing our beans we seem to have as many beans as we had before. Indeed with our scheme of sharing—we will have the poor with us—yea, even to the end of the earth.

Otto Kirchner-Dean

Nokesville, Va.

JULIA GILBERT IN OHIO

In reading the June Messenger I came across an article about Julia Gilbert, "The Woman Who Wanted to Break Bread." Her first home in Ohio was where I was born and lived for 24 years. My parents owned some of the land where she first lived and attended the Wolf Creek Church, which is now Brookville Church of the Brethren and Eversole Church of the Brethren, New Lebanon, Ohio.

Roger Millikin

West Alexandria, Ohio

While stewardship for the next quarter century is the theme of this special Messenger, the articles herein might well be labeled peace education or global justice concerns. The themes blend together when it comes to consciously deciding how we are going to live out our Christian faith in today's world.

For the first time in Messenger we present the work of Marvin Simmons, a Bethlehem, Pa., designer, illustrator, and photographer whose first art course came as a junior at Juniata College. A Brethren from Everett, Pa., he went on to earn fine arts degrees at Yale and to join the staff of Lehigh University. *Creative Arts* magazine in a recent issue featured a 10-page layout of one of his specialities, posters.

Marvin Simmons

Also majorily involved in this issue is Donald E. Stern, stewardship education consultant for the General Board. While his byline appears twice, he was an ally in planning the entire content.

Albert L. Gray, economics professor at Ohio's Baldwin Wallace College, taught last year at Ahmadu Bello University in Nigeria. Seymour Melman teaches at Columbia University, co-chairs SANE, and authored *The Permanent War Economy.*

Dale W. Brown and Graydon F. Snyder teach at Bethany Theological Seminary. Rick Gardner edits *A Guide for Biblical Studies* for the Church of the Brethren. Also related to General Board program are Janice Martin, resource person for global awareness/life-style concerns, Marcy Smith, Washington Office volunteer, and Lois Teach Paul, Communications staff member.

Reviewers are Dale Goldsmith of the religion and philosophy department of McPherson College; Gerry Graybill of the Mid-Atlantic life-style task team; and Tsun-Hsein Bhagat, of Chinese descent, married to a citizen of India, and home economics major living at Elgin, Ill.

Miles and Doris Tyler, disaster service workers in Mississippi, reside in Waterloo, Iowa. Here I Stand contributors are Eugene Shaver, Mathias, W. Va., Stella Brubaker, Palmyra, Pa., Florence Oliver, Batavia, Iowa, and Gerald W. Roller, M.D., Roanoke, Va.—The Editors

Wayne & Viola Gerdes: Life-style worth imitating

How much does it take to live? Put that question to most persons, and the reply sounds like a song from *Fiddler on the Roof* which begins, "If I were a rich man." But ask the same question of Wayne and Viola Gerdes, both of them 84 years old, and the answers add up to a basic philosophy of Christian stewardship.

A friend describes the Gerdes couple as "simple livers, generous givers." The words are accurate. Wayne and Viola, now living on a farm near Dixon, Ill., can look back on a lifetime of service to the church, on years marked by hard work and self-denial, with not too many of the usual fringe benefits; but for them it has been a richly rewarding experience. Both of them grew up in modest homes. Brother Wayne still thinks of himself as a farmer; and his two long pastorates were with rural churches, Pine Creek in Indiana and West Branch in Illinois.

But he and Viola are quick to tell you also about the 13 years they lived at the Hasting Street mission in Chicago's inner city, with experiences like filling a Model T truck for several summers with Chicago boys and girls and giving them a ten-day camping experience at the Silver Creek church near Mt. Morris. And this happened when "fresh-air" programs were not so common.

The basis for Christian stewardship, according to Wayne Gerdes, rests on a few simple—but demanding—ideas. You begin by recognizing that you are not the owner of the goods you possess. And you don't have them very long. As a steward you are responsible for the wise use of all that is entrusted to you. And that means caring for and not exploiting the things you possess. The Gerdes family expects to get long years of service from a truck or car—because they care for it. They feel the same way about the land, and the fruits of the land.

"There is no cut and dried way of handling your possessions," says Wayne. "You start with a sense of real commitment. Remember stewardship is a privilege as well as a duty. If, as the Bible says, we are not our own, and we are bought with a price, does this not also apply to our money?"

Wayne and Viola recall the scriptural advice to "provoke one another to good works." Would that many others would and follow a life-style that is marked by simple living and generous giving.—K.M.

intouch

Ira & Lucile Hoover:

In 1964, Ira Milton Hoover and his wife, Lucile Ullery Hoover, started t drive to her 25th high school reunion They never arrived. A car accident o the way killed Lucile's mother and broke Lucile's back. Since the accident, Lucile has been in a wheelchai except for short distances on crutches. Nevertheless, the Hoovers have lived full, productive lives.

Farming and livestock have been Ira's occupation since his graduation from McPherson College in 1939, and he has lived his entire life on th farm near Plattsburg, Mo., where he was born. Lucile, who graduated in 1938 and taught one year in elementary school, does all her own work, using a golf cart to travel about the farm, where she also likes to fish. Sh teaches piano and organ and has been a director of the Plattsburg Community Chorus for 22 years.

The Hoovers have been active in the Church of the Brethren. Lucile has served as organist, teacher of church school classes, member of th Women's Fellowship and Writing Clerk for the District of Missouri. Ir is a deacon and, for the past 12 years has been treasurer of the district. Both Ira and Lucile are active in community organizations as well.

But simply to list such activities doesn't tell the whole story. Ira insist that the attitudes of faith and cheerfulness with which Lucile faces her handicap offer to him—and to many others who know her—a positive "outlook on life." Lucile gives credit

nes through

"the love of family and friends."
t she confesses that "my patience
s increased. My priorities have
en rearranged. Talking with God
d listening for his answer—this is
vital importance."

There is often a close relation-
ip between the way people face per-
nal handicaps and the way they
e their time and skills and re-
urces for the benefit of others.
ucile puts it clearly when she says,
disciplined life is a more produc-
ve life."

Ira's skills have been important in
ucile's recovery from her accident.
e designed and built a special
erapy tank in their basement so
at she could get the exercises she
eeded, and added such things as ex-
a wide doors and an inner-
mmunications system to make
eir home more convenient for her.

"It is inspiring to see the fullness of
ucile and Ira Hoover's lives—in
eir togetherness and in their
fferent skills," says Paul Miller, a
ose friend and McPherson College
mpus minister. "The genuineness of
eir faith really shines through!"
-K.M.

Alice & Dale Kreider: A challenge to help

Alice and Dale Kreider were united in holy matrimony at noon one day in April, 1975. Four o'clock that afternoon, wedding gifts unopened and amid showers of good wishes, they departed for their three-month "honeymoon" in McComb, Mississippi.

Serving in McComb was not a new experience for Dale. He had spent a period of time there prior to his wedding, helping to clean up and rebuild after a tornado. And now Dale and his new bride were to become project coordinators.

On March 29, 1976, a tornado destroyed 172 houses and left 722 houses with some form of damage in Canton, Mississippi. Dale and Alice were called again to serve as project coordinators of a Brethren Service Disaster Unit. In May they arrived to serve for five months in Canton, a community of 12,000. The tornado left a devastating mark on the heavily populated area where many of the approximately 70 percent black inhabitants reside. The Kreiders worked in conjunction with the Madison County Churches United for Disaster (the first successful attempt of black and white churches working together in Canton). Members of that board spoke with enthusiastic respect about Alice and Dale, "the 22-year-old young kids" who served their community so untiringly and humbly.

Various districts sent crews of willing workers to assist for a week in the project. Dale quickly assessed the unfinished jobs from the previous week and soon had everyone at a task. After working at the project locations from 7 a.m. to 5:30 p.m. and often longer, Dale was to be found drawing plans for a new house, balancing accounts, and estimating costs at his homemade desk.

Alice served as telephone receptionist and hostess for volunteers. She cared for the house and cooked meals no matter how many workers arrived. She was wise and thrifty in her grocery purchasing, as well as utilizing everything possible in meal preparation. Meals were ready on time, for Alice likes to serve them while they are at their prime. In addition, she provided nursing care to volunteers with slivers, sunburns, and smashed fingers.

In July, the project consisted of work at five different sites. Dale humbly went about his busy schedule of serving God and people, encouraging many volunteers, most of whom are older, to give untiringly of themselves. The gratifying look of pleasure on the faces of those awaiting a finished house was reward enough for the blood (of the not-so-handy), toil, tears, and sweat that went into each house.

The Kreiders were not seeking financial gains, only desiring to meet the challenge to help someone who is less fortunate.—MILES AND DORIS TYLER

WCC seeks to balance action and reflection

Gathered in Geneva to give form to the concerns and commitments of the Nairobi Assembly, the World Council of Churches Central Committee in August set down program thrusts for the next several years. Brethren present for the meeting were Joel K. Thompson, executive secretary of World Ministires; H. Lamar Gibble, World Ministries peace and international affairs consultant/Middle East representative; and Dale Ott, World Ministries European representative.

Established as general goals are more intensive participation by 286 member churches and greater interaction between theological reflection and program activities.

Four program emphases adopted were:

—the expression and communication of faith in the triune God,

—the search for a just, participatory, and sustainable society,

—the unity of the church and the unity of humankind,

—education and renewal in search of community.

In terms of specific actions, the 130-member, policy-making committee moved on concerns regarding human rights by setting up an advisory group to study and evaluate serious violations of human rights.

Significant to the peace witness of the Church of the Brethren in the World Council of Churches was the approval at the Geneva meeting of Lamar Gibble as one of two Americans named to the Commission of the Churches on International Affairs. The CCIA is a policy-making/consultant body that functions between assemblies of the World Council. The other American among the 30 commissioners of the CCIA is Claire Randall, general secretary of the National Council of Churches. Above left: Lamar Gibble at the WCC meeting with Joel Thompson. Above right: Gibble chats between sessions with Dale Ott.

Efforts will be undertaken to relate and interpret the program of the WCC and to broaden ecumenical awareness in local congregations.

An action-oriented program on militarism and disarmament and studies of transnational corporations and a new international economic order were placed under the program unit on justice and service.

Special focus will be placed on the 1979 International Year of the Child and on a 1980 Evangelism Assembly.

Criteria for issuing grants from the Special Fund to Combat Racism were approved and funds of $560,000 issued to 37 groups in 19 countries. The grants were to organizations of racially oppressed people and support groups aligned with

Citizenship Seminars add new dimension

The 28th annual Christian Citizenship Seminars sponsored by the Church of the Brethren will add a new dimension to their activity with one regional seminar visiting Panama and another studying the Middle East conflict. Traditionally the groups visit Capitol Hill in Washington, D.C., and the United Nations in New York City, to learn more about the Christian's responsibility in setting national and international policy and the legislative process.

The six seminars for 1977, each approximately a week in length, are open to all senior high youth and adults.

Each seminar focuses on a theme of major national or international concern to Christians. The Ohio-Michigan Seminar plans to give emphasis to the Panama Canal situation with one section of the seminar visiting in the Canal Zone and Panama for objective study related to current US/Panama negotiations for a new canal treaty. Another seminar (Indiana-Illinois) will study the Arab-Israeli conflict in the Middle East.

Design of seminars includes time for education on the theme, visiting legislative offices as well as other government and non-government agencies, and time for reflection, group interaction, and visiting points of interest. Objectives and dates are set months in advance by regional team leaders in coordination with the Washington Office staff. Teams also endeavor to work closely with local and district leadership as plans are developed.

1977 dates and team coordinators are listed below. Additional information including costs may be obtained from these persons or the Washington Office Church of the Brethren, 100 Maryland Ave., N.E., Washington, DC 20002.

- *Atlantic Northeast,* Feb. 27—Mar. 3, James Gibbel, c/o Hershey and Gibbel, Lititz, PA 17543.
- *Western/Middle/Southern Pennsylvania,* Feb. 13-18, Ralph Moyer, 2710 Kingston Rd., York, PA 17402.
- *Southeastern (Maryland, N.C., Tenn., Va., West Va.),* Mar. 19-26, Terry Slaubaugh, Rt. 1, Box 125, McGaheysville, VA 22840.
- *Ohio/Michigan,* Jan. 29—Feb. 5, Ron McAdams, 7690 S. Peters Road, Tipp City, OH 45371.
- *Indiana/Illinois,* Mar. 26—Apr. 2, Carol and Dennis Horn, Rt. 5, Wabash, IN 46992.
- *Western (west of the Mississippi),* Mar. 25—Apr. 2, Gary Flory, Box 374, McPherson, KS 67460.

Brethren funds enable ecumenical dialogue

A $3,000 grant from World Ministries helped defray expenses for 22 participants from developing countries to meet in Dar-es-Salaam, Tanzania, in August for an "Ecumenical Dialogue of Third World Theologians."

The dialogue developed out of a felt need to promote the doing of theology in the context of Third World socio-political-economic-religious and cultural realities, and a need to serve "the people of the whole world who are now in an agonizing search for a new world order based on justice, fraternity, and freedom."

ictims of racial oppression.

A completely new unified plan of finance or the World Council was approved by the Central Committee, consolidating budgets nd deducting administrative costs of six to en percent from designated projects.

Lamar Gibble was a member of a committee that drafted a resolution on Lebanon adopted by the Central Committee emphasizing that the Lebanon crisis is an essentially political—not religious—conflict. The resolution calls for an end to the indiscriminate killing and destruction in Lebanon and reiterates the conviction of the WCC that "the well-being of each party in the Middle East depends upon the well-being of all other parties.

In a major resolution related to South Africa developments, the Central Committee condemned "the deceptive maneuver of the South African government to perpetuate and consolidate apartheid by the creation of the so-called 'independent' Transkei, by which three million South Africans will be made foreigners in their own country."

The resolution called on churches to urge their governments to oppose the first bantustan or "national home," scheduled to occur Oct. 26, by withholding recognition of Transkei.

This need recognizes that theologies from Europe and North America are dominant in world Christianity today and represent a form of cultural domination.

The theologians meeting in Dar-es-Salaam, in an official statement, declared, ". . . we must, in order to be faithful to the gospel, and to our peoples, reflect on the realities of our own situations and interpret the word of God in relation to these realities. We reject as irrelevant an academic type of theology that is divorced from action."

The dialogue was found to be so worthwhile that the theologians formed themselves into an Ecumenical Association of Third World Theologians to continue the development of Third World Christian theologies which will serve the church's mission in the world and witness to the new humanity in Christ expressed in the struggle for a just society.

Dr. J. Russell Chandran of India, general secretary of the Asian Christian Peace Conference, was elected to a four-year term as president of the new organization. The next meeting of the group is scheduled for December, 1977, in Accra, Ghana.

When classes are out, seminary continues

A common assumption about the work calendar at institutions of higher learning is that it covers only nine months. Once "school is out" the work load eases. With formal classes disbanded, the last paper graded, faculty meetings over and students leaving the campus for their summer assignments, school vacations mean a slow-down of activities.

While possibly characteristic of some colleges and universities, it is not the situation at Bethany Theological Seminary. The year-round programs of the seminary set a rapid pace oblivious to the seasons.

For example, the Oak Brook, Ill., campus offers Advanced Pastoral Seminars three or four times during the school year. Restricted to small groups, these seminars provide a "shot in the arm" to pastors who have been away from seminary at least three years. Some sessions have included spouses and laypersons who have added further dimensions to the small group process.

Quick on the heels of June graduation comes—

—A 10-day Doctor of Ministry orientation for new students, outlining expectations and goals which will lead to their degree.

—The President's Council and Bethany Area Council, where members meet on campus to explore issues and programs unique to Bethany's style of education.

—The Summer Extension School, which rotates between three Brethren colleges—Bridgewater, Juniata, and Elizabethtown—and is open to ministers and laypersons regardless of educational background

—The Summer Institute for persons interested in leadership training for the church. Roy Fulk, of Alton, Ill., has attended each session since the institute began in 1974.

—Second and third year Doctor of Ministry students enter a three-week summer intensive session designed to develop professional skills and perceptions.

—The Pre-term Session on campus, which gives students opportunity to pick up three hours of credit in exchange for two weeks of intensive study before regular classes begin.

Within the regular school year, formal day and evening classes consist of three 11-week quarters from October to June, enrolling an average full-time student body of 70 in the Masters degree curriculum.

Off-campus education experiences also extend throughout the school year. Students, teamed with a faculty member, bring "classes" into congregations.

Amid conferences, speaking engagements, Brotherhoodwide interpretive meetings, research and writing, the academic cycle continues and classes move on.

Family cycle at Wichita

In 1960 Priscilla Keltner napped through the business sessions of Annual Conference. It was okay—Priscilla wasn't a year old yet. Her parents were delegates, Wayne on Standing Committee and Margaret the representative of Good Shepherd church, Springfield, Mo.

Seventeen years later, at the Wichita Annual Conference, Priscilla was again on the Conference floor. This time she was an awake and aware delegate herself, the lone representative of Good Shepherd church.

Urges cable tv offer local programming

A communications executive of the United Church of Christ has urged that cable television operators be required to balance pay television programming with community service programming.

W. James Richards, deputy director of the UCC's Office of Communication, told a communications subcommittee of the House of Representatives that "any legislation which deals with cable television, whether free or paid, is necessarily disposing of public assets whose future value will be reckoned in the billions of dollars."

For this reason, he said, "it is the responsibility of the Congress to see that the public receives an equivalent value for the priceless national assets it is assigning to private interests."

Encouragement of pay television "should be the occasion for insisting upon a firm commitment to provide public service to the entire community in general and the poor in particular," Mr. Richards asserted.

While acknowledging that public service requirements may have to be suspended in cases of low-income cable operations, the UCC executive urged that the regulations be imposed if an operator proposes pay television.

According to Mr. Richards, pay cable television "poses a serious threat to the democratic process."

He warned that "loading cable systems with pay channels will automatically cut down on the channels for citizens to receiv information and discuss public issues.

According to present federal rules, cable companies must wire all neighborhoods within the contract area whether residents subscribe or not.

Potentially one of the most sophisticated forms of home communication, cable tv someday may offer as many as 60 channels for a wide variety of programming and related uses.

Pen friends spurred by US anniversary

The US Bicentennial has stirred the interest not only of dignitaries and tourists from other lands, but of young people as well.

Staffing underway for old and new positions

Restaffing of several Church of the Brethren ministries at national and district levels is underway.

- On Jan. 1 Hubert R. Newcomer, Elgin, Ill., will become executive director of Florida Brethren Homes, Sebring, Fla. The enterprise includes Sebring Manor, a residence home in a former hotel; Cottrell Nursing Home, a 54-bed facility; Lorida Estates, a retirement community 12 miles from Sebring on Lake Istokpoga; and a new 26-unit independent living building under construction in Sebring.

Newcomer has been manager of Annual Conference since 1969 and consultant for congregational renewal on the Parish Ministries staff since 1972. He has been on the General Board staff for 12 years, having earlier directed programs of stewardship, field services, and personnel.

Newcomer held pastorates at North Manchester, Ind., and Polo, Ill. He is a graduate of McPherson College and Bethany Theological Seminary. He and his wife, the former Alice Baldwin, have three daughters, two married and one engaged.

Newcomer will succeed Olin J. Mason, administrator at Sebring since 1966.

- A new position on the World Ministries staff, coordinator of the On Earth Peace program, is being filled by Charles L. Boyer, who assumed this responsibility October 4. Previously Boyer served, since 1969, as director of volunteer services.

His function in his new post will be to develop the WMC On Earth Peace program via consciousness-raising events and through the development of peace education resources. Speaking of his new work, Boyer says, "We'll be working at peace-making not only in the familiar sense of international conflict, but at home too. We have Brethren congregations and families as well that don't know how to deal with problems peacefully."

An Indiana native and Manchester and Bethany graduate, Boyer was Purdue University's campus minister before coming to Elgin. He is married to the former Shirley Campbell and has three children.

- Succeeding Boyer October 4 as director of volunteer services was Joanne Nesler Davis, who since 1970 has served on the General Staff as administrative assistant to the treasurer.

The native Elginite and Manchester graduate was a BVSer in the European program from 1954 to 1956.

In her new post Davis will coordinate the assignments and activities of some 200 volunteers around the world. Brethren Volunteer Service began in 1948 and quickly became a popular service program, first for Brethren youth but currently for older adults as well. Suffering a slump in volunteering when the draft ended, BVS has snapped back vigorously. The latest training unit, the 123rd, had 31 members.

Davis and her husband Bruce have one son, York, 11.

- A retired couple from York, Pa., joined the General Services staff at Elgin Oct. 1 for a year of volunteer service. Norman and Elsie Reber are working respectively in the communication and marketing cafeteria areas.

Former editor of the *Pennsylvania Farmer* and a member of the magazine's staff for 30 years, Reber has been widely honored for his contributions to agriculture. He is a strong advocate of the family farm, of fair market practices, and

H. Newcomer

C. Boyer

J. Davis

N. Reber

E. Reber

J. Abe

organization, the International
ndship League, found requests for pen
arriving in its Beacon Hill offices in
on vastly increased.
everal nations have marked the US
ntennial with the issuance of special
nps, the organization reports. India has
amp depicting the signing of the
laration of Independence; Korea, a
of the United States; Great Britain,
njamin Franklin; and Turkey, the Statue
Liberty.
For Americans age seven to thirty-five
rested in pen pals overseas, the Inter-
ional Friendship League will provide in-
mation and assistance. The address is 40
. Vernon St., Boston, MA 02108.
A small registration fee is set to cover
cost of issuing a worldwide directory.

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soil conservation. He is a graduate of
zabethtown College and the University
Pennsylvania.
Elsie Markey Reber, a homemaker, has
ared with her husband in the free
nistry of the New Fairview church and
the management of their dairy farm in
rks County.
The Rebers have three children and five
andchildren.
• James L. Abe Jr., who with his wife
arla Bieber Abe, form Oklahoma City's
storal team, took on the responsibilities
district executive for the Southern
ains district on a one-third time basis
eptember 1.
The husband and wife ministerial team
ame to the Oklahoma church in 1975,
llowing three years at Bethany. While in
linois, Jim served as youth minister at the
nited Church of Christ, Lombard. He has
ad chaplaincy training in clinical pastoral
ducation. Both he and Marla—daughter
f Moderator Charles and Mary Beth
ieber of Brodbecks, Pa.—have served as
ate park chaplains in Pennsylvania.
The Abe couple will act as co-directors
f the Southern Plains youth camp next
ummer at Camp Springlake near Cordell,
Okla. Both are active in ecumenical work
n Oklahoma City and in the Oklahoma
Confederation of Churches.
Jim entered the ministry following two
ears in BVS (Unit 68) at New Windsor,
Md. A native of Chardon, Ohio, he entered
Manchester College in 1968 where he met
Marla Bieber. The Abe team represents a
rofessional pattern that is emerging in the
astoral ministry, widening the spectrum of
otential service.

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underlines

WOMEN AND MISSIONS ... Women were at the helm of leadership at Northern Indiana's 1976 District Conference. *Jeannette Tolle* was moderator, *Joan Deeter* guest speaker, *Jolene Barwick* clerk, *Anita Metzler* district board chairperson, and *Eleanor Weaver* chairperson of the Ministers Association. In addition, 101 of the 191 delegates were women.

Missions was the accent for the Oct. 29-31 Illinois-Wisconsin District Conference at Lanark, where a pageant commemorated the commissioning there of Christian Hope as the church's first missionary 100 years earlier. Representing contemporary missions were guest leaders *Charles Bieber, Rene Calderon, Roger Ingold,* and *Mamadu Mshelbila.*

"I WAS IN PRISON AND" ... In the first year of ministry at the Blair County, Pa., Prison by the Carson Valley church and its pastor, *R. Eugene Miller,* 68 prisoners experienced Christian baptism. At one service when ten men were baptized, a love feast and communion service was conducted in prison by representatives of the congregation.

COMING EVENTS ... *Bob* and *Ruth Tully* will lead the 15th Annual Inter-District Retreat Nov. 13-14 at Winona Lake, Ind. . . . "Neither Friend Nor Foe," the *Urie Bender* drama presented at the 1976 Annual Conference, will be staged by several Southern Pennsylvania congregations Nov. 14 at Big Spring Senior High School, 7 p.m. . . . A weeklong celebration for the Sebring, Fla., church's 60th anniversary is planned Dec. 5-12, concluding with a homecoming service addressed by former pastor *McKinley Coffman.*

PEOPLE YOU KNOW ... Conducting Macedonia Mission visits are *Chalmer* and *Mary Faw,* in Western Plains during October and November, and *Howard* and *Eunice Keim,* in Southern Plains next January through March.

Kenneth Miller, former community organizer in Chicago, is the new regional representative in ten Plains states for the American Baptist Extension Corporation. Brethren congregations may contact him at 2310 Linwood Blvd., Kansas City, MO 64109.

Eleanor Rowe is the new office manager at the Brethren Service Center, New Windsor, Md. . . . Entering full retirement after 48 years of pastoral ministry is *Charles E. Zunkel,* North Manchester, Ind. . . . *Joe L. Myer,* after four years in Mississippi Delta programs, is a specialist for federal housing in five eastern states, based in Dover, Del.

IN MEMORIAM ... Among persons missing in the Big Thompson Canyon disaster of July 31 are *Cheryl Watson,* 21, and her family. Cheryl's parents, *Herbert* and *Eunice Zeiler,* are leaders of the Northern Colorado church at Windsor. . . . *Moyne Landis,* 86, former pastor, Southern Ohio executive 1953-59, and chairman of the South/Central Indiana reorganization committee, died Aug. 10. . . . *James Berkebile,* 63, formerly of the McPherson and Elizabethtown college faculties, died Aug. 14. Chaplain at Brethren Village, Neffsville, Pa., he had recently directed the Teachers for West Africa program and Center for Community Education at Elizabethtown College.

Bethany Hospital closes in-patient services

It all depends on how you look at it—an older hospital in a ghetto section of Chicago that struggles to stay alive in a tangle of government red tape. It can be viewed as a hopeless mess to get out of, a challenge to dig in your heels and fight, or a place where human need and a vision of servanthood join in a Christian ministry full of struggle.

All three of these attitudes are prevalent at Bethany Brethren and Garfield Park Community Hospitals. For years the management was caught moving from payroll crisis to utility bill crisis. Since Bethany Brethren and Garfield Park Community are serving predominantly welfare patients in their neighborhoods, the state's delays in payment for services created a tension cycle that rolled on and on (see MESSENGER, December 1974).

Then in the spring of 1976 Bethany-Garfield Park and six other Chicago hospitals which among them serve 40 percent of the state's welfare patients, met with state welfare officials to find a way that monies for operation could be released more promptly. Together they developed a semi-monthly advanced payment system that appears to have solved that serious problem. In the meantime federal welfare funds remain slow in coming and prices still keep rising. The hospital administrators are constantly searching for ways to give the best care they can for as low a cost as possible in order to stay in the community where they are needed.

In September Bethany Brethren and Garfield Park Community Hospitals requested the state's Health Facilities Authority to permit them to suspend in-patient services at Bethany 570-bed hospital. The clinic that serves 20,000 people a year and the emergency (trauma) facilities which admitted 15,000 patients in 1975 would remain in full operation. Patients that required hospitalization would be sent to the Garfield Park Hospital.

One of the conditions that brought on this decision was a 30 percent slump in patient admissions at Bethany Brethren. To close the in-patient facility represented an economic saving and more efficient use of personnel. If duplicate facilities were no longer used, the administration wanted to put the Bethany beds to another use.

The reduction in patient population was due in part to the fact that staff doctors, tired of slow and inadequate public aid reimbursement, were moving their practices to more affluent black and integrated neighborhoods. "Good medical care is so identified in people's minds with all the latest gadgetry and gleaming new facilities that an older hospital like ours doesn't appeal. Our health care has always received a high rating and our costs per day are substantially lower," says Vernon Showalter, executive director, "but we lose the doctors anyway."

Bethany Brethren would not be without patients, however. If staffing and funding can be arranged, the mental health unit will take over 20 to 40 beds at Bethany.

The hospital's dilemma has forced the hospital administration and the Board of Directors to evaluate their motivations, their methods of dealing with a seemingly hopelessly complicated situation. Other hospitals and medical services avoid the area with its poor and indigent people. Just what was the Church of the Brethren doing here and why?

The Bethany Brethren-Garfield Park Community Hospital is one organization in two locations. It is firm in its Brethren identity. The Board of Directors is elected by the Bethany Hospital Membership Association, which is made up of persons who have a concern for the Brethren ministry. The Board views the work as medical mission work and accepts the problems of government regulations, limitations of equipment, and circumstances in much the same manner as mission work in a foreign country. The directors keep foremost the purpose of the hospital—to serve needy people in the best manner possible. The best way now is seen to be in consolidation of the two hospitals already under one board of directors to work with a division of services, not a duplication.

Then there's the future, the proposed new Bethany Brethren Hospital which the Dayton Annual Conference voted to assist in funding. The new facility would replace the two old buildings and upgrade the medical care of the whole west side of Chicago. Its use and influence would be even greater since the Cook County Hospital, the huge St. Luke's Presbyterian Hospital complex, and the Reed Medical Center would cooperate in its use. The new Bethany Hospital would have a nursing school.

But realistically its very existence depends on the degree of involvement by the government, since the cost of hospital construction would be prohibitive for our small denomination. The Brethren-related Board would run it, but the government would underwrite much of the cost through Health, Education and Welfare.

In a meeting with the State Health Facility Authority in September, Vernon Showalter requested the curtailment of the in-patient service at Bethany Brethren and began discussion on long-range community service plans, with the new hospital building plans in view. The Authority realizes the importance of the Brethren work in this area and wants them to stay and to build the new facilities. Just how

In medical care for Chicago's west side, executive director Vernon Showalter (above), staff have switched in-patient services from Bethany Brethren facility (left) to Garfield Park unit. Bethany will continue clinic and trauma treatment.

Critics deplore cost of 'thinking weapon'

One of the more controversial adjuncts to the nation's weapons system is the B-1 bomber. As a House-Senate Joint Conference Committee agreed to fund the B-1 program at the rate of $87 million a month until February, a delegation of religious, labor, and scientific leaders opposed to its production presented the White House with 20,000 signed petitions against the project.

"Production of the B-1 would waste precious resources. It would consume oceans of fuel. And its flights could damage the atmosphere's ozone layer which protects us from the sun's radiation," stated petitions coordinated by Clergy and Laity Concerned and the American Friends Service Committee.

Subsequently Rockwell International, which holds the bid for the government contract along with General Electric and Boeing, in an advertising campaign in 10 states explained why the B-1 is "so vital " to world peace: "The manned bomber is the only thinking weapon in America's missile-bomber strategic security system, which makes it highly versatile. The B-1 can go into action . . . provide time for international negotiations . . . offer the opportunity to prevent war . . . and be called back home."

Opponents contend the B-1 is a "boondoggle of monumental proportions, an unnecessary weapons system that will be the most expensive of all time"—240 planes at $88 million apiece, overruns, and a total estimated cost of $92 billion.

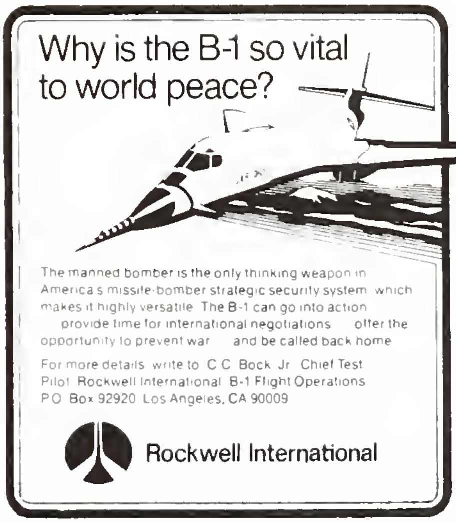
So far as military strategy goes, the opponents see intercontinental missiles and modified B-52 bombers and nuclear submarines carrying out the same mission. If jobs are the issue (proponents foresee the project generating 192,000 jobs in 48 states by 1985), the critics see better ways to spawn economic expansion.

In a letter earlier this year to all Senators signed by 20 church leaders, three of them Brethren, studies were lifted up from the Bureau of Labor Statistics and Massachusetts Institute of Technology revealing that every billion dollars of federal funds transferred from military to domestic production would create 6,000 more jobs than were eliminated. The letter contended that the cost of the jobs created by the B-1 would be exorbitant for taxpayers, averaging out at $67,000 for each job.

B-1 designers and builders possess talents that could be used in mass transit and other high-technology industries that give more benefit to the public, observers feel. "If we spent the money for education, environmental quality, or housing instead of bombers, we'd get more jobs per dollar," stated Don Luce of Clergy and Laity Concerned.

The letter addressed to Senators by 20 church leaders included the signatures of H. Lamar Gibble, Marcy Smith, and Tim Speicher of the World Ministries staff.

Also, earlier this year eight Brethren were a part of Fiscal 77, a national conference in Washington, D.C., to stop the B-1 bomber, cut military spending, and meet human needs. The group met with experts on military spending and foreign policy and called on Congressional leaders regarding defense appropriations.



Why is the B-1 so vital to world peace?

The manned bomber is the only thinking weapon in America's missile-bomber strategic security system which makes it highly versatile The B-1 can go into action provide time for international negotiations offer the opportunity to prevent war and be called back home

For more details write to C C Bock Jr Chief Test Pilot Rockwell International B-1 Flight Operations P O Box 92920 Los Angeles, CA 90009

Rockwell International

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and when it is to be done is now under consideration.

The doctors who are leaving for better working conditions and less red tape will likely return, many of them, since they are interested in the people of the area and their plight. Every effort will be made to keep the cost per room substantially lower, which is welcomed by the city's medical people who are concerned for the medical care of the west side residents.

The Brethren are answering a prime need in the ghetto of Chicago. In their little hospitals they care for the most basic and some more sophisticated health needs, dental care, clinics, emergency treatment, alcohol and drug treatment, and counseling for people who don't know how to apply for the aid that can keep them existing. All of this with a sense of service and concern for the person being helped. The remarkable community support underscores this fact.

In the financial proposal for the new Bethany Hospital the neighbors of the Van Buren Street and Garfield Park facilities agreed to raise two million dollars toward its construction, matching the funds requested of the Brotherhood. The extent to which private financial organizations and the government are willing to commit themselves will dictate the timetable for the new Bethany facility. Application for the construction of the new hospital is to be registered with the state Health Facilities Authority in November.

In the meantime, the beat goes on, of life in the ghetto, of the heart that loves the meek and lowly and the need to help where people hurt.—LOIS TEACH PAUL

1977 250th anniversary of Brethren forerunner

In both East Germany and West Germany plans are underway to commemorate next year the 250th anniversary of the death of August Hermann Francke, a leader in the pietistic movement that greatly influenced the beginnings of the Church of the Brethren.

Like so many founders of religious movements, Francke was a scholar. He brought massive intellect and a sensitive ethical compassion together. He was known as "the apostle of a worldwide Christianity of deed." Francke (1663-1727) became a leading Bible teacher in the University of Leipzig and in church circles. He used technical scholarship to recover the original ethical message of the Bible, which he claimed had been buried in dogma.

Deep dissatisfaction with his own experience of God brought him to a profound spiritual crisis in 1687. He wrote of his conversion with compelling style. Students were attracted to his lectures; he was in increasing demand across the nation as a preacher and lecturer. His meeting and later residence with the unorthodox theologian, Philipp Jacob Spener was of significance for the spiritual awakening which stirred Europe in the 18th Century.

Toward economi

by Albert L. Gray Jr.

We can't keep on li
the world's resour
Our plenty results f
persons' poverty. V

The struggle by the Christian for a more just society never ceases. No sooner had the Church exhausted itself in the struggle to end the war in Vietnam than attention began to focus on new problems: the environment, world resources, population, and limits to growth. Christians and others are now trying to evaluate conflicting principles and opinions. The pessimistic technologists and biologists tell us that there are finite limits to the world's natural resources and unless population growth ceases, we will reach doomsday within 75 years. In contrast, the optimistic economists have faith that the price system will automatically indicate shortages, raise prices, reduce consumption of scarce goods and then stimulate the use of new abundant resources. The responsible Christian must search for the truth.

The problem. The problem can be stated in the form of several serious questions. How can Christians help eliminate poverty, ignorance, misery, disease, and premature death among the three billion people who now live under such appalling conditions? Or how can we begin to move some of these people to "middle class" standards without exhausting the world's supply of non-renewable resources and without polluting the environment beyond endurable levels? Or how can we obtain a pattern of sustainable economic growth and development on a global scale with a more equitable distribution of income and wealth?

The current situation. The year 1972 may have been a major turning point for the people of this world. In that year the population increased by about 90 million while the supply of food declined by 33 million tons. Prior to 1972 we had a vast agricultural surplus, huge burdensome reserves, unused acreages, and depressed prices. We were confident that science could solve new problems as they arose and that the "Green Revolution" would soon banish food shortages, malnutrition, and starvation.

This easy optimism changed when the Russians purchased 30 million tons of our grain and the Chinese bought four million tons on the world markets. The drought seriously reduced the world's output and the energy crisis crippled production. Shortages continued in 1973 and 1974 until the reserves were depleted. Thus we still calculate that one billion people suffer from malnutrition and that 500,000 die each year from starvation. Malaria, dysentery, cholera, hookworm, and bilharziasis debilitate more than half of humanity. The UN Food and Agriculture Organization estimates that 2.7 billion people live on 1000 calories a day, whereas the minimum daily requirement for good health is 2300.

The situation in natural resources is equally depressing. Endless statistical facts support this conclusion, but perhaps it is sufficient here to realize that the United States has been a net importer of minerals to satisfy our needs. What will happen when these countries decide to use their resources for their own consumption and refuse to sell them to the developed countries? And where will we obtain the capital funds to build the new equipment necessary to utilize new forms of energy when the supply of petroleum is exhausted? It took 60 years to shift from wood fuel to coal, and another 60 years to shift from coal to oil as our primary source of energy. Do we have 60 years more and the money to change once again?

However, the major concern for all of us is the uninterrupted growth of the world population. The continued decline in the death rate without a corresponding decline in the birth rate has accelerated the annual rate of increase. Each year now population soars by 90 million people or by a rate of 2.3 percent—that is 250,000 more each day. At this rate the four billion people who now inhabit the earth will double to eight billion in the next 32 years—by the year 2008. It does not seem possible to double the food supply, provide as much more additional housing as now exist, and clothe this many more people in so short a time.

Some possible solutions. It is easier to pose the problems and to assess the current situation than it is to provide viable solutions. I have learned to be skeptical of experts and well-intended amateurs. (Several years of my CPS experiences were devoted to projects that were then considered socially significant by the experts, but are now condemned. I helped channelize a meandering river and I fought many forest fires that now would be allowed to burn in a more natural way.) We must examine the complexities of the solutions so passionately offered. Nevertheless here is a tentative list of some possible alternatives.

1. *Population control.* This is an absolute essential. Awareness of the popula-

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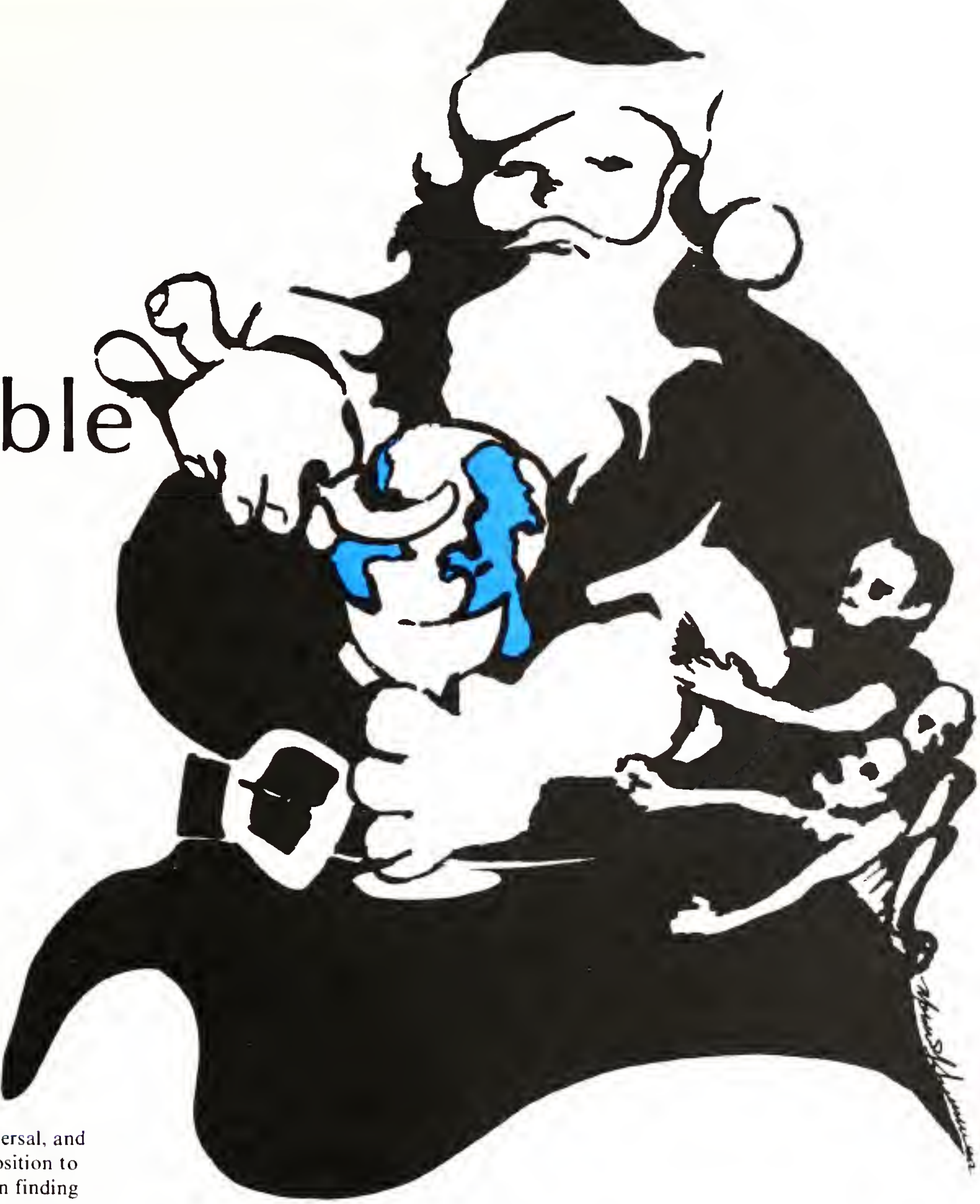


tion explosion is now almost universal, and there is very little organized opposition to birth control. The difficulty lies in finding effective, acceptable methods. Voluntary restrictions have not been successful, and there is great reluctance to enforce compulsory regulation of births.

Since the World Population Conference in Bucharest in 1974 there has been a shift in the emphasis. Formerly it was felt that economic development could take place in the less developed countries (LDCs) only after they had reduced their birth rates. Otherwise much of the increase in actual production was consumed by the growing population without any meaningful increase in per capita income. Now it is argued that only after a country has experienced a higher standard of living with better levels of education and of health will the birth rate decline. Hence the people of the Third World are asking for trade and aid to help them develop and to ease their burden of too many people.

Likewise, we now realize that the population problem is not confined to the LDCs of Asia, Africa, and Latin America. The strain on the world resources comes primarily from the affluent countries. One American baby in its lifetime of 75 years will consume as much energy and raw materials as will 25 Nigerian babies in their life span of only 45 years. Hence there is just as much a need for zero population growth (ZPG) in the US, Europe, and Japan as there is for a more modest rate of growth in the rest of the world.

2. *Conservation.* It is only logical and realistic—as well as an expression of Christian stewardship—for all of us to be more conscious of conserving what we already have. This clearly applies to conservation of energy, better utilization of land, reforestation, recycling of products, and avoidance of waste. But conservation also requires more emphasis upon quality rather than quantity. All of us are capable of adjusting to consumption patterns that are less profligate especially since we already realize that happiness is not dependent solely on material things.

3. *Shifts in production.* We can begin

now to shift certain types of production without even reducing our standard of living. For example, we could use more cotton and less nylon. The production of nylon requires at least ten separate chemical steps, each one of which requires energy and results in pollution. We can shift away from automobile and highway construction to more efficient means of mass transportation. We can shift away from the production of guns to butter. If the nations of the world which now spend $300 billion a year for arms were to shift just ten percent of this amount to the production of food, the immediate problem of malnutrition could be solved.

Carefully designed federal tax laws could reward those business firms that shift their production to less energy and resource consuming methods and could penalize those companies that continue to turn out undesirable products or pollute the environment.

We do not, as Christians, need to fear the future even if we will have less and others will have more. God still provides for an abundant life.

4. *Lower level of consumption.* This alternative is being thrust upon us whether we like it or not. We are already paying higher prices and a higher percent of our income for food, housing, and transportation, and hence less on "luxuries." Yet there is much more that we Christians can do to adjust our life-style to lower levels of consumption. We can eat less meat and more grain, we can have fewer pets, small and fewer automobiles, fewer vacation homes, recreational vehicles and outboard motors. We can explore life-styles that involve more cooperative or joint use of household equipment. Primitiveness is not advocated since it is neither possible nor desirable, but we must find ways to live that make more modest use of energy and resources.

Fiscal and monetary policies of the government could be used to ease us gradually into an era of zero economic growth. Ultimately we could obtain zero growth in population and economy.

Reducing the level of consumption has some serious adverse consequences for many people and they cannot be ignored by concerned Christians. Domestic unemployment could result during the transition, but if we curb our wants and work less we can share jobs with those dislocated. And the burdens of a no-growth economy are apt to fall disproportionately on racial minorities. This can be solved by the elimination of discrimination.

Lower standards of living by Americans and Europeans will also seriously affect the exports of the nations that supply us with raw materials: iron ore from Liberia, crude oil from Nigeria, copper from Zambia, tin from Malaysia, phosphorous from Morocco, coffee from Brazil, cocoa from Ghana. Even the involuntary reduction caused by the worldwide recession of 1974-1975 greatly reduced the incomes of the workers and governments in these countries. In Nigeria the reduction in oil revenues forced the government to curtail development projects and to postpone the construction of schools and hospitals. As we curtail our consumption we can help them with their development so that they can utilize domestically more of their own resources. It is only just, and inevitable, that as our standard of living declines theirs can rise.

Nevertheless, the leaders of these developing countries must realize the improbability of their ever reaching the consumption standards now existing in the West. For example, it will be impossible to find the iron and steel, copper, rubber, and petroleum for 300 million Africans, 600 million Indians, and 900 million Chinese to provide them with as many automobiles per family as Europeans and Americans now own.

5. *Increased output in the LDCs.* We who have had the privilege of earlier economic development and affluence must be willing to help those who want to follow us to a better material standard. Nations are poor because of low levels of productivity. They need to raise the level of their education, their health, their technology, and their capital accumulation. They need to expand the individual—not just the economy. They must place more emphasis upon the agricultural sector. These things can be done with more generous assistance from the developed countries. We have had enough experience in the past 25 years that one can avoid some of the mistakes of the past. Yet, unfortunately, the United States continues to give a smaller and smaller proportion of our GNP to assist other countries.

Perhaps all countries need to re-examine the role of multinational corporations in helping the LDCs. We have emphasized many of the evils associated with foreign economic dominations, but we have tended to ignore the contributions they can make by providing jobs, higher wages, capital, and know-how. Brethren in particular might want to examine the role of the multinationals in reducing racial discrimination in employment and in reducing some of the political sovereignty of miltaristic governments. It just might be that wars would be less likely if corporate investments were more widely scattered throughout the world.

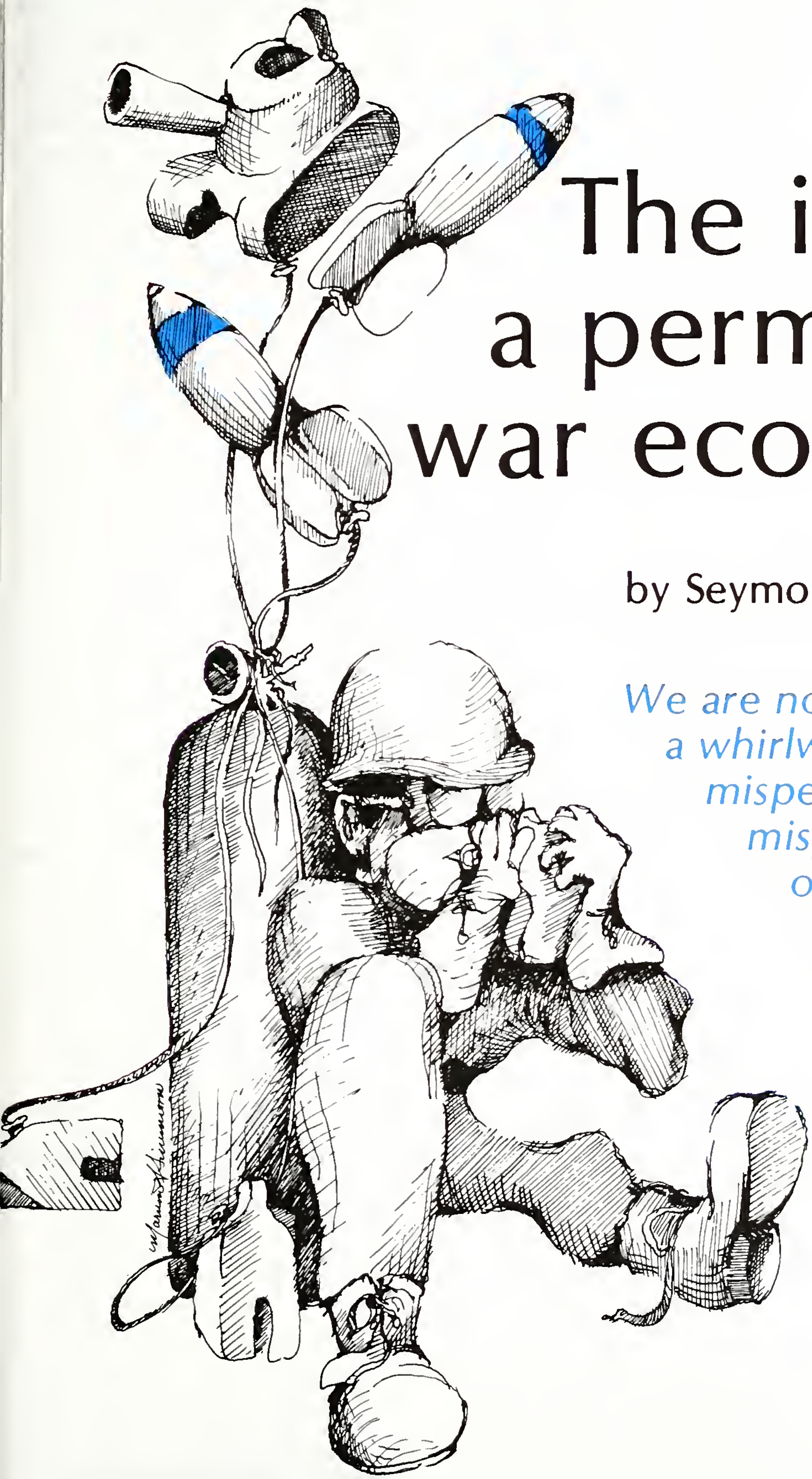
6. *International cooperation.* The consequences of these problems of excess population, of diminishing resources, and of soaring pollution are not limited to national boundaries. Solutions therefore require international cooperation well beyond the limits of the United Nations Organization. We need a new international economic order. We must press on with the difficult tasks of obtaining an equitable Law of the Sea; of a broader General Agreement on Tariffs and Trade; of a bigger World Bank; a more effective International Monetary Fund: and a World Food Council to support the Food and Agricultural Organization.

Conclusion. It is easy for individual Christians to reject these alternatives as being beyond their ability to influence significantly what seems to be inevitable. One less automobile, or one less hamburger, or one less plastic bottle won't make any difference. But we are called by our Lord to live a life guided by moral principles and concern for our neighbor. We cannot be sure that our actions will be correct nor meaningful, but we are called to do our best. Let us do right as we see it, and pray that we will be forgiven for our errors.

We do not, as Christians, need to fear the future even if we will have less and others will have more. God still provides what is essential for an abundant life. ☐

The impact of a permanent war economy

by Seymour Melman



We are now reaping a whirlwind from our misperception of and misplaced trust in our post 1945 permanent war economy.

The main reason for making a serious effort to reverse the arms race is to save the human race, to improve our security, to assure the measure of life that is otherwise possible for ourselves and our children. Why then discuss the economic consequences of war economy? Two reasons are controlling: first, because of the destructive effects of war economy; second, because of widespread belief in the United States that war brings prosperity.

Something is obviously missing from the main range of ideas that purport to explain economic developments. On the right the judgment prevails that unemployment is a proper offset to inflation. But we now experience both unemployment and inflation. In the liberal center, the mainstream economic theories are that recession/depression can be offset by a high level of government spending. We have both. On the left, taking the cue from the way World War II apparently resolved the Great Depression, the theory of monopoly capitalism holds that the options for such an economy are either stagnation or war economy. We now have both. The reason why the conventional theories from right to left are not working is because a new factor has entered the scene: the operation and the consequences of a permanent war economy.

A war economy is one in which military activity is continuing and important, and in which its product is regarded as an ordinary economic end product. Hence, military goods and services are given money values and are counted in with all other money-valued transactions to measure the gross national product. When such an economy prevails for as long as 30 years it is no editorial excess to understand it as durable, hence as a permanent war economy.

From 1946 to date, the US government has expended more than $1,500 billions on the military. That is equivalent to about 63 percent of the money value of everything that is made by persons and reproducable on the surface of the United States. During this period technology and capital, key ingredients of "industrial capitalism," have both been pre-empted for the military enterprise. Therefore we must heed the fact that the military has consumed about 80%, on the average, of the research and development funds annually expended by the federal government. On the control of capital, the annual budgets of the Department of Defense from 1951 to the present day have exceeded, every year, the after-tax profits left to all private corporations.

Since the control of capital and technology denote control over crucial ingredients of industrial capitalism, then it is reasonable to infer that the USA is no longer operating as a private capitalist economy. It has become a military economy form of a state capitalist economy. How does an arms race economy work, with its high levels of military activity and government spending, coupled with economic stagnation?

The first factor is a resource trade-off. The steel, the aluminum, the worker-hours that are used for military purposes cannot at the same time be used for other purposes. Hence, for every billion dollars of spending for military purposes, we lose the following: $187 million in services; $163 million in durable goods; $128 million in state and local government consumption; $114 million in residential structures; $110 million in producers' durable equipment, and so on. The resources used up for military purposes are unavailable for others.

Second, the diagnosis of war economy requires a differentiation among activities that are money-valued. Some are economically productive and others are not. Economically productive means useful for level of living or useful for further production. Thus, if goods and services lack these characteristics, then whatever their money value, they are not economically useful. So military goods and services do have political or military worth. But that is different from the meaning of economic use—value given here. A part of money-valued activity yields no economic benefit to the community even though the people doing the military work are paid.

Third, war economy also involves a trade-off in employment, because the military economy is, economically, at a dead end. A cannon, once made, cannot be used to produce anything, as contrasted with a building or a piece of machinery, or a tool, or a pen. So military activity generates less employment in terms of the dollars expended than does civilian work.

Thanks to the enterprise and the ingenuity of Marion Anderson's Public Interest Research Group in Michigan, a report published in 1975 called "The Empty Pork Barrel" estimated the number of jobs lost in the various states owing to the transfer of resources from civilian to military economy. The estimate, a conservative one, for the country as a whole was 844,000 jobs lost. State by state: the loss to New York State, 426,000 jobs, leads the country. Illinois is next with a loss of 174,000; Michigan, 172,000; Ohio, 146,000; Pennsylvania, 127,000; Wisconsin, 72,000; and so on. Some states gained jobs. This corresponds to the transfer of tax money into these states: Texas, net job gain—133,000; California, net job gain—about 97,000, and so on. For most states the consequence of resource pre-emption for the military is job loss.

Fourth, there has been a decline in US production capability. The United States is no longer Number One in many important spheres of industrial technology. In the crucial machine tool industry, where the products are the machines used to make other machines, US industry lost the front row position in the world scene. That is now occupied by the machine tool industries of West Germany, with the Japanese and the Soviets (especially the Japanese) moving up very fast indeed. By 1972 it was reported in machinery industry trade journals that the United States was using the oldest stock of metal-working machinery of any industrial country in the world. Sixty-four percent of America's basic machines were more than 10 years old. That average age of basic machinery had not been seen in this country since 1940, that is after 10 years of the Great Depression. Unnoticed by most Americans, something was obviously going on during the decade of the 1960s which had the quality of a Great Depression in stagnating the basic equipment of US industry.

The American pattern in the use of technology resources can be readily compared with that of other countries. Thus, in the countries of the European Common Market, for 1967, about .42 percent of the national product was expended for military and space research. In the United States it was 1.5 percent, or about three times the European proportion. And that has everything to do with understanding what otherwise defies explanation. The cities of Holland, West Germany, Sweden, and Switzerland are startlingly modern, shiny, showing the face of the 21st Century in architecture, city planning, amenities, transportation, general quality of life. It takes no more than a few blocks' inspection of New York City to see the evidence of decay in amenities, services, and quality of life.

For a hundred years, industrial firms in this country had the distinction of being able to offset the highest wages in the world with productivity increases, owing to improvements in mechanization and organization of work. Thereby it was possible to pay the highest wage and produce products that were acceptable on the domestic market and elsewhere in the world. Here are the average annual changes in output per worker-hour during the period 1965-1970:

Belgium	6.8%
Canada	3.5
France	6.6
Germany	5.3
Italy	5.1
Japan	14.2
Netherlands	8.5
Sweden	7.9
Switzerland	6.2
United Kingdom	3.6
United States	2.1

These data, prepared by the US Bureau of Labor Statistics, give us a measure of the

When an economy in which military activity is continuing and important prevails for as long as 30 years, it is no editorial excess to understand it as a permanent war economy.

deterioration in the productivity process in the United States.

In parallel with this domestic process there has been a massive exportation of capital. Holders of private capital funds in this country have found it more agreeable to invest abroad, rather than in the United States. Civilian economic growth in Western Europe and Canada in particular has proceeded more rapidly than in the United States; return on capital was calculably swift. And so $31 billions of capital was moved *out* of this country during the 1960s alone.

The consequence for the American economy includes the fact that 3 to 4 million jobs were terminated, effectively exported from the United States. So the United States became a community offering less opportunity for productive employment. Some economists rationalize this on the grounds that we're becoming a "service economy." I'll say it differently: As deterioration in productive capability occurs, there's less productive work opportunity. Then services become a larger part of employment, especially as adminstrative work is boosted by government and private managers. This mirrors a vast deterioration. There is no conceivable purchase of managerial or other services from the United States that could offset the drain in capital and the unavailability of opportunity for productive work. Surrounding this central deterioration are other effects of war economy.

Second, inflation of money values and of prices is a by-product of war economy. Inflation means price increase in greater degree than say, the savings economy. Inflation means price increase in greater degree than say, the savings bank rate of interest. So if your money is in the bank at six percent and prices increase eight percent then your money loses two percent. That's why it is crucial that in West Germany, price rises have *not* exceeded bank interest rates. But in the United States, price increases of 12 percent have resulted in a clear reduction in purchasing power and level of living for millions of people. Domestically, inflation has another effect—namely, a redistribution of income. Professor Sylvia Hewlett of the Economics Department of Barnard College, Columbia University, has demonstrated that the inflation process in the United States has resulted in a transfer of income from low to higher income parts of society.

There is a third major effect from the permanent war economy: the collapse of institutions and organizations that are unable to seize a priority share of the national product, as the federal government and as the military can do. As the federal government takes about 73 percent of the taxes from our monthly paychecks, while the state gets 22 percent and the city about five percent, then the city is in a poor position on this list. This helps to account for the financial crisis in New York City and in all the New York Cities of the United States. Similarly, universities are also unable to print money to distribute on their own decision. Only the federal government, through its controls over the creation of money, can make itself invulnerable to inflation. For it is able to meet its bills by taking a proportion of the national product regardless of the prices at which the national product is valued.

Fourth, we have bred a new state capitalist economy and, through that, new members of and new chiefs of a ruling class of this economy and society. If the crucial factor in capitalism is control of capital, then the chief controller of capital in the United States is no longer David Rockefeller and his institutions. Rather it is Gerald Ford and his subordinates who control the lion's share of capital in the US economy.

Fifth, political, and some of the economic, institutions of the United States have been made "hostage" to the Pentagon. The members of Congress, the officers and many members of trade unions, have become hostage, because the Pentagon appears, in the short term, as a provider of jobs and a guarantor of income. In order for members of Congresss to appear successful in bringing jobs to the district, they must be on good terms with the Pentagon. A similar mechanism operates among many trade union officers.

Sixth, the military establishment and its state management directorate has succeeded in preventing any planning for conversion from military to civilian economy. That provides a crucial ingredient in cementing the hostage relationship.

Seventh, among developing countries of the world their own military budgets (including purchases of arms from the United States and other industialized countries) use up the entire capital fund that would otherwise suffice for the economic development of these countires.

Finally, the American people have thus far been more than willing to participate in accepting and implementing the operation of a permanent war economy, because of the belief that war brings prosperity. That idea is based upon a series of experiences and *assumptions*.

This is a country of unlimited resources. Not true. The resources are finite. Money spent means additon to the national product, and it doesn't matter what it's spent on. Not true. It does matter what it's spent on. Money-measured economic growth is, alone, the thing that matters. Not true. It matters very much what the money represents. A job is a good thing to have and it doesn't matter what job. Not true. For the society it matters very much which jobs are held.

How did the assumption that war brings prosperity take root and acquire its present cohesive character? It came crucially from the experience of watching World War II terminate the unemployment and the capital stagnation of the Great Depression. But it was erroneous to assume that the four-year experience of World War II was a competent baseline for estimating the consequences of a 30-year long military economy. During the four years of US World War II experience, no bombs exploded on American soil. No US factory, no US city, no road was destroyed. The railroads, the roads and power plants all lasted. These are in the nature of durable, capital goods. But we know that over a longer period, if there's no development, no renewal, then the existing stock of production facilities must decay. We are suffering the consequences of that decay. So we use, around this platform from which I speak, for example, an array of electronic recording equipment, and not a single one of these devices is made in the USA though this country has been a world leader in developing physics of the solid state.

The idea that World War II created jobs and prosperity led people to infer that the experience could be continued indefinitely. That inference is false. We are now reaping a whirlwind from this misperception and misplaced trust. □

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PENTECOST MUTUA

32 Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common. [33] And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. [34] There was not a needy person among them, for as many as were possessors of lands or houses sold them, and brought the proceeds of what was sold [35] and laid it at the apostles' feet; and distribution was made to each as any had need. [36] Thus Joseph who was surnamed by the apostles Barnabas (which means, Son of encouragement), a Levite, a native of Cyprus, [37] sold a field which belonged to him, and brought the money and laid it at the apostles' feet.

5 But a man named Ananias with his wife Sapphira sold a piece of property, [2] and with his wife's knowledge he kept back some of the proceeds, and brought only a part and laid it at the apostles' feet. [3] But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the land? [4] While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? How is it that you have contrived this deed in your heart? You have not lied to men but to God." [5] When Ananias heard these words, he fell down and died. And great fear came upon all who heard of it. [6] The young men rose and wrapped him up and carried him out and buried him.

7 After an interval of about three hours his wife came in, not knowing what had happened. [8] And Peter said to her, "Tell me whether you sold the land for so much." And she said, "Yes, for so much." [9] But Peter said to her, "How is it that you have agreed together to tempt the Spirit of the Lord? Hark, the feet of those that have buried your husband are at the door, and they will carry you out." [10] Immediately she fell down at his feet and died. When the young men came in they found her dead, and they carried her out and buried her beside her husband. [11] And great fear came upon the whole church, and upon all who heard of these things. *(Acts 4:32-5:11)*

The story of the Spirit in the early chapters of Acts moves at several levels. At one level it is a story of *words*—of believers praising God in strange tongues, of Peter and John preaching with unaccustomed boldness in unfamiliar places. At another level it is a story of *deeds*—of people turning their lives on end, of the healing of persons like the lame beggar at the temple gate.

At still a third level, the story of the Spirit is to receive a new family at the same time. "And all who believed were together," Acts 2:44 tells us, "and had all things in common." The earliest Christians learned together, prayed together, ate together, shared their very lives together. To put it another way: *The story of Pentecost is the story of Pentecost Mutual!*

Acts 4:32—5:11 spells out just how serious the First Church of Jerusalem was about the business of community. (And how serious the *Spirit* was too!) The author, Luke, introduces the subject in words almost too glowing to be true: "Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common" (4:32).

No doubt about it: Daniel Boone would have felt oppressed in that kind of setting. It was no place for individuals bent on carving out private empires for themselves. Instead, common life was the order of the day. There was a given oneness in the Spirit out of which the people operated, and through which they were busily creating a new identity for each other.

The economic side of all this was enough to make any self-respecting suburbanite shudder. Everything was placed at the disposal of the church. The text makes clear, of course, that individuals still possessed property in the legal sense. Wh
was different, however, was that believer
no longer claimed what they held as intri
sically their own. No one would have dreamed of saying: "I worked hard for what I got, and nobody's going to take i
away from me." What individuals held, they held in trust for the community, at t
disposal of the community as needs aros

Acts 4:34-35 fills us in on the specific measures taken when needs did arise. Pe
sons would sell a piece of real estate and bring the proceeds to the apostolic leade
In laying the money at the apostles' feet, one said in effect: "This belongs to the church." As money was collected and us
in this way, the church carried on a continuing anti-poverty crusade. In a limited way, the hope of Deuteronomy 15:4 (" . there will be no poor among you . . . ") became a reality.

Now Luke could have stopped at that point, at the level of generalities. But Lul
was too much of a dramatist to be conte
with mere summaries. He goes on to illustrate his point with two brief vignettes from the life of the Jerusalem church. Lil
a tv producer switching the camera abrup
ly from one scene to another, Luke contrasts two investment episodes in Penteco
Mutual.

First, Luke shows us in 4:36-37 a pictu
of the "total steward." A disciple by the name of Joe Barnabas sold a field and brought the proceeds to the church leade
in the prescribed manner. Here, Luke say
is an encouraging model of selfless concer
for the church.

The second picture, however, is not so pleasant. In the story of Ananias and Sapphira in 5:1-11 we learn that then, as now, some people tried to have it both

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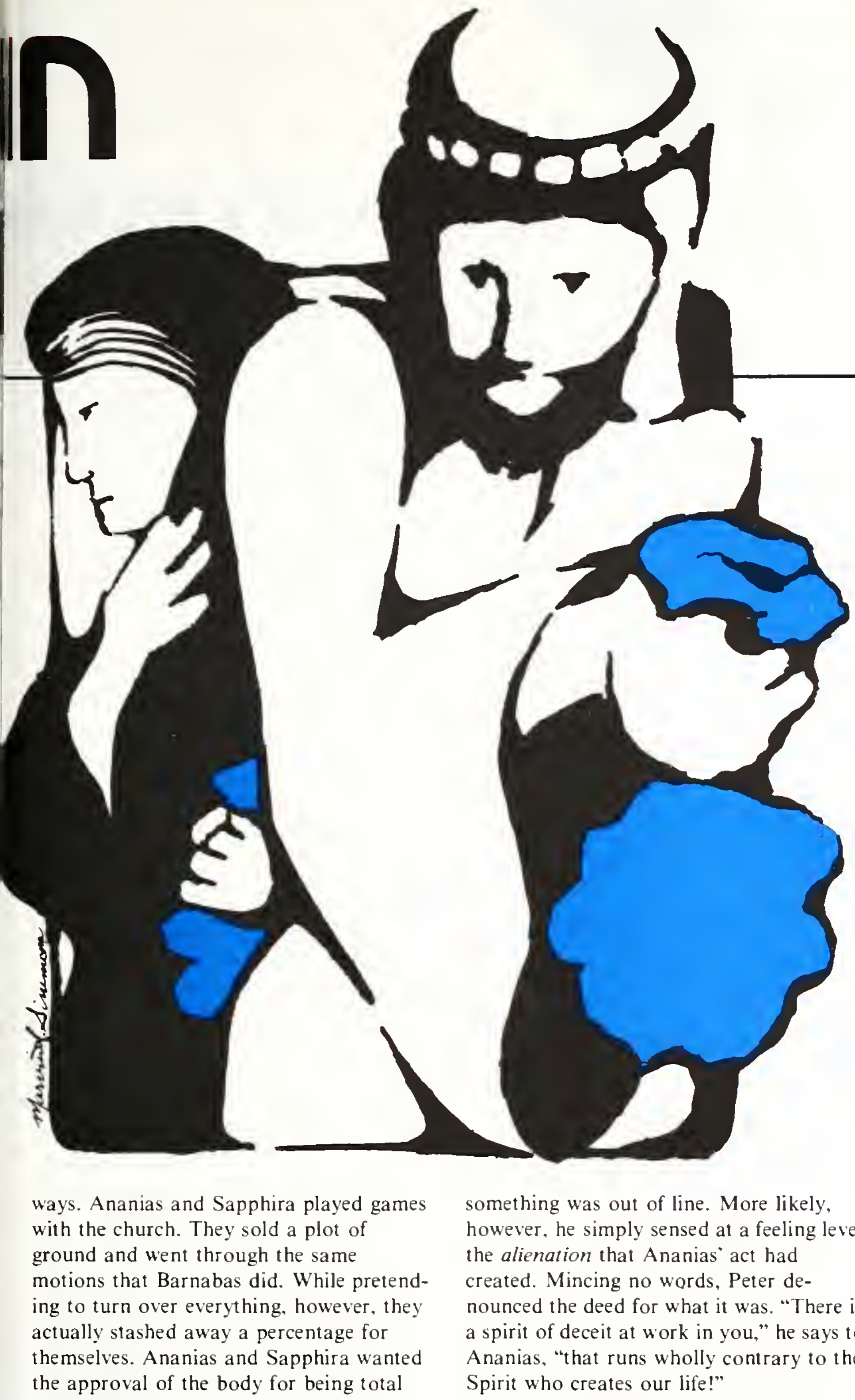

ways. Ananias and Sapphira played games with the church. They sold a plot of ground and went through the same motions that Barnabas did. While pretending to turn over everything, however, they actually stashed away a percentage for themselves. Ananias and Sapphira wanted the approval of the body for being total givers—but at the same time they wanted to be self-sufficient as individuals.

Peter, however, detected the pretense and staged a confrontation. Perhaps Peter had enough business acumen to know something was out of line. More likely, however, he simply sensed at a feeling level the *alienation* that Ananias' act had created. Mincing no words, Peter denounced the deed for what it was. "There is a spirit of deceit at work in you," he says to Ananias, "that runs wholly contrary to the Spirit who creates our life!"

In the judgment Peter pronounces it is clear that Ananias was not obligated to sell his land and give the money to the church. Having sold the land *for the church,* however, Ananias was no longer in a moral position to use the proceeds for himself. In diverting some of the funds for their own use, Ananias and Sapphira were guilty not only of deceit, but of a self-centered spirit which mocked the very meaning of community. It was at this point that the two failed to "discern the body" and brought judgment on themselves (see I Cor. 11-27-32, 3:16-17.)

The outcome of the confrontation as Luke reports it was that Ananias collapsed suddenly and died. Three hours later, when Sapphira appeared, the episode repeated itself. And our mouths open in astonishment. Could it really have happened that way, we ask ourselves? Did storytellers in the early church perhaps heighten the scene in order to dramatize the message?

However we explain the episode, we must be careful NOT to explain away what the story is saying. Ananias and Sapphira had cut themselves off from the life-giving community of the Spirit by their deceit. In that kind of broken situation, death in the biblical sense was already at work. The sudden deaths of Ananias and Sapphira simply expressed visibly what was already the case.

In recounting the tragic fate of Ananias and Sapphira, Luke calls us to take seriously the model of stewardship described in Acts 4:32. He urges us to go beyond occasional acts of charity which assume, with the world, that we belong after all to ourselves. Because life in the Spirit is life in the community of the Spirit, living *for* the community must be our starting point. We are to invest in Pentecost Mutual with all that we are, discerning the body and its needs, and responding accordingly to build up the body.

To do so means life—for ourselves and for others! ☐

o ourselves.

/Rick Gardner

book reviews

Economics and eating—as if peopl

SMALL IS BEAUTIFUL: ECONOMICS AS IF PEOPLE MATTERED, by E. F. Schumacher. Harper. 1973. 290 pages. $3.75 (paper)

In *Small Is Beautiful*, a professional economist uses Christian insights to deny our whole "bigger and better" economic system. E. F. Schumacher, a European economist with impressive credentials and years of practical experience helping peoples in the Third World, shows us that the secular practice of economics is like a religious crusade designed to conquer more and more worldly goods for our unbridled greed. He shows us that the world of economics, so forbidding and secular, is really a set of tools (one does not learn the complex mechanics of economics from this book) which are used by people committed to what are really religious values. He also makes clear that these values are contrary to the views of all traditional world religions. Nevertheless, he holds out the hope for using those very techniques of economics to reform the world into a more humane place to live.

Schumacher debunks what he feels is the central myth of economics—the belief that it is a pure science, operated dispassionately and objectively by rational and well-intentioned scientists who have no prejudices or biases. Instead, he says, economics in the West is operated on the basis of a set of value judgments, most of which ignore the real and worthy needs of people. He calls these foundations the "meta-economics" of the economists, the beliefs that "go beyond" the scientific, economic tools.

A few of these "meta-economic" ideas are: growth is possible and good, and should be pursued; private initiative and freedom should be protected and encouraged, even at the expense of the victims of competitive victories; what cannot be momentarily measured and valued is not essential to the real world; whatever works is good. Schumacher shows that these beliefs, when applied to economics, damage people and the environment, and points out that they arose only recently from thinkers such as Darwin and Marx. One must add that these beliefs have nothing in common with biblical religion.

This, then, is the basic theme: economics is a science that has been the tool of those committed to the belief that the world was there to serve their own greed. The "good news" of Schumacher's message: the techniques of economics can be put to the service of people. We can do economics but need not let the world supply its own impoverished criteria.

Because a society's choice of tools determines what kind of jobs are available. Schumacher expresses the hope that we do not force our patterns of big industry and high-production per worker-hour onto the rest of the world. The world cannot afford it, ecologically, economically, or psychologically. Instead, he recommends an intermediate level of technology which will provide a more appropriate employment situation which will create many, many cheaply-established jobs, do only minimal damage to the natural and cultural environment, and keep people in the rural areas instead of allowing them to drift to already blighted urban centers.

Schumacher's challenge: to put humane values back into the practice of economics. He points out in provocatively Christian categories that the individual who poses the limits to the otherwise irresponsible lust for economic power is the same person who calls for our loving and appropriate responses. This small book is beautiful because it helps us to do just that.—DALE GOLDSMITH

BREAD FOR THE WORLD, by Arthur Simon. Eerdmans and Paulist Press, 1975. 179 pages, $1.50 (paper)

CHRISTIAN RESPONSIBILITY IN A HUNGRY WORLD, by C. Dean Freudenberger and Paul M. Minus, Jr. Abingdon, 1976. 128 pages, $2.50 (paper)

NEW HOPE FOR THE HUNGRY? by Larry Minear. Friendship Press, 1975. 140 pages, $1.95 (paper)

WHAT DO YOU SAY TO A HUNGRY WORLD? by W. Stanley Mooneyham. Word Books, 1975. 272 pages, $6.95

Not since the days of the civil rights movement has the Christian church evidenced as much concern for a social problem as for that of the hunger issue today. While some observers feel that this response may be of only passing interest, others see it as a challenge and as a crisis in the Christian church itself.

This review acquaints the reader with four books written recently by persons knowledgeable in the field—consultants on world hunger, executives of humanitarian organizations, an agronomist, an agricultural missionary, a theologian—who bring not only wide experience to the issue but great sensitivity to the suffering of the hungry and to the moral implications for Christians.

Each book, however, has its own particular emphasis with no one book covering all aspects of the problem in the same depth. This makes the studies useful adjuncts to each other for the serious reader concerned with a well-balanced view of the issue and possible solutions.

Let us now look at each of these books. Minear's *New Hope for the Hungry?* might prove to be a useful primer as the readable text and the maps and charts make understandable who the hungry are and the basic causes for their hunger. The author's thesis, that "if the challenge of the world food crisis is seen for what it is . . . then the world community will respond speedily and effectively before the crisis becomes altogether unmanageable" is explored through a report of the UN World Food Conference and accounts of the achievements of governments, churches, and private organizations. Of special interest to Brethren is the evaluation of Church World Service, with which Minear is associated. Selected examples of action by various groups are also cited as models for possible response by concerned readers.

The individual, however, who asks "What shall *I* do?" will find few answers as Minear stresses that this is less important than "What shall *we* do?" Individual response, he feels, is best left to each person and therefore he devotes only a paragraph to this aspect.

At the other end of the spectrum is a book which also poses a question in its title: *What Do You Say to a Hungry World?* In contrast to Minear's token acknowledgement of the human aspects of hunger, the Mooneyham book is one of tremendous emotional impact. The author wants

nattered

to emotionalize hunger for the readers and have them feel the issue as well as become informed about it. He introduces his study with the statement, "Knowledge can motivate, but action is born out of caring."

Other Mooneyham objectives include debunking the myths that have evolved around the hunger issue; sensitizing the reader "to the huge economic gap separating 'us' from the 'rest of the world,'" to the crisis nature of the situation, and to the necessity of re-evaluating our own life-styles; and mobilizing people for action. Undergirding these themes is a formidable array of essential data on the contexts of and perspectives on hunger, together with a continual focusing on the need for involvement of the individual and church to bring about change.
Black and white photographs accompanying the absorbing text add another dimension.

Fast becoming a classic in the field is *Bread for the World* which delves deeply into the political, social, economic, and geographic causes of hunger and challenges concerned people to involve themselves in a program of action that focuses on the shaping of public policy in order to help the hungry at home and in developing countries. Since becoming informed is a vital base for this action, numerous resources are listed—print, non-print (included a sound-filmstrip to supplement this book), and groups working on the problem. Questions for group discussion and biblical references add to its usefulness as a study guide for church groups, while monthly newsletters to members of the organization keep information current.

The final selection, *Christian Responsibility in a Hungry World,* provides an introduction to the hunger crisis but places the whole problem in a biblical perspective showing that God as creator desires that all people have enough food for a full life. After discussing the theological implications of failure to use responsibly God's creation, the authors challenge the church to take vigorous action in four areas: study, reshaping of corporate life, discovery of new life-styles, and evaluating secular social patterns and influencing for change. Fully half of the book is geared to action and specific suggestions are made for both individual and group responses. This book also lends itself to group study and some of Freudenberger's ideas are graphically presented in an excellent five-unit sound filmstrip series entitled *A World Hungry.*

It is hoped that sensitive Christians will become better informed about the issues facing the world and through what Mooneyham calls "creative compassion" meet the challenges and crisis facing the Christian church today.—GERRY GRAYBILL

THE MORE-WITH-LESS COOKBOOK, by Doris Jantzen Longacre Herald Press. 1976. 328 pages. $4.95 (paper).

For the first time the world faces shortages of land, energy, fertilizer, water, and most of all food. *More-With-Less Cookbook,* commissioned by the Mennonite Central Committee, is a timely publication in the light of the world food crisis. It helps raise consciousness by examining life-styles, particularly food habits, and assists Christians in finding a faithful response to world food needs.

This book is designed to revolutionize eating habits of the American people and will contribute to better health. It advocates using more whole-grain foods, beans, fruits, vegetables, and nuts. It contains over 500 recipes tested by professional home economists. One-third of the book contains valuable information and useful suggestions about careful shopping that saves time, money, and energy.

Overpopulation and rising affluence are the two main reasons for world food shortages. Mrs. Longacre points out that North America consumes five times more grain per year than the two billion poor people in the Third World (2000 pounds of grain vs. 400 pounds). She is greatly concerned about the danger of overconsumption of meat (116 lbs. a year, much more than minimum daily allowances), sugar (120 lbs. yearly, approximately 32 teaspoons per day) and additives used in coloring, preservatives, and flavoring (eight lbs. yearly).

High protein diet provides more saturated fats and cholesterol which causes coronary artherosclerosis. Consequently it lowers the roughage intake thus causes colon cancer and other bowel disorders. This book contains tables of daily protein requirements; protein and calorie contents of some common foods and the comparative cost of protein-rich foods. It also shows which foods complement each other in order to insure full utilization of all the essential amino acids in protein-rich foods.

The second part of the book contains 12 basic food categories. At the beginning of each chapter of the recipes the author provides helpful commentary, suggested menus, and a reservoir of information such as making yogurt, bean sprouts, and salad dressings at home. The chapter on protein-rich legumes and soybeans interested me the most. It shows how to de-emphasize the use of meats and ways to meet our protein requirements by using bread, cereals, and beans in various combinations. It is possible to serve plant protein foods in various delicious ways with or without animal proteins to provide a balanced diet.

Weight-conscious people will be especially interested in the chapter on sweets and desserts, which gives practical advice on how to cut down sugar consumption. I was interested particularly in the recipes marked TS (time saving). They are tasty and easy to make. A special feature of the book is that at the end of each chapter is given "Gather up fragments"—a very clever way of presenting ideas for using leftovers.

More-With-Less Cookbook offers recipes which are economical and less wasteful. It enables better eating while consuming less of the world's limited food resources. It is a valuable cookbook for all persons concerned about the world food crisis and changing their life-styles to meet human needs. It helps and guides to sensible and responsible eating.—TSUN-HSIEN BHAGAT

The Shakertown

The Shakertown Pledge published here originated in 1973 when a group of religious retreat center directors gathered at the site of a restored Shaker village near Harrodsburg, Ky. Moved by the beauty and austerity of Shaker values as they reflected upon global poverty and the limits to natural resources, the directors covenanted together for a radically new, but historically old, way of life.

In brief, they resolved to reduce their levels of consumption, to share their personal wealth with the world's poor, and to work for a social order in which all people have equal access to the resources they need. From the Scriptures they discerned that God commands his people to make the cause of the poor and the oppressed their own.

As originally conceived and published here, the Shakertown Pledge is addressed to a broad audience, to all people of faith. It is the intent of the originating body that the statement will be adapted and enlarged upon to take into account language and concepts that draw on the unique values of each supporting individual or body.

Toward that end, the group's general commentary which follows, offered as background for discussion, points up what each pledge item could mean concretely in striving to redirect life toward creative simplicity and a more just society:

1. **I declare myself to be a world citizen.**

Recognizing that we are citizens of one world can have a profound impact on our daily lives. Those who make this declaration should begin to think of the needs of all the people of the earth, and adjust their life-style, their social vision, and their political commitments accordingly. We must go beyond our familial, village, regional, and national loyalties and extend our caring to all humankind

2. **I commit myself to lead an ecologically sound life.**

Through this we pledge that we will use the earth's natural resources sparingly and with gratitude. This includes the use of the land, water, air, coal, timber, oil, minerals, and other important resources. We will try to keep our pollution of the environment to a minimum and will seek wherever possible to preserve the natural beauty of the earth.

This should mean that we will participate in local recycling efforts. It means that we will try to conserve energy and water in our homes. It means that we will try to correct wasteful practices in our communities, schools, jobs, and in our nation.

3. **I commit myself to lead a life of creative simplicity and to share my personal wealth with the world's poor.**

This means that we intend to reduce the frills and luxuries in our present life-style but at the same time emphasize the beauty and joy of living. We do this for three reasons: First, so that our own lives can be more simple and gracious, freed from excessive attachment to material goods. Second, so that we are able to release more of our wealth to share with those who need the basic necessities of life. Third, so that we can move toward a just world standard of living in which each person shares equally in the earth's resources.

Concretely, persons who take the Pledge should sit down with their family and review their present financial situation. Each item of expenditure should be looked at carefully, and unnecessary or luxury items should be reduced or eliminated. The surplus that is freed by this process should be given regularly to some national or international group that is working for a better standard of living for the deprived.

4. **I commit myself to join with others in reshaping institutions in order to bring about a more just global society in which each person has full access to the needed resources for their physical, emotional, intellectual, and spiritual growth.**

This complements and enhances our commitment to share our personal wealth with those who need it. Wealthy nations need to "de-develop" those parts of their economies that are wasteful and harmful in ecological and human terms. Wealthy nations must reduce their over-consumption of scarce resources while supporting the ecologically wise development of the poor nations to the point where the basic needs of all "spaceship earth" passengers are met equally.

We commit ourselves to use our political and

Recognizing that the earth and the fullness thereof is a gift from our gracious God, and that we are called to cherish, nurture, and provide loving stewardship for the earth's resources,

And recognizing that life itself is a gift, and a call to responsibility, joy, and celebration,

I make the following declarations:

1. I declare myself to be a world citizen.

2. I commit myself to lead an ecologically sound life.

3. I commit myself to lead a life of creative simplicity and to share my personal wealth with the world's poor.

4. I commit myself to join with others in reshaping institutions in order to bring about a more just global society in which persons

Pledge

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8. I commit myself to per-
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tudy.
9. I commit myself to
esponsible participation in
community of faith.

institutional influence toward these goals. This means that we will support those candidates who will do the most for the poor both here and abroad. It may mean that we will engage in lobbying, peaceful demonstrations, or other forms of "direct action" in support of the transfer of more of our resources and skills to the developing lands. It means that we will oppose and attempt to change those aspects of our economic system which create an unjust distribution of wealth and power here and abroad. This also means that we will support efforts to bring religious, intellectual, and vocational freedom to peoples who are being denied these basic human rights.

5. **I commit myself to occupational accountability, and in so doing I will seek to avoid the creation of products which cause harm to others.**

This most certainly means that we will not allow our labor to go into making products which kill others. It should also mean that we will take a close look at what we are producing to determine if it is safe and ecologically sound. We should also consider our choice of a career, and whether it contributes concretely to a better world for all humankind. If our present occupation does not do so, or is only marginally helpful to others, we may decide to change it, even if we earn less money as a result.

6. **I affirm the gift of my body, and commit myself to its proper nourishment and physical well-being.**

Many of us in the developed (or "over-developed") countries desecrate the "temple" of our own bodies through overeating or through consuming physically harmful and nutritionally "empty" foods. Serious attention to this point would mean: 1) a commitment to maintain our weight at the normal healthy level; 2) a reduction in the consumption of animal protein in our diets; 3) regular attention to healthy physical exercise; 4) a reduction in consumption of empty calories, especially in "desserts," candy, pastries, alcohol, and other food products which contain great amounts of refined sugar.

7. **I commit myself to examine continually my relations with others, and attempt to relate honestly, morally, and lovingly to those around me.**

We will seek to understand and improve our relationships with others, and to treat each person as our neighbor. We will try to affirm and nurture the gifts and talents of others. We support the development of the small group and face-to-face community in religious life—since here many people are learning new ways to communicate their love, their needs, their hopes and dreams, and their anguish. Small groups and communities have also been helpful in enabling people to see more clearly how they affect others.

8. **I commit myself to personal renewal through prayer, meditation, and study.**

For many people, "prayer" and "meditation" are alternate terms for the same process of turning one's thoughts toward God. We believe that deep and continuing personal renewal can result from a discipline of prayer or meditation, and from reading and reflection. We encourage each person to find their own individual spiritual discipline and practice it regularly. For a start, we would suggest setting aside time twice a day for prayer or meditation.

9. **I commit myself to responsible participation in a community of faith.**

We believe that God not only has a relationship with each of us individually, but also collectively—as a people. One of the obligations—and joys—of living our faith is that we are called to worship together with others. We recognize that common worship and the support of a community of common beliefs are essential to an active, creative, joyous life. Concretely, this means participation in a church or synagogue, or "house church," or other worship group. □

The Shakertown Pledge Group, whose theme is "Save the Earth, Save the People: Live Simply," is interested in learning the names of individuals who support the pledge. For $5 the respondent will receive Creative Simplicity, *a monthly newsletter, and other resource mailings. The contact point is Shakertown Pledge Group/Simple Living Network, West 44th St. at York Ave. So., Minneapolis, MN 44510.*

Responses beyond our gifts

by Donald L. Stern and Lois Teach Paul

Mention stewardship and the immediate impulse of many today is to reach for their wallets. This is an appropriate response when it leads to responsible and generous giving for the work of the church. To understand that stewardship calls for responses beyond our gifts of money is right, too. Jesus used it to describe the faithful living of one's whole life in responsibility to God.

Today many are coming to realize how, in our society, the economic structures and our decisions about money have a profound influence on our own lives, the lives of other members of the human family, and will even affect future generations. We have been shown how our overconsumption and the wasteful use of the earth's resources have a deep and violent effect on the lives of others. The biblical message of stewardship calls for a response . . . and Brethren are responding. Here are some of the ways:

Pontiac discovers "give and grow"

For a quarter of the Brethren churches where Every Member Enlistments are an annual event, they may seem fairly routine. But for the Pontiac (Mich.) church, the Every Member Enlistment is taking on the excitement of a new discovery.

Some testimonies that were expressed:

"We have greater unity in the church than I have previously known."

"Being asked to be a 'visitor' for the capital funds drive has changed my life."

"We studied and came to know the teachings of Jesus as they relate to possessions."

"I've observed changed lives through this experience," says Pastor Roy Stern. "The Capital Funds Drive was more than a means to raise money, it was an experience in Christian education."

Having never had an Every Member Enlistment before, there was some reluctance as the program got underway. The 126-member congregation had set a goal of $50,000 in three-year commitments for their new building. This is above the regular budget of $28,000. To reach their goal it called for nearly a 60 percent increase in giving in a congregation where the per capita was already $265. The planners knew what they proposed would require a reordering of priorities, but they agreed. They were convinced that their church's future mission depended on it. It already had purchased a new parsonage. The congregation was meeting temporarily in an elementary school near the site that had been purchased for the new church.

With $44,000 in the treasury and $10,000 in grants from the General Board and the district, the members of the congregation still needed to increase their giving to repay the $136,000 mortgage they expected to get to move ahead on constructing and equipping their new church.

Retired American Baptist fund-raiser D. Ralph Nichols was employed to direct the capital funds drive and train the workers.

There were several highlights in the campaign. On the night of the loyalty dinner, 20 had pledged $40,135. By the time 40 pledges were in, the total was $60,000. At the end of the campaign there were three-year pledges amounting to $72,925, nearly $23,000 beyond the goal.

Best of all, the challenge of the campaign and sense of commitment had touched lives as well as wallets. In a service of dedication, several came forward for anointing and recommitment of their lives to Christ. "We are still praising God for the experience," says the pastor, "and we continue to see lives changed." ☐

Bud-nipping mon

Most American young people are ac-
quainted with money and how to spend
Fewer know how to manage it. At the l
Verne Church in California, young cou
engaged in the exciting business of wedd
plans are discovering the importance of
family finances before the wedding day.

Talking about family economics is a p
of the pre-marital counseling provided b
the church. The pastor arranges for cou
to have time with Dr. Harold Fasnacht,
president emeritus of La Verne College,
civic leader, dedicated churchman, and
friend of young people. He serves in a
unique role, a volunteer counselor in fa
ly finance for persons planning to be
married.

Harold observes that couples often di
in their philosophy of money and in the
management skills. "If they have not gi
much thought to personal finances I poi
out to them that money matters are ofte
source of trouble in an otherwise happy
relationship.

"I get them to talk about money and
questions: what are you earning, what a
you doing with it? Often I hear, 'We ad
we are different' or 'she spends,' or 'he li
cars and skiing.' We talk about the
differences. Soon the two are considerin
things they had not discussed before an
need to evaluate—a college debt, the
money they owe for a car, or furniture."

Dr. Fasnacht says that the thing he

Fishing for somethi

"Train up a child in the way he should
and he will not depart from it," advised
Solomon long ago. The children at the
Franklin Grove, Ill., Church of the
Brethren are learning some important
things and having fun at the same time.

Last spring artist Joyce Miller began
visual/tactile project that acquainted the
third, fourth, and fifth graders with thei
denominational program, and their
church's responsibility for them.

Pictures of Parish Ministries, World
Ministries and General Services program
were mounted on a huge felt fish repre-
senting the whole of the church's ministr
Pictures of the persons who direct the wo
in various endeavors and the leaders of t
church were also shown.

The fish was hung as a huge banner i

blems

phasizes most is the importance of keep- ; records. "You cannot spend a dollar ice. Difficulty most often occurs when a uple overspends and doesn't know it."

To avoid money leaks and overspend- ;, he urges the use of a daily cash budget ok. He gives the couple a worksheet that ows how to keep a day-by-day expen- ure record and to develop personal ancial planning. He quickly moves down heck list with the couple: the kinds and ount of insurance a couple needs, how establish credit, what it costs to borrow, ying versus renting a house, different ys to invest and save, the preparation of vill, and much more.

Harold finds that couples excited about tting married are open and eager to talk out and deal with financial matters. "I are my philosophy, that what they earn a trust from God; it is to be used for per- nal and family needs and for enrich- nt," he says. "I hope they will begin to are in whatever way their faith leads em."

The experience at La Verne encourages rold to urge other congregations to rch out a banker, a farmer, an insurance rson, or individuals who have managed eir own affairs well and enlist their serv- s as volunteer counselors to young gaged couples in their church. Nipping oblems in the bud promotes good rital growth. ☐

Franklin Grove

sanctuary, where the entire congrega- n could see how much of their church dget was going for missions, SHARE, ucation, ministerial care, work in operation with other churches, hunger ojects and local work with a Vietnamese nily and exchange students.

When the stewardship emphasis came s fall, the pictures were removed from fish banner and the collage was cut to eces. As the money for the 1977 budget as subscribed and allocated to the church ograms, the pieces of the pictured deavor were reassembled and mounted ain on the banner. Everyone is working see the whole fish back together again.

It is difficult to set an age limit for the rners of this project and to the level caring involvement as well. ☐

Harold D. Fasnacht in a counseling session on family finances with Julie and Bill Proulx. Couples appreciate his help in planning and working toward common goals in married life.

This land: ours for a reason

When the farmer members of the Hope Church of the Brethren near Freeport, Mich., read the Annual Conference Statement "This Land: Ours for a Season," they took it seriously.

The Hope Church owns an 80-acre farm which was rented to one of the members but managed by a Farm Fund Committee of the Men's Work. For years the practice had been to plant the farm in corn, the highest money-yielding crop.

In discussing the Annual Conference paper members of the congregation realized that such one-crop planting represented exploitation of the soil. The church council voted to consider the stewardship of the farm more seriously and set up a new management program that would rotate the crops; plant for the upbuilding of the soil and not just the highest seasonal yield; study and implement the moisture content and flow on the farm and install proper drainage; and investigate ways to better fertilize and build up the soil.

"We wanted to set up what we felt could be a model for soil stewardship for every farmer. We also hope to provide a positive model in encouraging others to turn over "first fruits" to groups concerned with the hunger crisis," states pastor James Kinsey.

The Hope Church divides the church's share of the farm income into three funds; the first $1000 is sent to world hunger causes and from the amount left, a third is used for leadership enrichment scholarships, and the balance to other outreach projects, mostly local. None of the income from the farm is used for the local church operating budget.

When persons from the Hope Church talk about stewardship, they refer to sore muscles and soil science. They talk about more than check stubs and green currency. They are noting that their fields so carefully planned and tended, are showing greener than those across the fence under the hot summer sun.

At Hope church stewardship of cash returns no longer is enough; the land itself is a matter of stewardship. ☐

Feeding the hungry . . . close to home

The Welty congregation caught the idea in a Mid-Atlantic District Life-style Workshop and challenged the members to plant an extra row of potatoes to share with needy families in nearby Baltimore. When some of the members delivered the produce to Delores Ringgold at the Dunbar Social Service Center they were impressed with the work being done there. The congregation gathered up another load of canned goods and used $300 of church funds to buy more for the Center.

Then the idea turned full circle! Prompted by the enthusiasm and witness of the Welty congregation, the Mid-Atlantic District Life-style Task Force decided to sponsor Share Our Abundance as a project and invited every congregation of the district to participate. Persons were encouraged to grow more food. The Task Force provided opportunity for them to share the surplus of garden produce, fruit, and canned goods with the hungry through three social centers in the district.

Share Our Abundance, a project that began at Welty Church of the Brethren has been adopted by other churches as a way to respond to the call to "feed the hungry" wherever they are found, even at one's doorstep. ☐

Learning from Reb

Above and below left: Whether at meals or worship, Reba Place members stress closeness, informality, spontaneity. Below right: Moving is made easy with a bundle brigade.

In the fifties some of my closest friends the Church of the Brethren to join the Society of Brothers (*Bruderhof*). Since t claimed to be motivated by the best of Brethren vision, many in the church felt sting of their judgment, to a great degr valid; at the same time conveying some overtones of self-righteousness. In respc we heralded our service stance in the world. Our spirit of rejection joined the to produce a deep sense of alienation.

Now, after experiencing greater disillusionment about the church ourselves seeing more of our own join countercult communities, and being humbled by th ominous events of the past decade, we seem to be a bit more open to what the Spirit might teach us through others. T Society of Brothers has become more ecumencial in its desire to relate more closely with others. Attending our conferences they have shared their joy in th recent reunion with many Hutterite cor munities and are now officially known the Hutterian Society of Brothers. New Covenant Fellowship in Kentucky has f called to relate in a special way to the Church of the Brethren. And Reba Plac Fellowship has established official ties w both Mennonites and Brethren.

Involved in the process whereby Reba Place Fellowship became officially a cor gregation of the Illinois-Wisconsin Distri I felt that we hȧd so much to gain from them but honestly wondered why they w this much interested in us. I soon learne that they genuinely were responding to t call to affirm their rootage by rejoining parent bodies which had spawned them the beginning. It is now possible for Me nonite and Brethren individuals to join Reba Place Fellowship without turning their backs on the larger denominational fellowships. What we share is a commor heritage and the desire for it to come ali today.

The Fellowship had its origins on the Goshen College campus in the 1950s wh former relief workers and seminary students imbibed what is known in historical circles as the recovery of the Anabaptist vision of the church as a disciplined body, attempting to be obedient the way of Christ. In 1957 a few decided put flesh on the vision by forming an inte

lace

y Dale W. Brown

Searching for a deeper, more meaningful ommitment, many of us are hoping that more of church life can ncarnate the nature of an extended family under Christ. Reba lace, one of our newest congregations, can teach us much.

onal community. Two couples, including ew Testament scholar John Miller and a ngle man purchased property at 727 Reba ace in south Evanston, Ill., in the etropolitan Chicago area. Their desire as to live out the vision in the milieu and eeds of urban society. The intentionality the Fellowship was in evidence through eir commitment to one another, the edge to live close to one another (the esent community lies within a three ock area), and a common treasury.

Within the last two or three years Reba lace has appropriated what I regard to be me of the best expressions of the arismatic movement. The Fellowship is turated with a pietistic flavor. Since rethren historians have often weighed the lative strength of Pietism in relationship Anabaptism in our development, recent appenings at Reba Place make even more triguing our new relationship.

Since this charismatic revival, the ellowship has more than doubled in size, umbering more than 225 in 10 households sizes from 15-20 persons plus additional uclear family apartments. In an era when many communes have come and gone nd so many communal experiments are altering, the survival and growth of Reba lace substantiates the observation that ommunity life does not blossom through a elief in community but as a fruit of life nder the Lordship of Christ.

Sharing. In concrete ways Reba Place as become a caring and sharing fellowhip. Basic to its members as to the Brethen heritage is the scriptural advice that we ill be known as disciples by our love for ne another. We should first strive to be econciled to one another before we bring ur gift to the altar. We do not come to od apart from our relationships with our rothers and our sisters. A striking manifestation of this sense of sharing is the common treasury. Paychecks, other income, and any sizable gifts are turned over to the Fellowship, which provides housing, transportation, medical, educational, and professional expenses for the members. Allowance checks allotted to each household are to cover food, housewares, clothing, recreational, and other personal items. An additional allowance for each member for personal needs has been based on current welfare standards. In looking over the financial guidelines for their life together, I have been impressed with both the practicality and simplicity of the economic covenants. This willingness to share and to be economically dependent is making it possible today, as formerly was the case with the Brethren, to dispense with most insurance policies.

Such economic sharing is a vital part of the sharing of decisions, struggles, and life in extended households. After many years of providing apartments for nuclear families, the Fellowship, attracted to what they found through a visit to the Church of the Redeemer in Houston, Tex., was led to open its homes to others, to orphans, seeking teenagers, and fatherless families. A household is a larger unit, an extended family, composed of several nuclear families and singles. Single and nuclear family units, though sharing meals and life together, are provided separate bedrooms for the purpose of order and privacy. Many youth have known a warm stable family structure for the first time in their lives. Nevin, a 19-year-old recently baptized college student who grew up in the community, has moved from his own home to a 16-member household for the purpose of relating to Kenny and Brian, ten- and nine-year-olds who live with their mother. It is beautiful to behold the ministry of this older youth giving afternoons following school for special activities

Below: Children at Reba Place experience a community of God's people which provides a solid base for forming their values, relationships and goals. Each child knows many adults beyond the immediate family group.

with two fatherless boys.

The fellowship shares as a whole four times a week. On Sunday evenings, a community gathering for teaching and praise is followed by small meetings for sharing, discernment and prayer in the individual households. Wednesday evenings find all of the members meeting for business concerns followed again by household groups sharing in decision-making about their relational life. On Friday evening all share a common meal, with lighter activities provided, children being in child-care groups. The Sunday morning period for praise, worship and thanksgiving often includes many visitors. When I have attended, I have felt the warmth and joy of the gathering, once experiencing the presentation of the biblical story through a drama planned by the members and children which fits a common style of participation which characterizes the community. Indicative of the Brethren ethos are special services for footwashing and for baptism of a new brother or sister in Christ in Lake Michigan.

In experiencing Reba Place, a growing community which has more requests for visiting and information than it can handle, Brethren can be reminded anew that our evangelistic genius consists more in being a magnetic caring and sharing community with hospitality for the stranger and concern for the needy than in copying the busing and Madison Avenue techniques of other groups.

Serving. Reba Place serves wonderfully by just being the church. Since the average age of the members is somewhere in the twenties, the church has known both the joys and agonies of a ministry which has attempted to assimilate dozens of youth and children without one parent into extended families. The members also serve in society through their regular jobs as counselors, secretaries, writers, technicians, and carpenters. Some are involved in programs for the rehabilitation of alcoholics and in areas of mental health, the aged, and child abuse. The Fellowship has been active in community organizations and concerns. For many years it has provided a Day-Care Center for its own and other children. Recently crew of carpenters and electricians called "Just Builders" have been formed to not only take care of the needs within the co munity but to provide low-cost work for others.

The Mennonite Church and the Churc of the Brethren, along with many other groups, have been recipients of funds provided by Fellowship resources in exce of what is needed. Often Reba Place has contributed persons to help in needed ministries or to help nurture new communities. Plow Creek Fellowship in rura Illinois was established by four families sent out from Reba Place.

Those of us who have observed the Fellowship through the years can testify that they often manifest the convictions e pressed in the following affirmation: "As Christians we feel called to be peacemake in an age of violence, to reject participatio in war, to witness for justice in an age of prejudice and oppression."

Submitting to the spirit. In a day wher the nuclear family increasingly needs the help of the extended family under the guidance of the Spirit, a dialogue with members at Reba Place can help us examine our individualism. I have observed that their members are often helpful to those who are striving for Christian lifestyles, counselors who speak out of their own experience without making it normative for all. For them, each household begins the day with prayer, singing, the sharing of concerns. Decisions are made with the help of sisters and brothers. A lo ing context is provided for admonishing and correcting one another. Though the highest unit for discerning God's will is th congregational meeting, there are many o portunities for individual and group decisions to be brought to God. Graham Pulkingham, Episcopal charismatic leade has modeled for Reba Place a Christian life-style which combines personal salvation with community life, charismatic experience with social compassion.

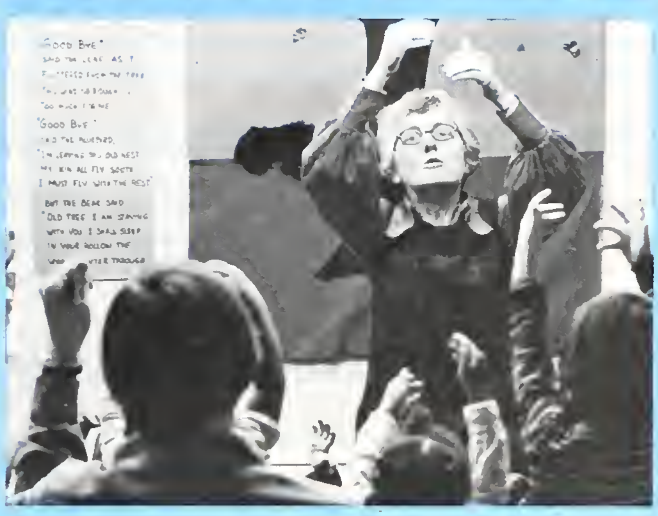
As the community has grown, there ha been an increasing recognition of the gift

aders, whose purpose and desire is to uide and serve others. At Reba Place iere are fifteen elders. One of the elders is ohn Lehman, who was one of the original ve founders. Another is Virgil Vogt, who increasingly looked to for leadership far eyond the boundaries of his own com-iunity. Julius Belser, a Brethren, original- from Elizabethtown and a graduate of ethany Seminary, is the elder who has een designated to be the chief liaison per-on with the Church of the Brethren.

The implications of the above kind of otal sharing and serving and submission nder the Spirit has been reported by avid Jackson, co-author of a helpful ook on communities, *Living Together in a Vorld Falling Apart* (Creation House, 974), in a recent article about the ellowship. He tells of Virgil Vogt extend-ig the invitation for a new life in Christ to man seeking help, an alcoholic. “Well,” ie man broke in, “what I really need is ome money for a bus ticket to Cleveland,” lis voice implied that Virgil was probably illing to hand him “religion” but not ioney. “Okay,” Virgil agreed, “we can give ou that kind of help too, if that's all you eally want. But you know something? ou've really let me off the hook. Because you had chosen a new way of life in the ingdom of God as a committed member f the body of Christ then as your brother, would have had to lay down my whole fe for you. This house, my time, all my ioney, whatever you needed would have een totally at your disposal for the rest of our life. But all you want is some money or a bus ticket. . . .”

Many in the Church of the Brethren are earching for a deeper commitment and ays to make church membership more ieaningful and real. Many of us are hop-ig that more of church life can incarnate ie nature of an extended family under hrist. Reba Place, one of the newest con-regations in the Church of the Brethren, an teach us much.

I hope that we will take advantage of the nique opportunity we have to share with, elate to, and learn from brothers and sters at Reba Place as together we seek ie Way for our day. ☐

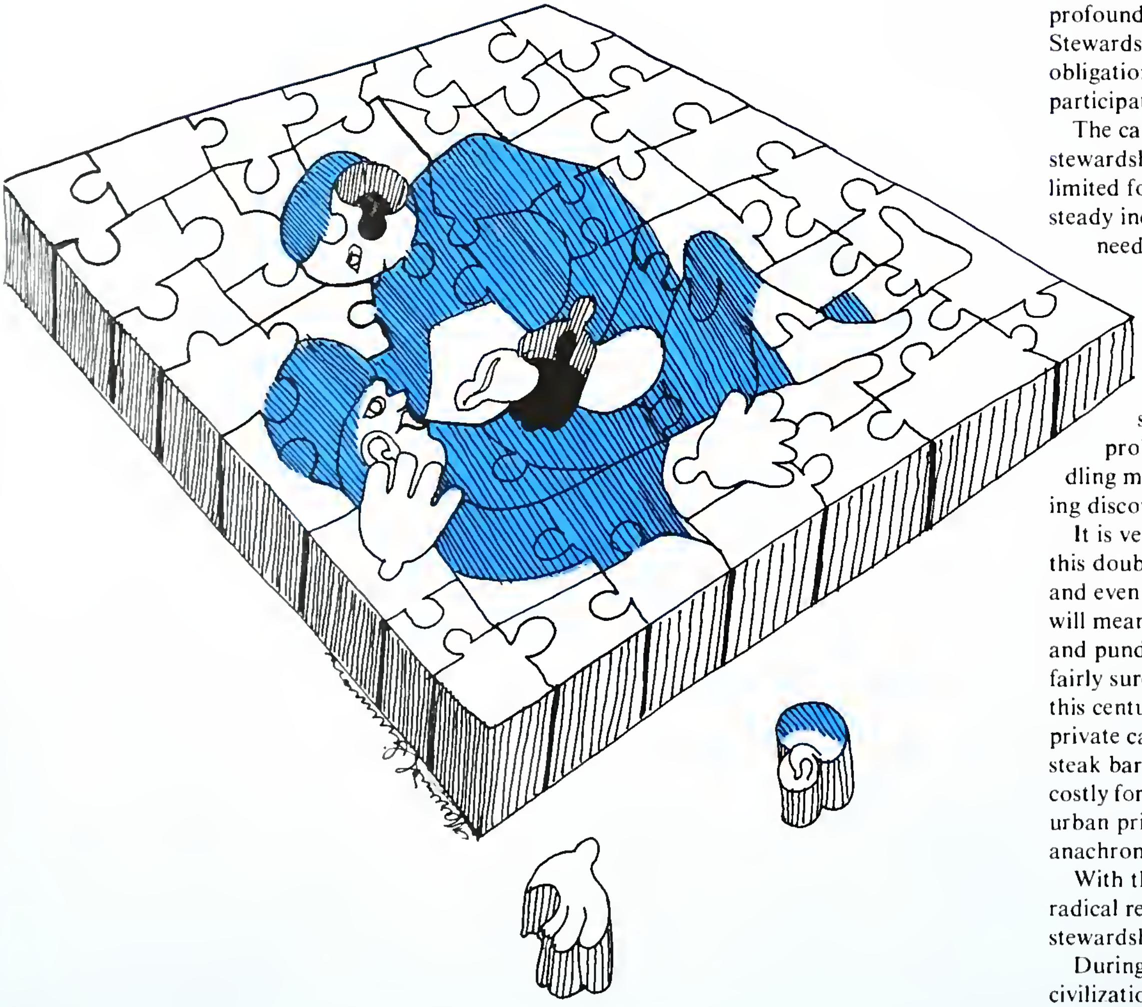


A Reba Place statement: “We feel it is more important to be near each other than to be near our jobs, special neighborhoods, or any other thing. We share a common treasury because we see the needs of our brothers and sisters as our own. We're each part of a whole—not separate, not going in different directions. By the same unity of life we share our decisions, seeking first the kingdom of God in all that we do. Some of our households have been extended to include more than a single nuclear family. We seek to live in peace and non-violence through our commitment to follow Jesus Christ.” The fellowship numbers 225 persons in 10 households.

Church of the Brethren
1976-2000

As the second millennium comes to a close, cooperation will become the key word in stewardship. Those who have wealth will be asked to share it with the poor. Those who have skills will be asked to teach the unskilled. Those who have resources will be asked to distribute them to all.

by Graydon F. Snyder



The discovery of the atomic bomb change the ethics of war from that of justified violence to cosmic survival. The pill changed the ethics of sex from unwanted pregnancies to misuse of personal relationships. The present crisis in resources and world population will surely have as profound an effect on stewardship. Stewardship will shift from the personal obligation to share to the corporate right t participate.

The cause for this radical shift in stewardship lies in the double problem of limited food and resources coupled with th steady increase of world population. We need not document the enormity of these problems. We are all aware that a small percentage of the world's population uses the most of the world's resources. And whether or not one considers this inequity a moral problem, those resources are dwindling more rapidly than substitutes are be ing discovered.

It is very difficult to determine just whe this double crunch will catch up with us, and even more difficult to determine what will mean. Nearly every politician, ministe and pundit has given an opinion. We can b fairly sure that sometime before the end of this century the Sunday afternoon drive in private car will beome impracticable; the steak barbecue on the patio will become to costly for most of us; and the sprawling sub urban private dwelling will become an anachronism.

With these changes will come some radical revisions in our understanding of stewardship.

During the growth period of western civilization it became customary to depend

tewardship

heroic stewardship. Just as the gun-
hter appeared in a small Western town
fore the outlaws could take over, or just
Superman appeared when right seemed
have lost, so the heroic giver bailed out
aritable institutions just before they went
der. The latter part of the 19th century
d early 20th saw the rise of great
ilanthropists like the Rockefellers, the
afts, and the Mellons, whose huge finan-
.l resources have been the backbone for
ıny schools and social agencies. Likewise
ıny churches were built on the basis of
ge family gifts. We have come to depend
these super givers. We have determined
ıat we want to achieve, what we wanted to
, and then if resources failed we called
on the heroic giver.

the next ten years such super givers will
ntinue to disappear. The idea of continual
ɔwth has created the super wealthy and
ɔwth will be replaced by policies of
stenance or *equitable distribution.* Not
ly will economics demand such a shift,
t the culture itself will not produce great
ancial wizards. The gunfighter dis-
peared after the West was won. When the
ɔrld shifts from *growth* and *development*
management of distribution, the world
ll produce great adminstrators rather
an financial geniuses.

As the second millennium comes to a
ɔse, *cooperation* will become the key word.
stead of beating down others we will turn
cooperative life. Those who have wealth
ll be asked to share it with the poor; those
ıo have skills will be asked to teach others;
ɔse who have resources will be asked to
stribute them to all.

To meet the double problem of dwin-
ng resources and growing population we
ll need to cooperate in programs of *dis-*
butive justice. The church has already
epared us for that. We have learned to
are livestock, clothing, skills, and time.
ore and more the ideas of Church World
rvice, Heifer Project, and International
ɔluntary Service will become the
:wardship of the world.

But I think this is not enough. Besides
tributive justice I think we must also
me to *distributive stewardship.* The
ɔostle Paul saw this in writing to the
church at Corinth. Some Christians there had begun to consider themselves super-Christians. They had come together to form the Christ party (1 Cor. 1:12). In his letter to the Corinthians, Paul tried to show them a way better than going it alone. He spoke to them of a love which superceded their gifts. He asked them to discern the body, not offending those who lacked skills and gifts. In the great key passage, chapter 12, Paul urges the Corinthians to think of the church as a body in which there are crucial parts such as eyes, ears and feet. He argues that each part looks different and performs differently. But all are necessary for the function of the body.

Now we western Christians may have taken Paul's analogy of the body in a way which Paul did not mean. We often think of ourselves as eyes or ears or feet which must perform as eyes or ears or feet wherever we go. The goal of life in such a case is to find some place where our earness or eyeness would be useful. So if we have ability to work in electricity we contribute that to the maintenance of the church; if we sing alto we join the church choir; if we have a teaching license we move into nurture. Admittedly such a notion of cooperation is very helpful. It takes away from an emphasis on individual *growth* and moves us closer to a sustaining attitude toward life. But I believe we have misunderstood Paul here.

From Paul's perspective our talents and gifts derive from our participation in life. They are not something we possess in our own right. This is why he stressed submission so often. Our gifts derive from a sense of discerning what the body needs and from a call to perform a particular function. We are what we are because the body calls us to be that. Eyes and ears are not just eyes and ears but functions needed by the body. We are members of the body first and then eyes or ears second. So a teacher is not a teacher unless the choir calls him. *Distributive stewardship* is the means of involving everyone in the sustaining and maintaining of life. It is assumed that meaning in Life depends on sharing. Yes, everyone has a right to life, a right to a share of the resources, a right to self-respect. But everyone also has the right to belong, to participate in the process of living together.

By sharing, by giving away, by thinking of some as weak and some as strong we create patronization and dependency. If we are to live closely together we will need to work together. Life in the future will be more than just equalization of resources—it will be also an equalization in the opportunity to participate, to be a part of the human community, to receive the call of God, to be a person among persons.

By 2000 the Church of the Brethren will come to realize, too, that stewardship is not simply a Christian virtue, not simply the obligation of some in regard to others, but also the way in which everyone participates as a full person in the human community. This conclusion will be in two types of action by the church.

First, we will work as hard to create community as we do to share material goods. We will not want to let up on CROP or SHARE or perhaps even Christmas baskets. But we will want to make sure that simultaneously persons who receive aid have the opportunity to participate fully in the faith community.

Brethren historically considered mutual aid a community expression. We should not let present trends in evangelism make a split between faith and justice. *Distributive justice* should be a form of mutual aid which counts people "in" and makes it possible for them to belong and for their gifts to be called out.

Second, persons who receive (or even those who do not) should be given the opportunity to contribute to community. Several years ago the Brotherhood contributed a sum to the ministry at First Church in Chicago. On its part, First Church budgeted a nearly equal amount for the Brotherhood and district. It could have been argued that First Church should have deleted the Brotherhood payment and paid its own bills, but the Brotherhood wisely perceived that every church should be a giving church. In a growing sense of *distributive stewardship,* giving is not the function of some on behalf of others, but the necessity of all. ☐

CHRISTIAN STEWARDSHIP

Christian stewardship is a broad topic to cover. It is both responsiblity for God's Creation and the joy of being part of that Creation. It means ethically dealing with limitations and at the same time affirming the goodness of being alive. It is both receiving from and giving to each other. Above all else it is an act of sustaining and loving life.

What is really involved in stewardship? How do we go about it? What does it mean for us now and what are its implications for our lives in the future? There are many resources available which can be helpful in answering such questions.

Those which follow include books, study guides, a multi-media kit, and catalogues. By no means an exhaustive listing, they are recommended for the worthwhile variety of services they offer, from aid in personal awareness and reflection to group discussion topics and family strategies for action.

Unless otherwise noted these resources are all available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Christian Life-style

Praise, freedom, conviction, love, joy, and service come into focus as elements of the Christian life-style in this exciting study booklet, *"Towards a Christian Life-style,"* by Graydon F. Snyder and Kenneth M. Shaffer Jr. of Bethany Theological Seminary. It stresses a positive, creative Christian life-style as a basis for Christian stewardship.

The booklet contains six lessons intended for adult and older youth study groups. Each lesson includes a passage of scripture, helps for studying and interpreting the passage, and suggestions for ways to engage groups in learning, sharing experiences. This study provides an opportunity to explore the nature of the Christian life-style—how being a Christian affects our daily life, our use of resources, our attitude toward neighbors, our uses of skills and our oneness with all humanity.

The Northern Indiana District Stewardship Task Force arranged for the writing and printing of this study booklet.

Towards a Christian Life-style, by Graydon F. Snyder and Kenneth M. Shaffer Jr. 1975. 47pp. $1.00. Order from The Brethren Press.

Metamorphosis

If you are looking for study resources for use with youth, adults, or an intergenerational group concerned about life-style issues, consider using the new study/action kit, *Metamorphosis.* The subtitle, "Christians Choosing Life-styles for a World in Crisis," is descriptive of this study packet. The packet gets its name from the first of two sermons by Clarence Jordan and they are included on a cassette tape. "Metamorphosis," says Jordan, "implies a radical change in life-style. Jesus means change." It is around this central idea that the entire packet is developed.

The content of the packet is organized within the framework of the educational process and planning model known as the awareness/analysis/action/reflection cycle. A variety of resources are offered for each step of the process. For example, awareness resources include a questionaire, information sheets on ecology, values clarification exercises, several interviews with persons who have chosen alternative life-styles included on side two of the cassette tape and there is a book, *Economics and the Gospel,* by Richard Taylor. If any one group used all the resources provided in the packet the group's activities could extend for a year. On the other hand you may want to draw from the materials. The resources are appropriate for a variety of settings: Sunday evening groups, church school classes, elective courses, home study groups, retreats, family camps.

Metamorphosis, Christian Choosing Life-styles for a World in Crisis, a *Study/Action Kit.* John Knox Press, Atlanta. 1975. $15.00. Order from The Brethren Press.

Issue awareness

To think about our use of possessions is to think about our attitude toward possessions, to consider the place they hold in our lives and the value we place upon them. *Enough Is Enough,* by John V. Taylor, speaks to "a thoughtful, convinced minority that will live in such a way as to challenge the cherished beliefs of the consumer society and defy its compulsions."

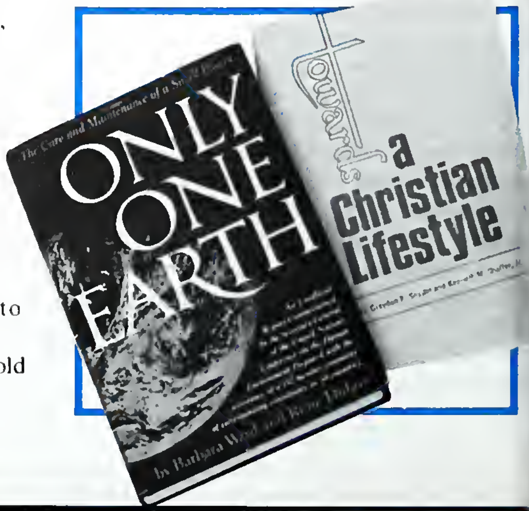
Mr. Taylor writes in a style rich in insights and illustrations. His appeal for alternatives to our present life-style comes out of a distinctly biblical as well as a moral, social, and ecological imperative. A chapter on "The Theology of Enough," for example, discusses in detail biblical guidelines for our role as caretakers of creation and present-day distortions of those guidelines. Only when we accept ourselves as one part of a much more extensive creation can our " . . . dominion be prevented from becoming raw domination . . . enough is enough, and answer-ability (to God) means acceptance of limits."

There is much with which either to agree or disagree in this book; there is little which can be skimmed over with indifference. *Enough is Enough* is helpful reading for increased personal awareness and a good resource for stimulating group discussion.

Enough Is Enough. 114 pages. 1975. $2.25. Order from The Brethren Press.

It often seems that, of all our possessions, we take for granted most those which are basic to our survival. The natural resources of our environment—air, water, soil—are such a close, constant part of our lives that we tend to be unconscious of them. But this unconsciousness is being increasingly shaken. We can no longer afford to overlook our responsibilities as stewards of the natural elements and processes to which we are so closely linked.

Only One Earth: The Care and Maintenance of a Small Planet, by Barbara Ward and Rene Dubos, originated as an official report commissioned by the Secretary General of the 1972 UN Conference on Human Environment to provide factual


The Care and Maintenance of a Small Planet
ONLY ONE EARTH
by Barbara Ward and René Dubos
Towards a Christian Lifestyle
Graydon F. Snyder and Kenneth M. Shaffer, Jr.

background and a conceptual basis for the conference. This explains in part its outstanding comprehensive coverage of present environmental problems. The authors begin by describing how the environmental balance works and how people historically have related to it. They move on to consider the effects of continuing environmental trends on the development of the world and conclude with future-oriented strategies for survival.

Obviously, *Only One Earth* covers a lot of territory. Reading it, however, is not a cumbersome project. It is written in a style intended for a worldwide audience interested in study combining current environmental issues and Christian stewardship in today's world.

Only One Earth: The Care and Maintenance of a Small Planet. 220 pages. 1972. $6.95. Order from The Brethren Press.

Financial planning

Today more than ever before, Christians in the United States need to learn how to manage their money in the light of the Christian faith, their own highest values, the limited resources of the earth, and the needs of the rest of the global community. The Action Team on Personal/Family Financial Planning of the Commission on Stewardship, National Council of Churches, has developed a handbook to help us do this. It is designed as a practical guide to be used by individuals working alone or in family or group settings.

The first part deals with New Testament insights that reveal how the practice of good household economics enhances one's sense of joy, freedom, and fulfillment. It warns of the dangers that come when one regards money and possessions as having intrinsic value.

The values section includes an interesting Economic Value System self-study. Couples will find it helpful to compare their scores and talk about how their values relate to their financial decisions and goals.

Six steps for the budget planning process are given. To help with each, charts, illustrations, and forms are provided.

The last section features a leader guide for using this handbook as the basis for planned teaching/learning experiences such as workshops, seminars, retreats, and church school classes.

Christians Doing Financial Planning. A Handbook on Money Management for Individuals/Families. 32 pages. 75¢. Order from The Brethren Press.

MONEY AND THE CHRISTIAN

Money and Christians

Money is a powerful factor in our world. Children need to learn how to apply Christian values in the use of it. *Money and the Christian* is a multi-experience kit for use with older elementary children. The kit provides nine different learning experiences about the nature and use of money. It is ideal for use with family groups that include children from fourth to eighth grades.

The kit includes two games, "In/Come" and "Out/Go." It has a filmstrip titled, "What Is Money?" There is a soundsheet containing narration for the fimstrip, and two dramatic vignettes, "$trange $penders" and "Freddie and the Computer." Also, there is a leader's guide, instruction sheets, cards, and a wall chart.

Money and the Christian will help in the area of budgeting of money, understanding the nature of wealth, the nature of our financial commitments to the teaching of Jesus Christ and the values of saving and spending money.

Money and the Christian. A Media Kit, Graded Press. 1974. $8.50. Order from The Brethren Press.

Handles for response

99 Ways to a Simple Life-style provides an extensive selection of practical responses which people can make as they work at simpler styles of living. Areas covered include food consumption and preparation, conservation in the home, transportation, community living and personal fulfillment. Each of the 99 suggestions offers a brief discussion of how it relates to simplicity, step-by-step instructions for carrying it out, and a listing of helpful resources.

Albert J. Fritsch, co-director of the Center for Science in the Public Interest, which produced the guidebook, sees it as meeting a specific need for the present-day church. "The churches speak extensively about social justice and the need to simplify our life-styles in order to show solidarity with the world's poor and to conserve resources. What church people seem to lack is the abilty to put this into practice, which means discovering *how* this justice can be brought about . . . (this book) is directed at both the secular, concerned citizen and the conscientious churchgoer."

For some, the cost may seem a bit out of line with the idea of increased simplicity. However, the wide range of topics covered in this one publication combines information from many resources and two years of research. One copy could easily be shared among interested youth adults or made available through church libraries.

99 Ways to a Simple Life-style. 316 pages. 1976. $5.50 for individuals; $11.00 for institutions. Order from Center for Science in the Public Interest, 1757 S Street, N.W., Washington, DC 20009.

Celebration is a vital part of living. But like many other parts of our lives, it can so easily become more a matter of things than of people, of joy, of true giving. The birthday gifts we give receive more attention than the sharing of joy they are meant to represent. Thanksgiving dinner becomes a focal point while the blessings it symbolizes fade into the background.

There are suggestions for reversing such a trend. A good collection of them is available in the *Alternate Celebrations Catalogue.* This resource is published by Alternatives, a non-profit organization operating for nonviolent social change through alternate lifestyles. A glance at the table of contents indicates varied topics, including alternate celebrations, gift-making and giving, self-help cooperative craft groups from which gifts can be purchased, and alternative lifestyle as a celebration of life. There is a well-balanced representation of both a philosophical basis for challenging traditional methods of celebration and practical suggestions of ways to carry out new ideas.

According to Bob Kochtitzky of Alternatives, the catalogue has a two-fold purpose: "First, we mean to free . . . celebrations from the mechanical and materialistic way in which they are usually observed . . . Secondly, given present world conditions, we ask: What is the most life-supporting way to celebrate the event? How can this event reflect our care and concern for all manner of life on a fragile planet? Could this celebration further the struggle for justice and peace?"

Alternative Celebrations Catalogue. 200 pages. 1975. $3.50. Order from Alternatives Catalogue, 701 North Eugene St., Greensboro, NC 27401.—DONALD L. STERN AND JANICE MARTIN

word from washington

Let's tax for peace, not war

by Marcy Smith

Approximately 53 cents of each federal tax dollar is used to pay for past, present, and future military operations; that leaves 47 cents of each dollar for social services and domestic programs. Of the 53 percent a major portion ($40 billion in Fiscal Year 1977) is used to research, develop, and buy weapon systems, such as the controversial B-1 Bomber, the Trident nuclear submarine, and nuclear missiles. Another part is allocated to the Army, Navy, and Air Force, each with separate budgets ($26 billion, $36 billion, $31 billion, respectively, in FY '77). A third section provides military aid to foreign countries ($4.5 billion in FY '77), many of whom have repressive governments that use torture as a means of suppressing political dissent (e.g., Chile, the Philippines, Iran, and South Korea).

Caesar and God. To persons who hold to the Brethren belief that "all war is sin," and that all preparation for war is sin, payment of federal taxes becomes a dilemma. When the Pharisees set out to entangle Jesus with their question, "Is it lawful to pay taxes to Caesar or not?" Jesus, in his enigmatic style, answered, "Render to Caesar the things that are Caesar's and to God the things that are God's" (Mark 12:17). Although Jesus stumped the Pharisees, he made interpretation difficult for modern day readers.

There is obviously a difference between what is due Caesar and what is due God. The 1973 Church of the Brethren Annual Conference Statement, "Taxation for War," makes this distinction: "The intended implication would seem to be that what belongs to God is much more inclusive and in every way prior to what belongs to Caesar." On the other hand, what belongs to Caesar if not "that coin of taxation which Caesar . . . had minted"?

Still, a question arises for followers of Jesus, persons opposed to repression and militarism, persons hoping for a better world free from war—in good conscience, can these people financially support war?

Search for alternatives. There are several alternatives. Some people pay their taxes but include a letter stating their opposition to war; some pay only part of their taxes, omitting the approximate percentage that goes to the military; others refuse to pay any income tax. Members of this latter group face loss of property (sold to reimburse the government for nonpayment of taxes) and even imprisonment.

In 1972, "The World Peace Tax Fund Act" was introduced into Congress. The purpose of this legislation is to allow persons who are conscientiously opposed to war to channel their tax monies into a trust fund. The trust fund would be used to support peace research and education, nonviolent conflict resolution, and nonmilitaristic programs.

Diverting payment. How would it work? If passed by Congress, the World Peace Tax Fund Act would allow persons filing income tax forms to indicate that they are conscientiously opposed to war and do not want their monies supporting the military. That portion of the tax payment which would normally be used for military spending would be diverted into the trust fund. Technically, the World Peace Tax Fund will cover only the percentage being used for current military operations (at this time, approximately 38 percent).

The trust fund is to have a Board of Trustees, appointed by the President of the United States. The Trustees would be "men and women who have demonstrated a sincere and determined commitment to world peace and international friendship and who have experience with the resolution of international conflict by peaceful means." These people will decide what percentage of the annual budget has been allocated to military spending, therefore, what percentage goes into the trust fund, and for what alternative program(s) this money will be used.

Questions are raised by consideration of the World Peace Tax Fund Act. One which is frequently asked is, "Won't people who are opposed to welfare, abortion, and other controversial issues want to have special provisions made for them so that their money will not support those programs?" In response, supporters of the Peace Tax answer that non-cooperation and opposition to war is a well-established conviction of many religions, Christian and non-Christian. Because it is a sincere, long-held belief, the refusal to support war, whether in person or with money, must be recognized.

Precedent. A precedent for the World Peace Tax Fund is the Conscientious Objector (CO) provision in the Selective Service System. Just as young men facing the draft could choose alternative service, so could taxpayers elect an alternative use for their money. Like the CO option, however, the Peace Tax raises moral questions.

The World Peace Tax Fund will offer an opportunity for individuals to withhold their money from the military coffers. However, while it is a chance for individual expression, the World Peace Tax Fund will not directly change United States' military or foreign policy. Just as opting for CO status did not end the draft, the World Peace Tax Fund will not bring the end of the military.

Passage of the World Peace Tax Fund Act will not relieve individuals of the need to speak out against wasteful military spending. It will provide legal, alternative funding for peace-related programs and it will let members of the United States Congress know that a significant proportion of Americans are concerned about their monies being spent on the military.

Brethren stance. Stewardship has long been a major concern of members of the Church of the Brethren, as has opposition to war. Consideration of wise use of financial resources raises the question of priorities: do we want our hard-earned dollars paying for war or do we want to support programs that feed the hungry, care for the elderly and sick, educate the young, provide jobs at a time when the unemployment level is a 7.8 percent? These are the choices.

Each dollar spent on war is a dollar taken away from peace-oriented and domestic services. National and personal priorities demand constant reassessment; good stewardship relies on evaluation of these priorities. Each person needs to decide what belongs to Caesar and what belongs to God. In these difficult decisions, taxes that pay for war cannot be ignored.

Follow-up. For more information on the World Peace Tax Fund, contact the Church of the Brethren Washington Office, 100 Maryland Ave. NE, Washington, DC 20002. Tel. (202) 546-3202; or the National Council for a World Peace Tax Fund, 2111 Florida Ave. NW, Washington, DC 20008. Tel. (202) 483-3752. ☐

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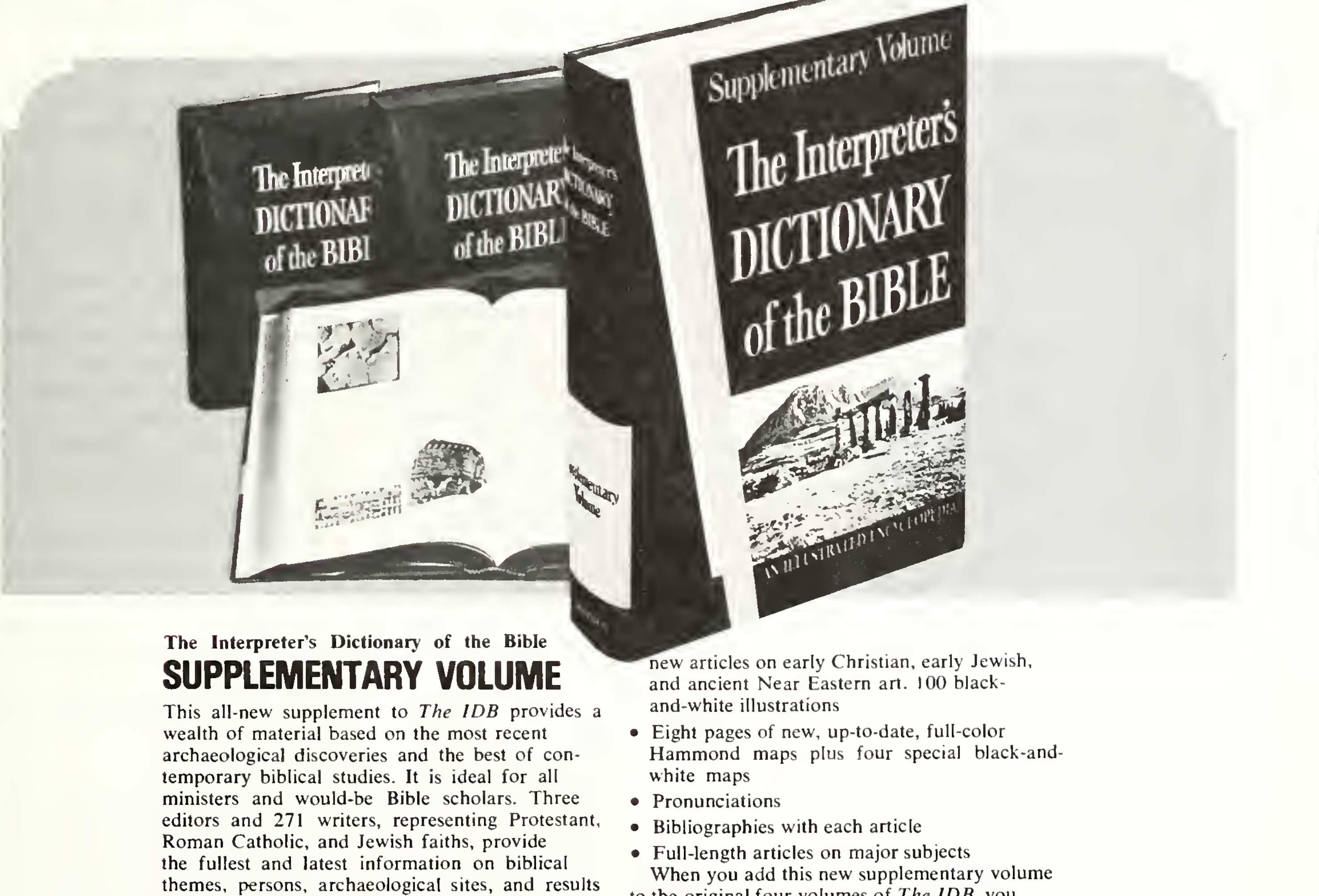
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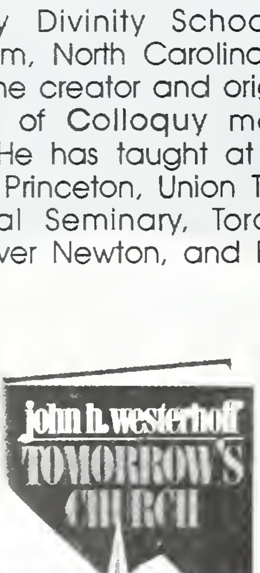
John H. Westerhoff is associate professor of religion and education at Duke University Divinity School in Durham, North Carolina. He was the creator and original editor of Colloquy magazine. He has taught at Harvard, Princeton, Union Theological Seminary, Toronto, Andover Newton, and Fordham.



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here I stand

On salvation, simple livir

Eugene Shaver

Salvation from sin first priority

Being set free to serve is a basic tenet of the Christian faith, however, from the drift of B. Wayne Crist's article, ("Set Free to Serve," July) I believe that some mid-course adjustments are necessary. The author bases the bulk of his article on a part of Luke 4:18, which is commendable, since every article in a Christian publication should be grounded solidly in God's Word.

Mr. Crist states, "Jesus protested all oppressive structures, both the useless religious codes of Pharisaism and the political treacheries of Herod." Jesus did, indeed, "protest" religious hypocrisy, but I missed seeing in the Bible where Jesus spoke one word against any arm of the political structure of his day. Civil disobedience was not and is not taught by Jesus Christ.

Mr. Crist states further that "The most definitive act of service by Jesus was the washing of the disciples' feet at the supper. Jesus taught servanthood by assuming the role of a servant in his own life." If Jesus' role on earth was merely to teach "servanthood" for our sojourn on earth, "we are of all men most to be pitied." This act by Jesus was instituted as an act of communion between God and persons, a symbolic act of restoration. Throughout Christian history (until, perhaps, recently) water has remained a symbol in the sacraments which conveys the idea of the forgiving, cleansing grace of Christ as empowered by the Holy Spirit.

"We bring to the Lord's table the sins that we are always committing, so that He may do for us what He did for the disciples when He washed their feet" (Walter Luth, *St. John's Gospel*). So, when we stoop to wash someone else's feet, we do, indeed, offer one of Jesus' "most definitive act(s that of forgiveness, cleansing from sin. offer symbolically; he offers and gives ir fact. As the body of Christ, the church, can become a most blessed servant to th world, if we offer the world not social justice, nor freedom from war tax, nor welfare reforms, but salvation from sin a eternal life through Jesus Christ. Once o primary duty is performed the secondar things will automatically fall into place. have the word of Christ for this. ☐

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Stella Brubaker

'Tis a gift to be simple

It was most encouraging to read Wanda Callahan's thoughts on "Simpler Pattern for 1976 Living" (July MESSENGER). As a member of the Church of the Brethren f many years, I have seen numerous chang in my beloved denomination. Some were for the better but others were not. Some the adverse changes, many believe, came about from our denomination's participa tion in the NCC and WCC. We have los members because of it.

The Brethren have lost much in giving up the simple way of life. A good old Brethren elder in eastern Pennsylvania always stressed simplicity and modesty ir dress, not uniformity. Many Christian women must never have read Deuteronomy 22:5. If all the money spent in bea ty parlors by Christian women was given the Lord's work, there would never be a deficit in the church budget.

The Old Testament repeatedly points o what happened to the Israelites when the turned away from God and to the custon and habits of the world around them. Go had to rebuke and punish in order to brir them back to himself.

The New Testament likewise stresses simplicity in every area of our lives and over-concern about the things that are ten poral (Luke 12:22-29; 1 Pet. 3:3-4). We spend our days in this life on what we co sider most important. If God is most important to us, he will get priority over everything else.

My granddaughter, Brenda C. Gish, as young girl lived in a neighborhood of

eliefs, health care

ish and Old Order Mennonites in Lan- ter County, Pennsylvania. Her im- ssions of the simple life as she observed it s put into the words of this poem she ote in June as a 17-year-old high school ior:

'Tis a Gift to Be Simple

A farm lies
In a valley,
With a big barn
And an old sandstone house.

The sun shines bright
Over the meadow,
Caressing the thick green grass.

Little girls in below-knee dresses,
With braided hair,
Walk barefoot on the soft lawn.

Young boys in rolled-up jeans
Stick dirty feet in a clear brook
While salamanders scatter.

Ma is inside, baking.
Pa is outside, working.
A buggy goes by,
The horse's tail held high.
Pride.

They wave.
Pa and the children wave back.
Suppertime.
A prayer.
Thank you, Lord
For the earth
And for each other
And for you.
Amen.

Homegrown corn on the cob.
Homegrown everything.

The day draws to a close
The work is done and
The family gathers.
Soft kerosene light
Illuminates faces.
A child is reading a book;
Another a letter from a friend.
Ma is mending clothes.
Pa is just relaxing.

For tomorrow is another day.
And the work will be hard.
But the rewards are great.

This is a life
Not many know,
That derives pleasure
From simple ways.

How sweet the taste of a simple life.

And I am envious.

—Brenda C. Gish

God has given us many simple and beautiful things to enjoy and I thank him for everyone of them. ☐

Florence Oliver

What's happened to our beliefs?

I was interested in Karen Carter's statement in Here I Stand (MESSENGER, December 1975) in which she stated her concern that many congregations were not following the beliefs and teachings of Christ as the Church of the Brethren teaches. She wondered why those who do not believe as the Brethren believe want to stay in the church when there are other denominations that believe as they do.

My concern is this: can the Church of the Brethren be brought back to its former ideals, or shall we try to find other churches which are following Christ more closely? Or shall we separate and start a new church? I feel the best way would be a revival in our own denomination.

I wonder if a reading/study course could be prepared for all ministers and pastors, either approved by the General Board, or put together by it. I feel at this time, where sin has almost become an accepted way of life, that we need some definite guide lines to follow. In the past, in calling a pastor, we would ask if the person was in accord with all the Brethren doctrines and beliefs and would teach them fully. Now I know of Brethren churches that will not hire a pastor whom they discover to be a pacifist, although they were eager before.

So "non-participation in the military" is topic one that needs to be taught. Dale Brown has a book on this that would be good. Also good is some of the history of how the Brethren and other peace churches

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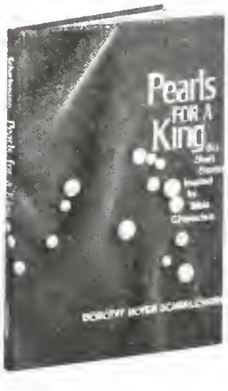

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here I stand

acted during the Revolution and the Civil War.

Many of our pastors have come in from other churches, some congregations are yoked parishes with other preachers, and even some are from early Brethren days, who have not been taught, or have not studied this for themselves, from the Bible, and for whom pacifism is almost a lost teaching.

To "Thou Shalt Not kill," so many have added, "except in war," but Jesus did not add this, or give us the right to do so.

Another question is whether flags have a place in our churches, especially the US flag. The US flag is required to have the place of honor over all other flags, even the Christian flag. I have read that our God is a jealous God. Should not we as Christians be jealous for our God's rightful place, even in emblems? The government recognizes church and state must be separate, so why the emblem of authority by the state in our church? The flag is almost an emblem of worship to some people, which makes it hard for them to obey God, rather than humanity when necessary.

The church is worldwide. No one country can claim her. Shall we have the Pledge of Allegiance in the church Bible schools, etc.? Jesus said, "My kingdom is not of this world," also "Let your yes be yes, and your no be no." No greater honor can we give our nation than to follow Christ's way and do that which is good.

Modesty in clothing and simple good living is another issue which needs to be given guide lines. Lately I have heard four sermons where immodest clothing was spoken about, not by Brethren ministers. Can it be that other churches are more concerned than Brethren about this? We are not of the world; we are to be separate from the styles and customs of the world that are not in accord with the New Testament teachings.

In a world where sex seems to be the guiding word of ads seen about everyplace, why do our women wear revealing clothing? In the past clothing has been quite an issue in our church. Those who deal in sex as a profession must always go farther in dress than the common run of people, so now we have the armless, the topless, and complete nudity. Pornographic literature and pictures are almost unbelievable. So I think we definitely need guide lines on the dress question.

We also need teachings on why we use the New Testament as our rule of faith and practice, our way of living, instead of the whole Bible. If the church that existed in
Jesus' time had been right, Jesus woul
have needed to come. It was because G
true way had become lost in the rules
history and it was time for God to rev
himself in Jesus.

Maybe there are other issues that ne
be in this study guide. But I would lik
see such a study guide given to our
ministers rather than some of the othe
churches' doctrines they are now study
I understand they are studying other
evangelists, which in some cases may b
good, but I believe so only as they com
it with the Brethren teachings and the
Testament. ☐

Gerald W. Roller

Medical system in US the best

I am in agreement with the goal of the
nual Conference statement of the Churc
the Brethren, that adequate health care,
basic human right, should be assured al
persons. How this goal might be achieve
our country has been under discussion f
number of years. Members of the churc
should be interested in some reasons wh
physicians are in opposition to federally
controlled national health insurance
policies.

Medicine has always been highly rega
ed, and physicians who are dedicated wil
compensated in many ways for their wo
Traditionally, charges have been render
based on service by the physician to the
patient. It should be understood, howev
that if a fee for service charge is change
a system of payments with a fixed fee,
regardless of service, then income becon
dependent upon volume of patients seen,
doubt with a loss of service.

There are, however, other more threat
ing issues. Those of us working under th
Medicare and Medicaid laws are aware i
private practice, hospital services, and ir
nursing homes of the increasing regulat
and control mechanisms which are daily
ing imposed upon the profession. Many
physicians no longer accept this classific
tion of payments. Some nursing homes h
either closed or refused to accept this ty
of patient, and, as can be verified at our
own Bethany-Garfield Park Hospitals, r
tape and politics can lead to virtual
bankruptcy due to failure to pay standar
rates and render payments for services w
due.

Under federal control there is, and wil

be, increasing insistence on standardization and registration, prescription and supply. Insistence on standardization limits the freedom to experiment with newer methods of treatment.

The right to free medical care may indeed lead to decreased services as has already happened in several states in our nation, such as California and Virginia, under the Medicaid system. When services ran excess to budgets, curtailment of services were enacted.

Control of medicine is leading to a limitation of the type of specialization a physician may choose as a career, thereby preventing some of the best from becoming surgeons, obstetricians, or other type of specialists because "it has been determined" that they must become family practitioners in rural Texas and Nebraska.

The patient's right to medical care may conflict with what physicians feel is their duty, leading to a unionization of the profession (becoming a trade) and the loss of the doctor-patient relationship with less dedication by professionals to their patients and their needs.

American medicine is improving and is the best system of medical care in the world. The comparison of health care in this great diverse, multi-ethnic, multi-economic, and multi-education population is not accurate when such comparison is made with other countries of the world with controlled governmental systems and regimentation and different standards of recording, such as seen in Sweden, Russia, China, and Cuba. ☐

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Edna Hollinger Petry, 86, Greenville, Ohio, April 22, 1976

Bertha Phelps, 88, Quinter, Kans., May 16, 1976

Iva H Pixley, 85, Nampa, Idaho, Jan. 24, 1976

Beulah Pletcher, 80, Nappanee, Ind., June 16, 1976

Alma Plowman, 60, Duncansville, Pa., April 21, 1976

Lulu Plum, 87, Polo, Ill., April 22, 1976

Flora M Poff, 93, Riner, Va., Sept. 25, 1975

James S. Quivey, St. Petersburg, Fla., April 23, 1976

William Rayl, 74, Kokomo, Ind., May 22, 1976

Helen Reifsnyder, 57, Lititz, Pa., June 19, 1976

Beth Reinecker, 70, Denver, Colo., May 15, 1976

Barbara Replogle, 69, New Enterprise, Pa., Oct. 10, 1975

Cecile Rettinger, 76, Bourbon, Ind., April 19, 1976

J. Melvin Rhodes, 59, Sebring, Fla., April 29, 1976

Ruby Rhoades, 78, Greenville, Ohio, April 16, 1976

G. Mahlon Rinehart, 83, Hagerstown, Ind., April 25, 1976

Orin A Roesch, 70, Pocatello, Idaho, June 1, 1976

Lottie Franz Rogers, 94, Wakarusa, Ind., Dec. 8, 1975

Charles E. Roller, 86, Penfield, N Y., April 10, 1976

Jay Owen Rolston, 68, Hampshire, Ill., May 21, 1976

Percy Paul Rolston, 73, Sheldon, Iowa, June 12, 1976

Amanda Ruth Roth, 82, Nampa, Idaho, Nov. 7, 1975

Mary Roth, 64, York, Pa., June 28, 1976

Menno E. Roth, 87, Nampa, Idaho, Aug. 5, 1975

Charles Royer, 87, Panora, Iowa, April 22, 1976

Elva Royer, 88, Dallas Center, Iowa, June 30, 1976

Marie Rupel, 71, Sacramento, Calif., June 18, 1976

Lillie Sanderson, Gettysburg, Ohio, April 9, 1976

Carl Sargent, 57, Troy, Ohio, April 12, 1976

Albert Sass, 87, Troy, Ohio, July 3, 1976

C. Hollie Saunders, 83, Vinton, Va., March 13, 1976

Grace Wittle Sausman, 70, Mount Joy, Pa., July 17, 1976

Frank Schoefield, 89, Marion, Ohio, Dec. 9, 1975

Robert Schumacker, 64, Panora, Iowa, April 29, 1976

Mabel Shehan, 77, Lewistown, Pa., May 28, 1976

Julia B Shelly, 85, Williamsburg, Pa., May 17, 1976

J. Paul Shelly, 72, Lititz, Pa., April 11, 1976

Leona Bross Shier, 64, Gypsum, Kans., June 12, 1976

Cecil O. Showalter, 75, Port Republic, Va., June 26, 1976

Ina Pearl Shreiner, 80, Marsing, Idaho, Oct. 10, 1975

Lucille Shutz, 62, Elizabethtown, Pa., March 20, 1976

Ruth Simmons, 49, Mario Ohio, March 27, 1976

William I. Simmons, St. Pe ersburg, Fla., Dec. 5, 1975

Mary E. Sloan, 75, Dixo Ill., May 24, 1976

Scott Monroe Slonaker, 8 Westminster, Md., April 1976

Elmer Smeltzer, 75, Mesa Ariz., May 31, 1976

Charles O. Smith Sr., 6 Whittier, Calif., May 31, 1976

Paul F. Snodgrass, 8 Troutville, Va., June 30, 1976

David Snowberger, 79, Mar tinsburg, Pa., April 16, 1976

Hilda Spidle, 72, Quakertown, Pa., June 15, 1976

Opal Stampfle, 73, Akron Ohio, June 15, 1976

Elizabeth S. Stauffer, 66 Manheim, Pa., April 7, 1976

Edgar D. Steele, 72, Cando N. D., May 22, 1976

Samuel S. Stevens, 82, Blu Ridge, Va., May 23, 1976

Evelyn Stine, 79, Boone Iowa, April 15, 1976

Mrs. H. H. Story, 85, Jonesboro, Tenn., Jan. 31, 1976

Bertha Swanson, 86, Mc Pherson, Kans., April 4, 1976

Lena Teach, 85, New Carlisle, Ohio, May 14, 1976

Kay Teegardin, 52, New Haven, Ind., May 2, 1976

Kevin Teubner, 17, Bisbee Ariz., April 19, 1976

Thomas Tollinger, 30, Duncansville, Pa., May 7, 1976

Helen Troyer, 87, McPherson, Kans., May 3, 1976

Gladys Walker, 74, Kokomo, Ind., April 8, 1976

Alfred M Warner, 62, Punta Gorda Isles, Fla., April 20, 1976

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Max Warner, 36, Englewood, Ohio, April 24, 1976

Esther Martin Wenger, 72, Palmyra, Pa., May 4, 1976

Palmer E. Wetzel, 76, York, Pa., July 9, 1976

Robert White, 92, Johnson City, Tenn., March 24, 1976

Merl Whitehead, 80, Goshen, Ind., May 6, 1976

Ada Wicks, 71, Dolliver, Iowa, May 23, 1976

Christ S. Wiest, 89, Ephrata, Pa., June 30, 1976

Grace Wiles, 80, Orrville, Ohio, June 3, 1976

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Oliver Perry Williams, 85, San Jose, Calif., April 28, 1976

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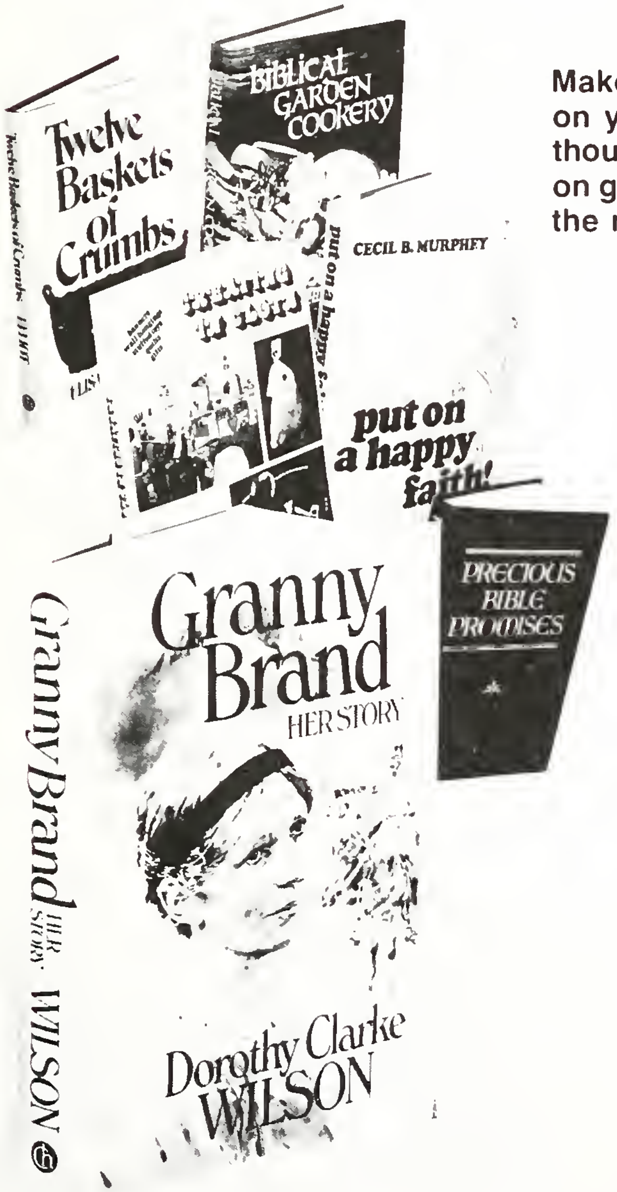
and to all... A Good Book!



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editorial

Toward a Church of the Beatitudes

Though not of Brethren origin, the Shakertown statement (page 20) embodies the essence of Brethren teachings on the good life—life lived creatively, responsibly, simply. It commends itself for serious consideration by congregations, groups, and individuals.

For one segment of the faith community, the Philadelphia Life Center, the Shakertown Pledge triggered the formulation of what it means to be a servant church. Under the title, "Toward a Church of the Beatitudes: A Pledge," the framers vowed to accept God's claim on their personal and corporate lives and to encourage their church communities in the following directions:

1. To be poor in fact, adopting new and radically simpler life-styles, refusing to increase our affluence until all other persons and human communities have essentials.

2. To be poor in spirit, renouncing identification with worldly wealth and power, thus nurturing our obedience to the spirit of the living gospel.

3. To preach, teach and practice gospel simplicity within our church institutions, urging the church to use its resources to bring justice to the hungry, poor, and oppressed.

4. To develop cooperative and participative patterns of living, sharing, working, and relating.

5. To take up Christ's role of humble service and gentle love in leadership and decision-making, and to resist abusive power relationships.

6. To work for ending racism, sexism, and age and class discrimination in our church communities, so that through loving and non-violent action the church can effectively contribute to healing these sins in the world.

7. To proclaim prophetically the need for a just world distribution of power, wealth, and natural resources.

8. To accept the cross, and the joys and pain of discipleship, ready even to be persecuted for justice.

In identifying with the Sermon on the Mount in Matthew and Luke, the Philadelphia Life Center sought to commit itself to the ideals Jesus proclaimed and to call people to put apathy behind and to enter into Christ's spirit of profound repentance and love.

What the Shakertown and Beatitude pledges do that faith expressions so often do not do is to sort out our intentions, for ourselves and others, and make them public. The pledges assist the believer in coming to grips both with life-style and faith-style, working at goals of love, liberation, justice, and peace, within a support group. The pledges enable the making of choices and living by them.

In this season of bounty, of another fruitful harvest, our hearts quite readily turn to psalms of praise and songs of thanksgiving. But along with our words of gratitude should be a response to this admonition: To those to whom much is given, of them is much required.

Appropriately, this is the season to sing a new song, to firm up a new commitment, to draw up one's own version of the Shakertown or Beatitude pledges, and to covenant with a support group to strive for a more responsible economic and ecological order.

In sum, to declare our intentions and render ourselves accountable to God and neighbor, stewards actively, creatively, joyously living our faith.—H.E.R.

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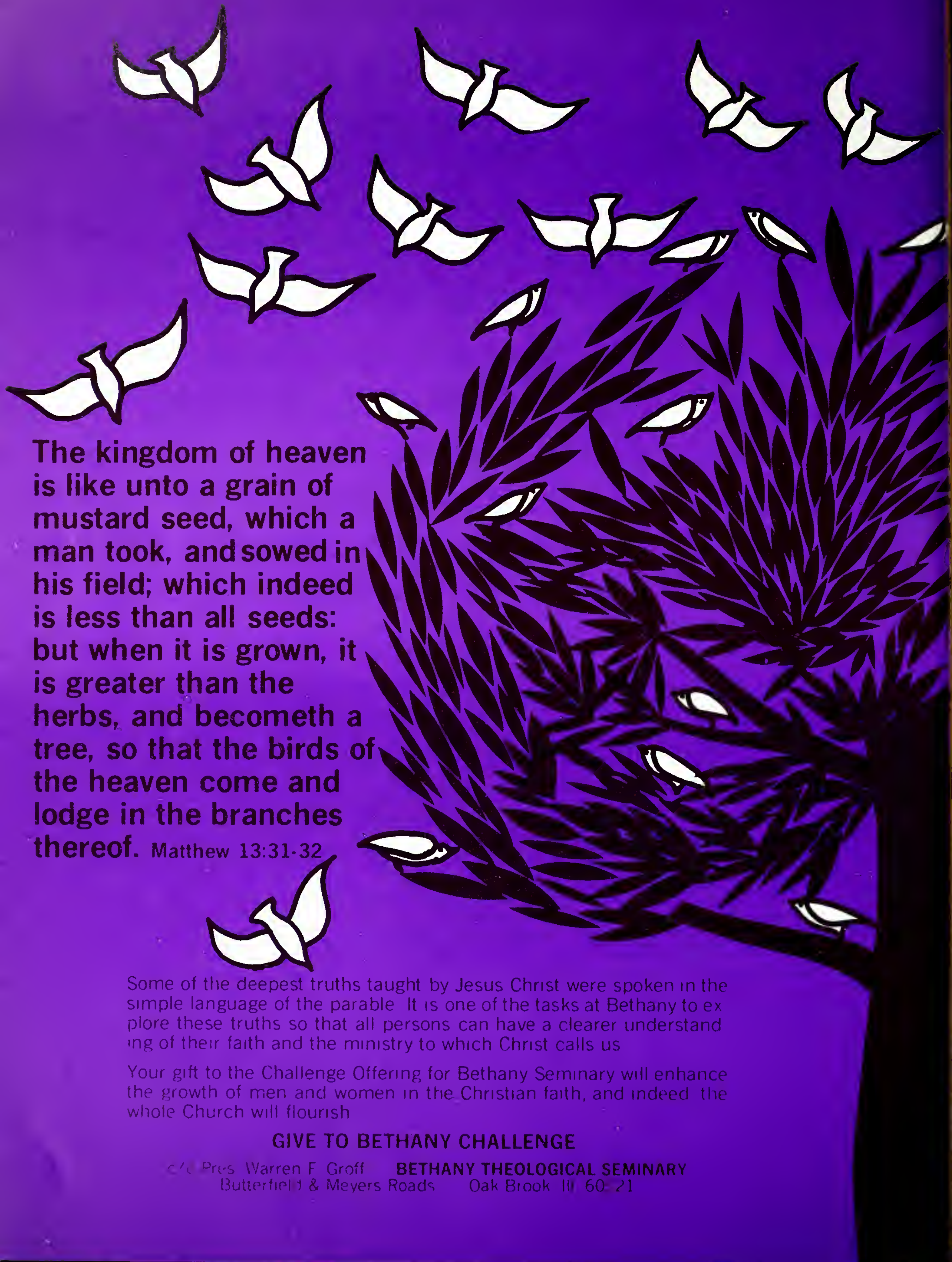

The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field; which indeed is less than all seeds: but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof. Matthew 13:31-32

Some of the deepest truths taught by Jesus Christ were spoken in the simple language of the parable. It is one of the tasks at Bethany to explore these truths so that all persons can have a clearer understanding of their faith and the ministry to which Christ calls us.

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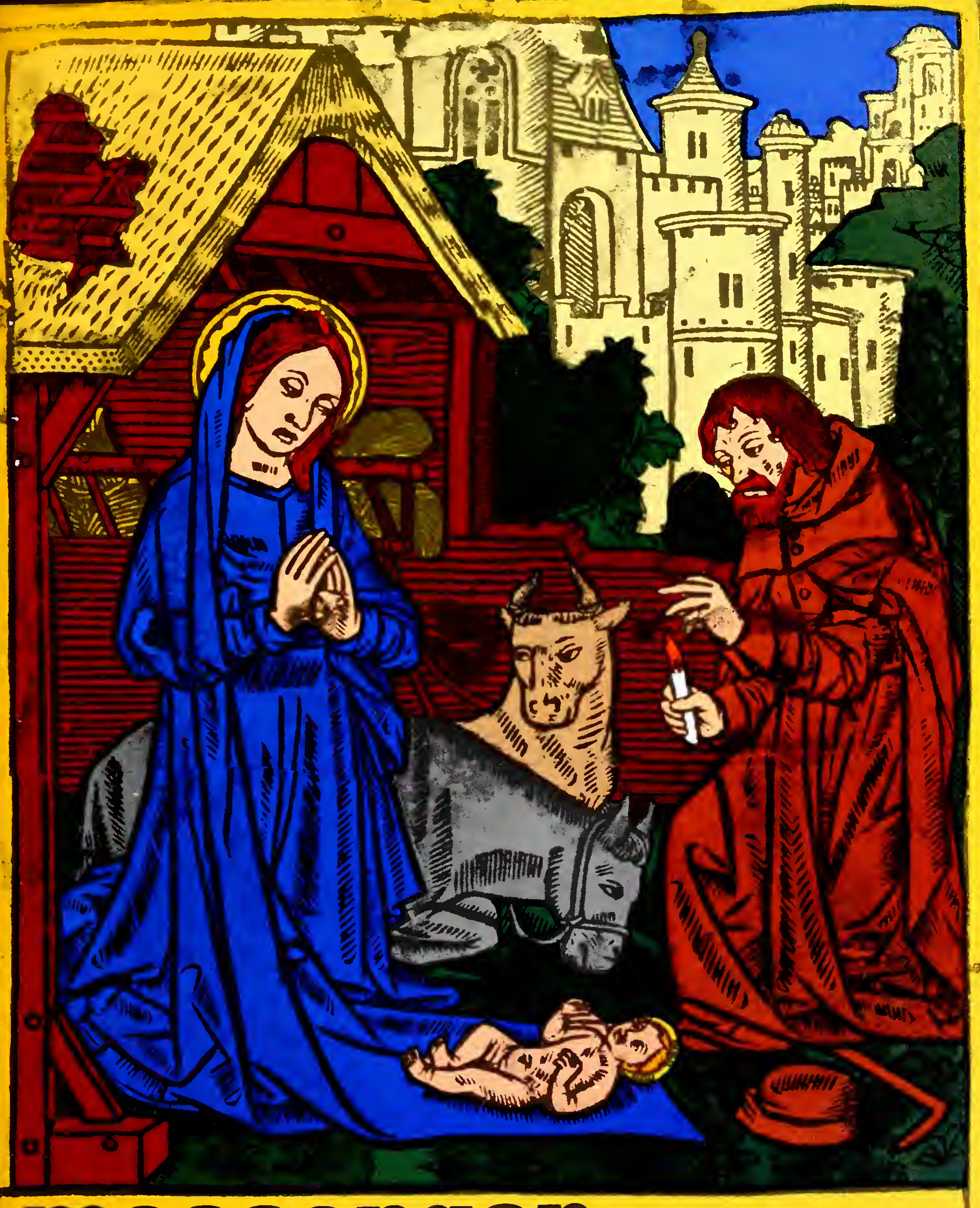

messenger

1851
1976

CHURCH OF THE BRETHREN DECEMBER 1976

Glory to God in the highest and on earth peace

contents

8 **SERRV: Friend to Far Places.** Duane Moore and Ramona Smith visited SERRV suppliers in Asia and returned home to share a story that begins far beyond the International Gift Shop at the New Windsor Service Center.

12 **Learning to Give.** Dan Lichty, a BVSer in El Salvador, tells how a street waif taught him what real giving is all about.

14 **My Name Is Joseph.** Joseph went through a soul-searching struggle before he could accept the pregnant Mary as his betrothed wife. Noah S. Martin recreates the story.

16 **Sleep in Heavenly Peace.** Fr. John Reedy, C.S.C., will keep readers grappling with the same questions that troubled him as he deals with death at Christmas.

17 **1851-1976.** As the final feature lifting up the magazine's 125th anniversary the Messenger editors present a review of the 125 years of Brethren history witnessed by Henry Kurtz' *Gospel Visitor* and its descendants. Text by James H. Lehman.

31 **Leadership for This Hour.** General Board Chairperson Clyde R. Shallenberger shares the process by which a new general secretary and associate general secretary are being sought for the denomination.

32 **Treasures of Darkness.** Ira Frantz has been a recipient of God's promise in Isaiah.—"I will give thee the treasures of darkness." Story by Patricia Kennedy Helman.

40 **Messenger's Quest for 30,000 Subscribers.** Messenger field representative Ruby F. Rhoades tells where the "quest" is now, with six months to go to reach the goal.

In Touch profiles Rick and Karlene Tyler, Emporia, Kans.; Perry Huffaker, Greenville, Ohio; and Dan Petry, Tipp City, Ohio (2) . . . Outlook reports on: Food resolution. CO reunion. Sermon award. Vietnam clergy. Class letter. St. Francis. Brethren Press. Copyrights. OEP (start on 4) . . . Underlines (7) . . Update (on General Board) (8) . . . Here I Stand, statements by Judy Tomlonson, Esther Pote, B. J. and Mary Wampler, Robert Gemmer (start on 34) . . . People & Parish, "Brethren in the Bicentennial Year," by Lois Teach Paul (38) . . . 1976 Index (42) . . . Editorial, "Who'll Work on Larry?" (44)

Cover: Nativity scene by anonymous French artist, 16th century.

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VOL 125, NO 12 DECEMBER 1976

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letters

CASTAÑER'S CUP OF COLD WATER

It is with pride and deep personal gratitude that I have just read the October Messenger article on Castañer Hospital.

Twenty years ago this month, I began my two years of BVS in the Castañer Valley. I was there with a staff of nearly 20 Americans attempting to carry on a 15-year tradition of Brethren Service. We worked with a wooden structure hospital and a one-room church building. We worked with what we knew to be our mission in that time and place.

Now your report places all that in perspective. I am glad that the Brethren gave me an opportunity to serve as part of Castañer's life. I am thankful for W. Harold Row, Dr. Marvin Snell, Jerry Davis, the Ernest Snells, Ralph Townsend, and many BVSers, who allowed me to work with them as partners in mission.

I am pleased with Ellis and Carolyn Shenk's contribution to moving the Brethren beyond ownership to "mission accomplished." Finally, even though the names do not come to me, the faces do of countless numbers of persons who live in the Valley Castañer and allowed us to walk with them in their lives, for they have given the Brethren much.

No, the Brethren have not pulled out of Castañer Valley. They have accepted the call of God to be faithful stewards of their time, talent, and call to be about the business of sharing the ministry of Jesus Christ.

May God's blessing be with Leopoldo Venegas, Guillermo Encarnacion and many others as they continue with the vision of a "cup of cold water" with others up and down the Valley.

James E. Tomlonson
Preston, Minn.

PRACTICING CHRISTIANITY

In working with SERRV at the New Windsor Service Center, I did not realize for some time that there was a Church of the Brethren organization behind it.

I think the Brethren really practice Christianity, which many churches do not.

May you be blessed in your good work.

Ann Johnston
Kent, Wash.

CAPTIVATING COPY

Rather than a more formal book review, I want to take the opportunity to say how much I appreciate James Lehman's *The Old Brethren*, which recently has come out in a well-illustrated paperback.

Though based on sound scholarship and well researched, the style is narrative, interesting, and captivating. I found it difficult to lay it down once I had started. Jim is both empathetic and constructively critical.

Now, lest I do more of what I have done, namely, give a book review, I will close with a deep thank you to Jim for a job well done.

Dale W. Brown
Lombard, Ill.

page one

WALKING TO BUILD LIFE

In our Continental Walk across the country, from San Francisco to Washington, D.C., we have talked with Americans about the urgent threat to all future life: The nuclear arms race. Russia and the United States each has sufficient weaponry to reduce the entire population of the earth 12 times. With each new weapon system designed to outdo all others; with each new nuclear weapons state such as China, India, Israel; with each new terrorist organization, the danger multiplies unthinkably.

Through our contact with people and the signatures obtained for the Hiroshima Appeal calling for the prohibition of nuclear weapons, we have discovered that almost all people in this country fear that the atomic arms race is out of hand, and that our money, time, and energy must be put into building life, not destroying it.

We and the delegation of Japanese Buddhist monks who presented the Hiroshima Appeal in Washington and at the United Nations stayed in numerous Brethren churches. Some of you joined us in the Walk. We take this opportunity to thank your church for all its hospitality and concern for peace.

HAZIEL JACKSON

New York, N.Y.

OUTREACH IN THE WEST BANK

I wish to put on record the fact that Peter and Peggy Hewitt, Middle East representatives of Brethren Service, have contributed immensely toward bringing to fruition the relationship between Brethren Service and those working for the Palestine Arab refugees in the West Bank, primarily in the United Nations Relief and Works Agency for Palestinian refugees.

Peter Hewitt joined our summer camp at Deir Ammar in 1973. Since then I have had the privilege of meeting Peter and Peggy many, many times, on business and socially. We have had many discussions on the subject of Brethren Service and the Middle East.

As a result of these discussions, Church of the Brethren support for the summer camp projects in Deir Ammar has continued in 1974-1975-1976. Each of the summer camp project seasons was graced by the presence of volunteers sponsored by Brethren Service.

With your support we have been able to begin in 1974, a program providing outings to aged refugee people on the hardship rolls of UNRWA. This was continued in 1975. In 1976 we could not hold these outings because of the disturbed political situation.

We have been able to provide better technical guidance to seven or eight kindergartens operated in the Palestine Arab Refugee Camps in the West Bank by the voluntary service organizations and this through the appointment of Bill Keim and Nancy Stallings. We have discussed other possible projects in which Brethren Service participation with Palestine Arab Refugees would be a positive contribution, such as volunteers to provide agricultural advice to the Deir Ammar Area people and to the Jericho area UNRWA schools.

Though Peter and Peggy have terminated their assignment and returned to the States, I believe that the good work and the excellent relationship which began between Brethren Service and your friends in UNRWA and which Peter and Peggy nurtured will continue in the future.

A. BAKERJIAN
UNRWA area officer

Jerusalem

TRIBUTE TO A TEACHER

This summer Lavinia Roop Wenger slipped quietly away from our midst. She was an educator, church worker, civic leader, philosopher. Above all she had a deep interest in young men and young women.

All of us who came in contact with her on the Elizabethtown College campus felt richly blest. On one occasion some of us freshmen were all packed to leave college and go back home, but when Lavinia heard the news she whisked us away for serious discussions on this matter. Soon we trudged up the steps to the dorm, unpacked our bags, settled down with a new lease on life and a desire to stay at college.

As supervisor of student teachers, she encouraged us to deal with discipline problems in a direct, constructive way. Her criticisms of our work were carefully given so as not to hurt or discourage the future teachers. She left with us a strong feeling that we wanted to serve and be the same dedicated teachers that she hoped we would be.

Hers was a life of service to others. May we, who have had the privilege to learn from her, strive to carry on as she would want us to.

RUTH ROYER DOUPLE

Ephrata, Pa.

OTHER MAGAZINES WORTH READING

Seventy years ago one of the Brethren named Barwick headed a little magazine called *The Inglenook*. As I remember, it aimed in a small way to give a liberal education to its readers and encourage moral and Christian living. Without such a Brethren publication I think that the MESSENGER editors could well suggest magazines or magazine articles for us.

One magazine especially deserves our reading I think—the new *Sojourners*, which has among its supporters Dale Brown and Senator Hatfield. *Between the Lines*, now taken over by the *Washington Spectator*, is good and brief. Neither of these two are put out by a church denomination, however.

I do not know about the Methodists or other big churches. But I do know that *These Times*, put out by a Seventh Day Adventist publisher, and *Awake* by Jehovah's Witnesses are far superior to most non-religious newspapers or magazines.

O. E. GIBSON

Westmont, Ill.

History meaningfully portrayed is visual as well as verbal. It is painted in broad strokes as well as in minute detail. It points to the future as well as to the past.

These are values lifted up in a special MESSENGER bonus in this issue—a chronicle of the Brethren story in five 25-year blocks, coinciding with the span of MESSENGER's own life. It is our intent that the treatment will help readers bring into focus where the Church of the Brethren is today and what challenges it must address in the future.

1851
1976

This December issue completes our 125th anniversary year, which, with the bicentenary of the United States, has combined to bring our readers a selection of historical features from our Brethren past.

James H. Lehman, writer of the text for the history review is a rising Brethren historian and author (latest book: *The Old Brethren*) who lives (handily) in Elgin, Ill.

Other writers for this issue include three who contributed to our seasonal cluster: Dan Lichty of Phoenix, Ariz., is a BVSer serving in El Salvador. Noah S. Martin is pastor of the Moxham Colonial congregation, Johnstown, Pa. Fr. John Reedy, C.S.C., writes for the *U.S. Catholic*.

Duane Moore and Ramona Smith served as volunteers in Bangladesh. Ramona is now a Bethany student and Duane works for the seminary.

Patricia Kennedy Helman is a Brethren author (latest book: *In League With the Stones*) living at North Manchester, Indiana.

Clyde R. Shallenberger, Johns Hopkins University Hospital chaplain, serves as General Board chairperson.

Ruby F. Rhoades is our MESSENGER field representative and Lois Teach Paul is a member of the communications team.

Terrie Miller, formerly on our communications team, now lives and works in Ithaca, N.Y.

Here I Stand contributors for December are Judy Tomlonson, Preston, Minn.; Esther Pote, Cushing, Okla.; B. J. and Mary Wampler, Jonesboro, Tenn.; and Robert Gemmer, St. Petersburg, Fla.—THE EDITORS

Rick & Karlene Tyler: Creative people

According to the stereotype, actors are either snobs, ruined by fame, or poor, downtrodden geniuses, barely able to survive.

Rick and Karlene Tyler (who somehow came up with celebrity-sounding names in spite of being Brethren) don't fit either category. They are neither famous nor downtrodden, just very talk-to-able and easy going.

Both graduates of McPherson College, Rick and Karlene are now finishing graduate studies in Emporia, Kans., in drama, English, and speech. But for both of them, theater was an interest early in life. Karlene was hooked on drama after performing in a play. Rick has involved himself in everything from pushing scenery around to playing a lead role.

Now, after working in theater in college and participating in various summer theaters, they are beginning to recognize their special niches. Rick is interested in the technical aspects—scenery and set design, while Karlene leans toward directing and performance.

Their divergent talents and flexibility come in handy at times—as when they performed "Counter Clockwise" during two Annual Conference insight sessions at Wichita last summer. The play was developed as a part of the stewardship emphasis on wills. For the Tylers it was a rare chance to integrate their interests as actors and Brethren.

Although Rick and Karlene aren't too particular about the type of theater they get involved in, Karlene enjoys musicals and Rick goes for "anything that is challenging." Their individual orientation as artists come out in their personal interests, which Karlene lists as music and Rick as art and antiques.

What kind of fulfillment is there in acting? "For me," says Rick, "It is a way to let out my creative abilities. It is also a way to understand other people. As you become that person, you get a broader concept of humankind."

"And," adds Karlene, "you get a better understanding of history and the world."

Creative ability, understanding, humankind—these are words that depict involvement and life-styles of caring for self and others. Words that don't come from a script, but straight from the heart.—TERRIE MILLER

intouch

Perry Huffaker: A mu

One-word labels are seldom accurat in describing a person. But knowin Perry Huffaker as well as I do, I would almost venture to say "music and let the label stand. Yes, Perry h a creditable record of pastoral service, stretching across more than thr decades. He has been a public scho teacher as well as a popular camp leader. His efforts in creative writin have produced radio scripts and verses that overflow into unique Christmas greetings. But nine times out of ten, whatever Perry does carries some kind of a musical signature.

It would require a busy calculator to count up the local congregations who have turned to Perr for leadership in song services or music institutes, not to mention the thousands of persons who have bee encouraged to sing at Annual Conferences under his leadership. Now i retirement from such strenuous activity, Perry's booming tenor voice may not reach as far as it once did he is still on hand at the Greenville Home in Ohio to play the piano an sing for infirmary patients, and he still gives some musical leadership i churches.

The Brethren Hymnal carries several illustrations of Perry's musicianship. He composed or arranged nine hymns and wrote the words for another. Some of his tun bear the names of churches he served as pastor, such as "Spring Run," "Pine Glen," or "West Milton." And the popularity of mar

nature

ew and old Brethren hymns has een boosted by his leadership.

Yet Perry's creativity goes beyond e hymnal. He has published collecons of Christmas songs and quartets r male voices. He has written and roduced dozens of religious plays. e has directed the production of veral oratorios. And not too long go he was producing at least one ew song a week—and always a new ng for each church he visited.

Perry was married—fifty-three ears ago—to Lauree Whitehead ook at the tune for No. 86 in The rethren Hymnal for a musical setng, one of Perry's best, that is amed for her). Though often in the ackground, Lauree is foremost here Perry is concerned. The Hufkers have three sons, eleven grandhildren, and one great-grandchild.

This reporter has not forgotten the ncouragement Perry gave many ears ago to young people, urging hem to "be creative" and to cultivate heir gifts even if they were not cerin that the church would always elcome their contributions and ake a place for them. Soon after I arned to know Perry we ollaborated—first at Camp Harony and years later at Elgin—in riting a number of songs, including e hymn that Perry says is his avorite, "Move in Our Midst."

Perry has turned many of life's exeriences into songs of praise—and elped others to do the same. Thank od for his life and its musical gnature.—K.M.

Dan Petry: Link between youth and adults

Mop-headed, wearing a shirt fashioned from a flour sack, and sporting a cartoon smile . . . this is Dan Petry, the new youth representative to the General Board.

Nineteen years old and already something of a Brethren figure (see the September MESSENGER cover; October, page 24), Dan's outward appearance is reflective, but not a mirror, of who he is. Behind that Raggedy Andy image is the dedication of a licensed minister.

It started with BVS. Dan says he "felt called to serve, but didn't want to get stuck in day care." What he did want was a position as a youth minister that he noticed on the project listings. He wanted it but still had some misgivings about it. His father is a minister, and the "father's footsteps" pattern just didn't appeal to Dan.

His hand-picked project at the Maple Spring Church of the Brethren in Hollsopple, Pa., was heavily involved in ministry however and that hang-up quickly became a backburner concern.

His work there centered mostly around youth, but he also filled in as pastoral assistant over the summer, visiting and doing a lot of the nitty-gritty work while the regular pastor and summer pastor were absent.

Partially as a result of his BVS experience, Dan was licensed as a minister last spring in his home church in Tipp City, Ohio.

Dan feels that becoming licensed at his age has had some advantages. "I'm more receptive to things going on around me, and I'm learning better now since I realize that my chances of being in the ministry for life are pretty big."

It was with this background that Dan arrived at the Study-Action Conference for Brethren Youth last summer, where a strong movement toward getting youth representation on the General Board began to jell. By the time Annual Conference was over, Dan had been elected as the youth representative to the General Board.

Beyond church involvements, Dan finds himself interested in sports and embroidery (SAC alumni will recall his butterfly-decorated work shirt), and he plays the guitar.

He also likes to write. "Journalism is an interest of mine," he reveals. "It's giving the ministry a major run for its money. It appeals to me, but I don't feel called to that as much."

What's it like for a youth to be in a position of leadership? "On my BVS project," he explains, "I developed my position within the youth group into a player-coach relationship. In district activities I'm as much a youth as anyone else."

Dan has some anxieties about serving on the Board, but basically he sees himself as a link between youth and adults, enabling each group to understand the other better.—TERRIE MILLER

outlook

Brethren encouraged by resolution on food

Brethren concern to free the world's hungry from the shackles of malnutrition found real encouragement in the right-to-food resolution passed by the 94th US Congress in its closing days. In effect, the Congress emphatically declared that the right to life, liberty, and the pursuit of happiness is meaningless without the even more basic right to food.

In harmony with long-standing denomination policy, A. Blair Helman, 1976 Annual Conference moderator, joined last March with 27 other religious leaders of the nation in signing an appeal to the Congress urging favorable action on the resolution.

The appeal was made through Bread for the World, a Christian citizens' movement concerned with public policy. The organization, in a two-month period that began last November, helped to get wide public attention to the resolution with "an offering of an estimated 200,000 letters in churches across the country." The letters were sent to members of Congress.

The resolution reaffirms the right of every person in this country and throughout the world to food and a nutritionally adequate diet and states that the need to combat hunger shall be a fundamental check point in carrying out United States policy in all areas which bear on hunger, including international trade, monetary arrangements, and foreign assistance. Not an endorsement of a glorified hand-out, the resolution stresses aid in helping the world's poorest people to develop their own food-producing capacity.

The Senate document cites a United Nations-suggested goal of seven-tenths percent of a country's GNP as its food development aid goal. Currently US assistance is only one-fourth of one percent of GNP, according to Bread for the World. Alcohol and tobacco consumption in the nation alone account for more than one percent of the GNP. The House resolution calls on the president to report by April 1, 1977, expected assistance levels for the next five years.

Both the Old Testament and the New Testament give powerful witness to the right of people to food. Poor people had the right to glean during harvest under Old Testament law. Liberation of both people and land were observed in the Sabbatical year and the year of jubilee. And there is no record that Christ put strings on the right to food when he fed the thousands.

A release from Bread for the World states, "The right to food is rooted in the value that God places on human life, and in the belief that 'the earth is the Lord's' and that we are stewards, not owners of his earth, accountable for the way we use this trust either to enhance or diminish life."

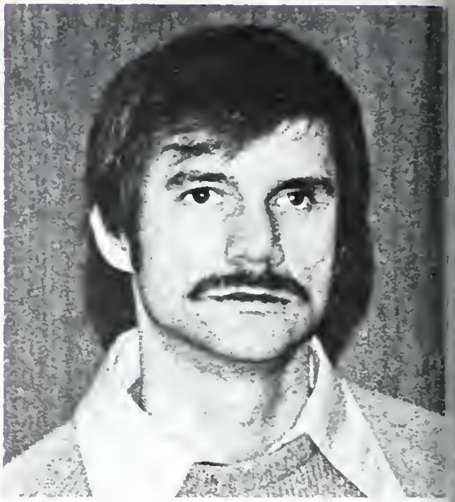
Conscientious objectors reunite for 47th year

For the past 47 years a group of conscientious objectors from World War I who were stationed at Camp Meade, Md., have met annually to renew acquaintances and their faith in their convictions that war is not the will of God. The group was first called together by John Roop and Joshua Bailey at New Windsor, Md., in 1929.

Cleason Forry of Hanover, Pa., age 85, was the oldest one of the remaining seven who were in the original group, having served as an officer for more than forty years. In recounting some of his experiences, he stated that there were 289 COs in his group. They were held in barracks under guard for some time, then sent out to farms, receiving $30 per month, the same as soldiers.

Representing mostly the Historic Peace Churches, the group at first was made up of Brethren with a few Mennonites and Quakers. The latter were not very active and have dropped out. Few Brethren now attend and the active group is largely Mennonite. Some 36 persons attended the annual reunion held at Black Rock Retreat near Quarryville, Pa., August 8. M. R. Zigler, 84, was on hand from the Church of the Brethren. Zigler worked with the YMCA during World War I, and has been one of the Brethren's chief peace witnesses since that time.

Speakers reminded the gathering of conscientious objectors that their fathers took a sharp distinct stand for peace and challenged the sons to find something as effective in their day. Suggestions for present-day peace witnessing were: work against Junior ROTC in public schools, visit Washington to give testimony for peace, and support the World Peace Tax Fund. Speaker Norman Yoder stated, "God does not allow truth to fall to the ground. World War I men were faithful. Are we?"



What do you do with a drunken sailor? Ken Gibble writes a sermon about him.

'Drunken Sailor' sermon wins preaching award

"What shall we do with the drunken sailor?"

This question was the title and the message which followed the $1,000 winner in the Christian Sermon Society's 1976 Awards for Preaching. The writer was Kenneth L. Gibble, 34-year-old pastor of Ridgeway Community Church, Harrisburg, Pa., and frequent MESSENGER contributor (see "Gobble-uns, Demons, and the Gospel," October).

From the account of the Genesis 6-9 story of Noah and the flood, the 1976 Sermon of Merit points up that Noah "found favor in the eyes of the Lord . . . was a good man, a man of integrity."

Yet after landing the Ark, after seeing the rainbow, he quickly planted a vineyard, drank too much wine, became drunk and angry, and ended up cursing his own son.

"The story powerfully brings this ancient story of good and evil to bear upon life in America in 1976," the Sermon Society said.

A panel of presidents and deans of five theological seminaries (Southern Baptist, Louisville, Ky.; Union, New York; McCormick, Chicago; Duke, Chapel Hill, N.C.; and Trinity Evangelical, Deerfield, Ill.), judged the 598 entries anonymously.

The Gibble sermon is to be published in *Christian Ministry* magazine in January.

Sermon Society president Steven Shoemaker said, "The winning sermons this year are so good that people in congregations will even stop inking in the o's in the bulletin and pay attention!"

The Society invites 1977 submissions from clergy and laity. Write to P.O. Box 10467, Raleigh, NC 17605, for the official entry form. June 1, 1977 is the deadline for submission of sermon entries.

Visit of Vietnam clergy urged by Americans

Some 170 religious leaders of major faiths in the USA have invited a group of seven Vietnamese Catholic, Protestant, and Buddhist leaders to visit the United States. Among the signers to the invitation were three Church of the Brethren World Ministries staff persons.

"We invite you into our churches, temples, homes, and communities," the invitation read. "We invite you to share with us your life, worship, and community as it was experienced during the war and as it is today in this time of reconstruction.

"We are grateful that we were able to maintain friendship between our peoples during the long and terrible years of war. We are also grateful for the solidarity that grew between the religious communities of our countries during the struggle to oppose the war and end it."

Inasmuch as the US State Department currently does not grant visas to Vietnamese, the overture in part was made as a step toward influencing the American government to move toward reconciliation, according to Don Luce, co-director of Clergy and Laity Concerned, project coordinator.

Joel K. Thompson, Shantilal Bhagat, and Charles Boyer of the World Ministries staff were among the interfaith signers of the letter of invitation.

Class letter approaches three score and ten

The Guinness Book of World Records may have a new entry—a college class letter in circulation 69 years.

At least the item has prompted Stan Adams, McPherson College publicity director, to submit it to the Guinness book people.

The letter began in 1907 for the 15 members of the Kansas institution's graduating class. It continues today among the five surviving members.

R. E. Mohler, 90, who taught at McPherson College 39 years and who still oversees 3,000 acres of farmland for nonresident friends, explained that at one time the letter went to China to three classmates who were missionaries there. It now makes the rounds a little more frequently, about three times a year.

St. Francis in many forms

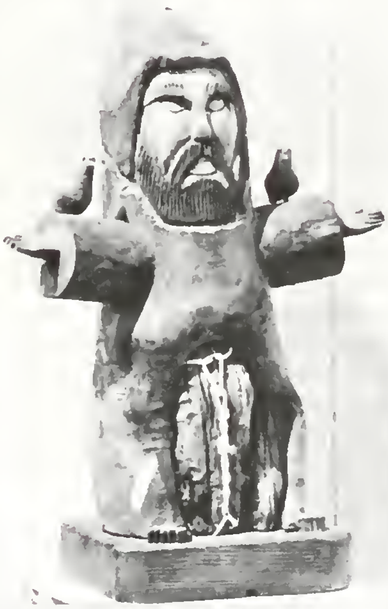
A favorite subject of artists universally is St. Francis of Assisi, one of the best known and best loved figures in Christianity. In commemoration of the 750th anniversary of his death this year, depicted here are the works of four artists.

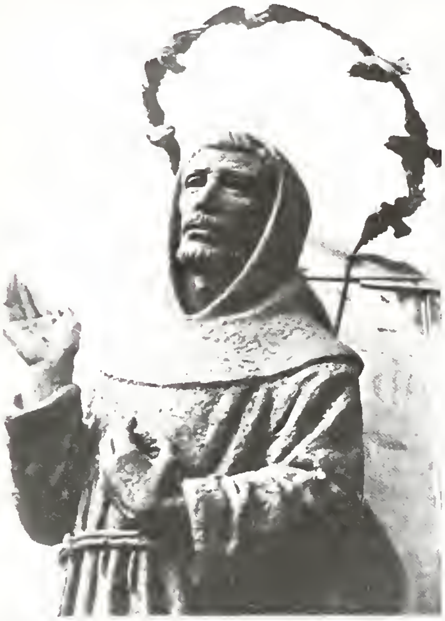
Upper left, a carved wooden figure by New Mexico artist Ben Ortega, who works with knotty boughs and decaying tree stumps.

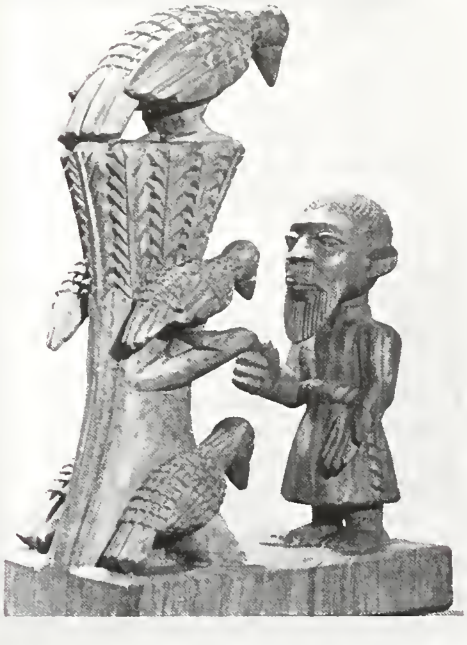
Upper right, London's only public statue of Francis, in St. Francis friary across from Westminster Cathedral.

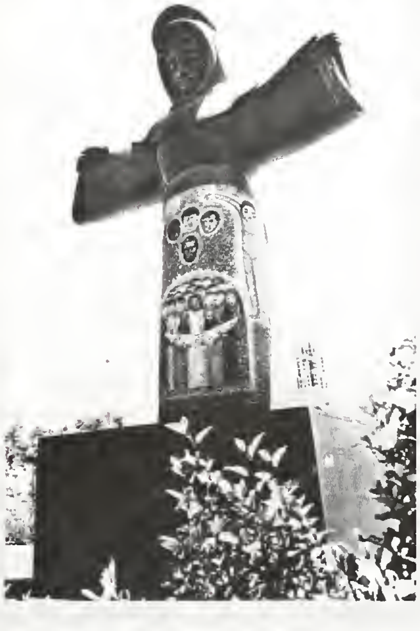
Lower left, a Nigerian's integration of a Christian motif with ancient secular design.

Lower right, a 12-foot statue in San Francisco, made from melted down firearms turned in after the assassination of Robert Kennedy. The artist is Beniamino Bufano.









Messenger's masthead: 26 who do not appear

At the junction of I-90 and Illinois 25 northwest of Chicago stand not only the chapel and offices of the Church of the Brethren General Board but the denomination's printing plant as well. The latter is the home of The Brethren Press operations, a far cry from the small printing shop Henry Kurtz operated out of at Poland, Ohio, 125 years ago.

Two features distinguish the plant from the offices, even though the two units are joined in a single complex. The 30,000 square feet of plant is enclosed by a low brick wall and a horizontal strip of windows that sweep the perimeter of the building, topped by gray metal sheathing.

Not so obvious is the fact that the printing plant is in Cook County, the same as Chicago, while the adjacent office section lies to the west in Kane County.

Since the move across Elgin to new denominational headquarters in 1959, The Brethren Press has undergone a steady pace of modernization. Printing has shifted from the rhythmical clank of letterpress to the steady hum of offset presses and duplicators, and typesetting from monstrous linotype machines to a sleek computerized process.

During this period changeovers came largely as employees experienced in letterpress retired and as offset-oriented workers were hired from the community or as other employees were retrained.

The total staff engaged in art, layout, camera, photocomposition, proofreading, platemaking, stripping, printing, collating, trimming, and binding numbers 26. Related but separate departments care for editorial, marketing, mailing, subscription fulfillment, and computer list maintenance.

In many ways the printing facilities of The Brethren Press compare to a typical commercial litho shop, according to Gerald M. Flory, production director.

A factor in its efficiency, he explains, is the versatility of workers to perform various tasks. Flory himself works in sales as well as supervision and management, taking to the road two days a week.

To develop the self-reliance of operators in their craft, workers are related to the installation crew when a new piece of equipment is first uncrated, and to the service personnel who repair it. Flory terms this practice of knowing the equipment intimately "protective maintenance."

Brethren Press employees are not unionized, but are organized with their own representatives to review and negotiate terms of their contracts with management.

Depending on the volume of business in a given year, particularly the extent to which orders are processed for interdenominational curriculum, The Brethren Press proceeds may vary from $500,000 to $750,000. The average net income for the past five years has been $33,558.

Among periodicals currently printed by The Brethren Press, in addition to MESSENGER, *A Guide for Biblical Studies*, and *Brethren Life and Thought*, are The University of Chicago's *Criterion*, *The Herald for Christ's Kingdom*, and *Outside the Loop* magazine. Book titles average six per year.

Galen B. Ogden, executive secretary of the General Services Commission, is manager of The Brethren Press. Flory, as director of production, is a 38-year veteran of the operation. Teamed with him as heads of related departments are Ed Buzinski, offset coordinator, 18 years; John Post, composition supervisor, 22 years; C. Everton Vaughn, plant superintendent, 30 years; and George Wishon, press and bindery supervisor, 25 years.

To the editorial staff of MESSENGER, the inhouse printing staff is a major ally. While editors no longer are their own printers as the Saurs and Kurtz and other forerunners were, close coordination in publishing is required to serve the church and individual members well.

Jerry Flory, production manager, confers with offset coordinator Ed Buzinski, plant superintendent Everton Vaughn, composition supervisor John Post, and press and bindery supervisor George Wishon.

Pirating in the pews: A matter of justice

Watch those copyrights in church music, or your congregation may have a law suit on its hands.

And if not a legal complaint, at least questions of integrity.

A publisher of liturgical and sacred music has filed a $180,000 suit in federal court against the Roman Catholic Archbishop of Chicago and five representative parishes in the area, charging widespread infringement of copyrights in the use of "pirated hymnals." The archdiocese has since turned over the "homemade" hymnals.

The suit, explained Dennis Fitzpatrick of F.E.L. (Friends of English Liturgy) Publications, Ltd., Los Angeles, was planned as "the first of others until unauthorized copying by churches ceases."

Of samplings from 182 churches in the Chicago area, the nation's largest Catholic see, F.E.L. established that 103 parishes have violated copyrights. Suits against churches elsewhere are planned.

Nationwide, Fitzpatrick estimated his firm's loss in gross revenues, due to the use of unauthorized copies, exceeds $29 million. The loss of royalties to composers and authors last year alone averaged $7,800 per composer, he estimated.

In suing on behalf of composers and authors, the publisher, as owner of the copyrights, wishes "to give opportunity to the churches in the US to make amends," Fitzpatrick added.

Himself a noted composer of Catholic liturgical music, the publisher said he brought the suit reluctantly. "It is ironic that we, as laypersons, should have to sue the church in an open flagrant violation of law—the same church that teaches the gospel of justice."

OEP Assembly accepts General Board program

The On Earth Peace Assembly has voted unanimously to accept the program for the Brotherhood adopted by the General Board at Wichita last July. Under the new program the World Ministries Commission had added to its staff a coordinator for On Earth Peace with broad responsibility for peace witness, education, and advocacy. The On Earth Peace Assembly, Brethren who answered the challenge of M. R. Zigler in 1974-75 to form the movement, now ties into the program as a support and advisory group working with OEP coordinator Chuck Boyer. One of Boyer's first actions in his new post was to work out that relationship with OEP leaders.

Speaking about his new responsibilities Boyer declared, "I have a real hope that many denominations which geared up for peace education and action during the Vietnam War will continue a strong peace witness."

Ken McDowell and Harold Smith explain the new WMC relationship to OEP ranks.

In this new program, Boyer states he will monitor Selective Service developments, the status of ROTC, plans for compulsory national service, and the increasing roles of women in the armed services. Young women and men between the ages of 18 and 20 are currently being encouraged to go on record as opposed to participation in military service. The General Board has approved the raising of $60,000 designated funds for the 1977 OEP budget, with M. R. Zigler named as solicitor. Gifts may be sent to: General Board Treasurer, 1451 Dundee Avenue, Elgin, IL 60120.

underlines

ANNUAL MEETING '77 ... Theme for the 1977 Annual Conference is "To Serve in a Changing World." The event is slated June 21-26 in the Coliseum, Richmond, Va.

Among new queries recently passed on by districts to the 1977 Annual Conference are one from Mid-Atlantic calling for a study of ways to assure equitable representation of women on boards and committees, and one from the Pacific Southwest on editorial policy regarding inclusive language.

ECUMENICAL MARKS ... At a convocation on preaching and worship Jan. 3, the *Alvin F. Brightbill* Speech Laboratory will be dedicated by Chicago Theological Seminary. . . . Two Brethren homes administrators head the Division of Homes for the Aging of the American Protestant Hospital Association. *Harvey S. Kline* of the Brethren Home, New Oxford, Pa., is president of the division; *C. Dick Stevens* of the Bridgewater Home in Virginia is president-elect. *Vernon C. Showalter* of Bethany Brethren--Garfield Park Community Hospital, Chicago, is on the APHA board of trustees.

The Northern Plains District is a charter member of the newly-forming Iowa Interchurch Forum, successor to the state council of churches.

THE PARISH SCENE ... The Sebring, Fla., church will host its 60th Annual Bible Conference Jan. 23-30 with *Carl W. Zeigler*, Elizabethtown, Pa., as leader. . . . "Christ the Servant Church (a Church of the Brethren Congregation)" is the designation taken by the Cape Coral Fellowship in Florida. . . . "Koinonia Church" is the name of the restructured Brethren-Baptist congregation at Grand Junction, Colo.

PEOPLE YOU KNOW ... *Martin Gauby*, former executive of the Northern Plains and Missouri districts, became pastor of the Boise Valley church in Idaho Oct. 1. . . . *Olin J. Mason* of the Florida Brethren Homes has been named administrator Jan. 1 of the newly developing Lebanon Valley Brethren Home near Palmyra, Pa. . . . *Clinton Heckert*, mailing supervisor at the General Offices and a 22-year employee of the General Board, is taking early retirement at the end of December. . . . Returned to the Aides Aux Enfants program in Haiti for a three-year term is former BVSer *Mona Lou Teeter* of Pennsylvania.

IN MEMORIAM ... *C. B. Miller*, who was in the ministry for more than 50 years mostly in the Carolinas, died Aug. 26 at Lancaster, Pa. He was 91. . . . Memorial services were held Sept. 2-3 in Indiana and Illinois for retired pastor *Galen Gerdes*, 82. . . . La Verne College's oldest alumna, *Celia Overholtzer Burnham* of Glendale, Calif., died at age 104. She taught a Bible class until she was 95. . . . Pioneer church leader *Govindji Satvedi*, 89, died in India Oct. 16.

DOCTORAL STUDY ... Applications are due Jan. 3 for the Doctor of Ministry class to begin at Bethany Seminary with orientation June 7-16, 1977. For applications write the Office of Registrar, Bethany Theological Seminary, Butterfield and Meyers Roads, Oak Brook, IL 60521.

update

JOURNEY OF RECONCILIATION ... is the title given to the Nov. 28--Dec. 5 visit of 176 Americans to Northern Ireland, to identify with the women-led peace movement there and "to judge only violence--all violence." At least six Brethren were expected to be in the delegation, *H. Lamar Gibble* reported to the General Board at its October meeting. Thousands of Peace People, both Protestants and Catholics, are scheduled to join in The Valley of the Boyne rally Dec. 4.

NORTHERN IRELAND ... in many ways points to what the General Board members and staff and district executives in a retreat Oct. 21-23 tagged as top concerns for denominational program: A more decisive witness in the areas of "liberation, salvation, and justice" and "peace and disarmament." Ranked also as strategic needs were "Biblical orientation" and "discipleship and support communities."

The retreat was centered around an inquiry posed by General Secretary *S. Loren Bowman:* "Is the usual enough?" The inquiry will be extended to district and local groups.

GENERAL BOARD ... in its Oct. 24-25 proceedings received from the church and hospital in Castaner, Puerto Rico, a scroll and plaque recognizing the "excellent work" done there in agriculture, health, education, and spiritual development; processed a task force statement on "Christian Ethics: Law and Order;" revealed disaster grants of $1,000 for measles vaccine in the Comoro Islands and $5,000 for food in Nicaragua; referred for study the matter of mutual ministry and membership between American Baptists and Brethren; and adopted a 1977 budget of $3,150,000.

GENERAL SERVICES ... reviewed developments of the Media Education and Advocacy program on cooperative educational and stockholder action projects; cleared the way for publication by 1982 of a fourth sourcebook on Brethren history; approved guidelines for the release of biographies on Brethren leaders; and affirmed Brethren Press plans to handle mail orders for the Chicago Judson Bookstore.

PARISH MINISTRIES ... examined a study committee report on the licensed and ordained ministry; funded an exploratory meeting of a national youth cabinet; and agreed to sponsor a May 12-15, 1977 Conference on the Role and Status of Women in the Church of the Brethren.

WORLD MINISTRIES ... reviewed progress on a committee study on "The Church's Responsibility for Justice and Nonviolence" and discussed Brethren leadership roles in ecumenical peace efforts; cited retiring workers *Ellis* and *Carolyn Shenk*, 9 years in Puerto Rico; *Von* and *Elsie Hall*, 19 years in Nigeria and Niger, and *Roger* and *Carolyn Schrock*, 9 years in Nigeria; and heard *Merle Crouse* report on a 10-day visit to Cuba.

A SEARCH COMMITTEE ... of seven persons will interview individuals for two top administrative positions on staff to be filled in 1977. For details, see page 31.

special report

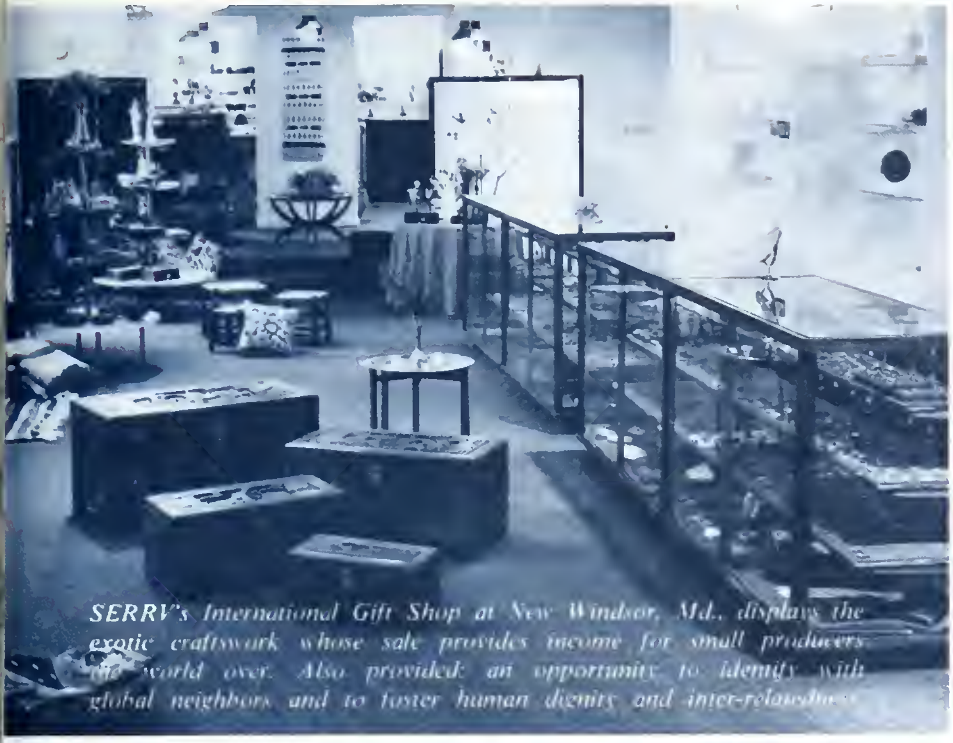
SERRV
Friend to
far place

by Duane Moore and Ramona Smith

As Brethren we had heard about SERR
and knew it had to do with selling handi
crafts from foreign countries. But we
would have been hard pressed to expanc
that description of this World Ministries
program operating out of New Windsor,
Maryland. So when we had the opportu
ty to travel in Asia on our way home frc
a three-year volunteer stint in Banglades
we decided to visit some of the craft cent
which supply the International Gift Sho
and to learn to know the folks at the gra
roots of the SERRV program.

In preparation for our visits we did so
boning up on SERRV and how it operat
We found that like many other aspects o
Brethren Service, the SERRV idea grew
out of post World War II concern for
refugees and displaced persons. Brethren
volunteers working in European refugee
camps saw the work of skilled crafts pers
in the refugee camps and admired the
beauty of the woodcarving and other articles. Impressed by the need of the
workers for a source of income, the
volunteers, when returning home, brough
some of the crafts articles along. A few
were offered for sale at the Brethren Ser
ice Center at New Windsor, Maryland.
New Windsor was already a center for
processing for overseas shipments of
clothing, food, and medicines as gifts of
US churches.

Slowly the idea took root and flourish
and the original display case for a few ar
ticles expanded into a modest gift shop a
the Center. After some years of operatin
on a small scale as a Church of the Bret



SERRV's International Gift Shop at New Windsor, Md., displays the exotic craftswork whose sale provides income for small producers the world over. Also provides an opportunity to identify with global neighbors and to foster human dignity and inter-relatedness.

ren program, someone saw the potential for expansion by going interdenominational, and a relationship was established with Church World Service. This enabled SERRV to reach a much wider source of supply and greatly expand its market potential.

In its present form, SERRV is an agency through which a wide variety of groups cooperate in bringing together the producer and the market. The purpose remains basically the same as in the beginning. The need of men and women in many current situations as a result of war, political unrest, natural disaster, or chronic poverty is very much like the need of the refugee craftspersons in the emergency following World War II. A major share of the world's people find themselves chronically in an economic crisis. The long-term solution primarily involves more adequate income. For many persons this can be found, temporarily or on a longer-term basis, in the sale of handicrafts.

The name SERRV (Sales Exchange for Refugee Rehabilitation Vocations) still reflects the original concern with refugee handicrafts. But in its present scope the program offers a market to all kinds of persons in a variety of life situations in over 50 of the developing countries of Latin America, Africa, Southeast Asia, and the Middle East.

Even in countries where government-related economic development programs may result in a general increase in standard of living or of gross national product, there is little or no benefit for the families at the bottom of the economic ladder. In fact, a general rise in prices increases their poverty. Indications are that the need will continue indefinitely for the kind of income-producing opportunity provided by SERRV.

Over 60 percent of SERRV's suppliers have some connection with an overseas church program. Missionaries for years have been encouraging local production of crafts as an aspect of social service or local community development ministries. SERRV deals directly with mission personnel who learn about the market possibility through denominational executives, through Church World Service, or by word of mouth. Peace Corps workers and BVSers also serve as suppliers.

The hope is that eventually the non-local contact person will be able to train local leadership to serve in the liaison role, but this process may involve many unfamiliar experiences including the use of a new language, learning to understand the American market, and the commercial processes related to exporting. Recently World Ministries personnel have been in consultation with Consultants in Development, a New York-based organization, which has offered to enter into a contract with SERRV to develop ways in which marketing organizations can help in assisting craftspersons to acquire managerial skills and to exercise greater freedom in choosing markets for their crafts.

Eighty-five percent of SERRV's suppliers are non-commercial. SERRV deals with commercial buyers and shippers where no local liaison person is available but where there is good reason for SERRV to help provide a market.

One of the values of the SERRV program is that a market is made available to persons who cannot produce in large enough quantity to interest commercial importers. This characteristic of the program, however, creates some problems of inventory supply and public relations as SERRV is growing larger. Some customers are disappointed when the demand for articles outstrips the available supply.

The persons who produce the handicrafts ordered by SERRV sell their articles to the local liaison person or agency. It is SERRV's intention that the payment to the producer represent a fair wage in the local economy, and also that the payment relate to the quality of the work.

SERRV tries to deal as directly as possible with the producer, and with reliable liaison persons, in order to avoid possible exploitation by middle-persons. Producers on an average receive about 50 percent of SERRV's retail selling price.

SERRV sales for 1975 showed an increase of 17 percent over 1974 sales. This gain brought sales to $1,234,491.46. The 17 percent growth rate was the same percentage as the 1974 gain over the previous year. Approximately 61 percent of the sales of nearly one-and-a-quarter million dollars was concentrated in the last four months of the year, with sales of $218,000 in October, the peak month.

Thoroughly briefed now on what SERRV is, we were ready for our visits to the crafts centers. Our itinerary began in Bangladesh and took us to ten centers there and in Thailand, Hong Kong, and the Philippines. Highlights of our visits are presented in the accompanying photographs.

We completed our itinerary impressed with the SERRV idea. Considering the enormous number of persons caught in the worldwide cycle of poverty, the impact of SERRV may seem of relatively small proportions. The program does help to improve the situation of the many persons who are producing SERRV handicrafts. For these persons, the handicrafts have become an important means of survival with greater dignity and hope than would otherwise be possible. Each year the expanding SERRV market makes it possible to benefit even more persons.

For some families, the benefit is in a year-round occupation with income when employment is otherwise non-existent or only seasonal. For some handicapped persons, for persons in rehabilitation programs, or those recovering from long illness, it may be the only means of support and also have the value of occupational therapy. Or the sale of the handicrafts may keep income coming when crop failures or other natural disasters wipe out an already minimal source of livelihood.

SERRV encourages the preservation of indigenous arts and crafts as an important and valued part of the culture of a people. Though SERRV does not limit its purchases to the historically authentic folk arts and crafts, it does encourage the production of high quality handicrafts that reflect in an authentic way the skills and life of the artisan, or the artistic traditions of the area or country.

SERRV handicrafts have the value of becoming a bridge between people of different cultures, and the exchange of the articles can bring about an expanding awareness and appreciation of other peoples—as we found out on our visits to crafts centers.

The results are both tangible and intangible. They have to do with encouraging practical economic self-help, with fostering human dignity and inter-relatedness, and with opening some new windows to the wide world. Above all, SERRV is providing a channel through which Americans can identify in a spirit of Christian love with other people of our global neighborhood. ☐

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Above and right: Boxes of Philippine handicrafts ready for shipment to New Windsor. Handicrafts are the islands' fourth largest export. Cristine Banastao, director of SAFFY (Social Action For Filipino Youth) shows Ramona Smith nested baskets destined for New Windsor. SAFFY represents non-commercial groups in the Philippines, either church-related or local producer cooperatives, which give poor people fair prices.

Left: Magdalene L. Lo of Mei Hwa Folkcrafts, Taiwan (center), presents bamboo plaques with friendship messages on them to Betty Young, manager of New Windsor's International Gift Shop, and Bill Nyce, SERRV director. SERRV has been a friend to Mei Hwa Folkcrafts for over 15 years.

Right: Brethren Service cups are displayed on the desk of Mano Manikan of McKean Rehabilitation Center, Chiang Mai, Thailand. Mrs. Manikan sees a vital role church groups and individuals can play in providing markets for the beautiful teakwood products of the center—local commercial retailers mark up prices too high, limiting volume of sales.

Far right: A leprosy patient of the McKean center helps support his family with craft work while he receives leprosy treatment.

Above right: Duane Moore (right) admires a silk brocade jewelry box at the Christian Family Service Center in Hong Kong. SERRV buys from eight such projects in the British colony where Chinese refugees fled in the 1950s. Projects like these provide work for the elderly, the handicapped and home-bound mothers.

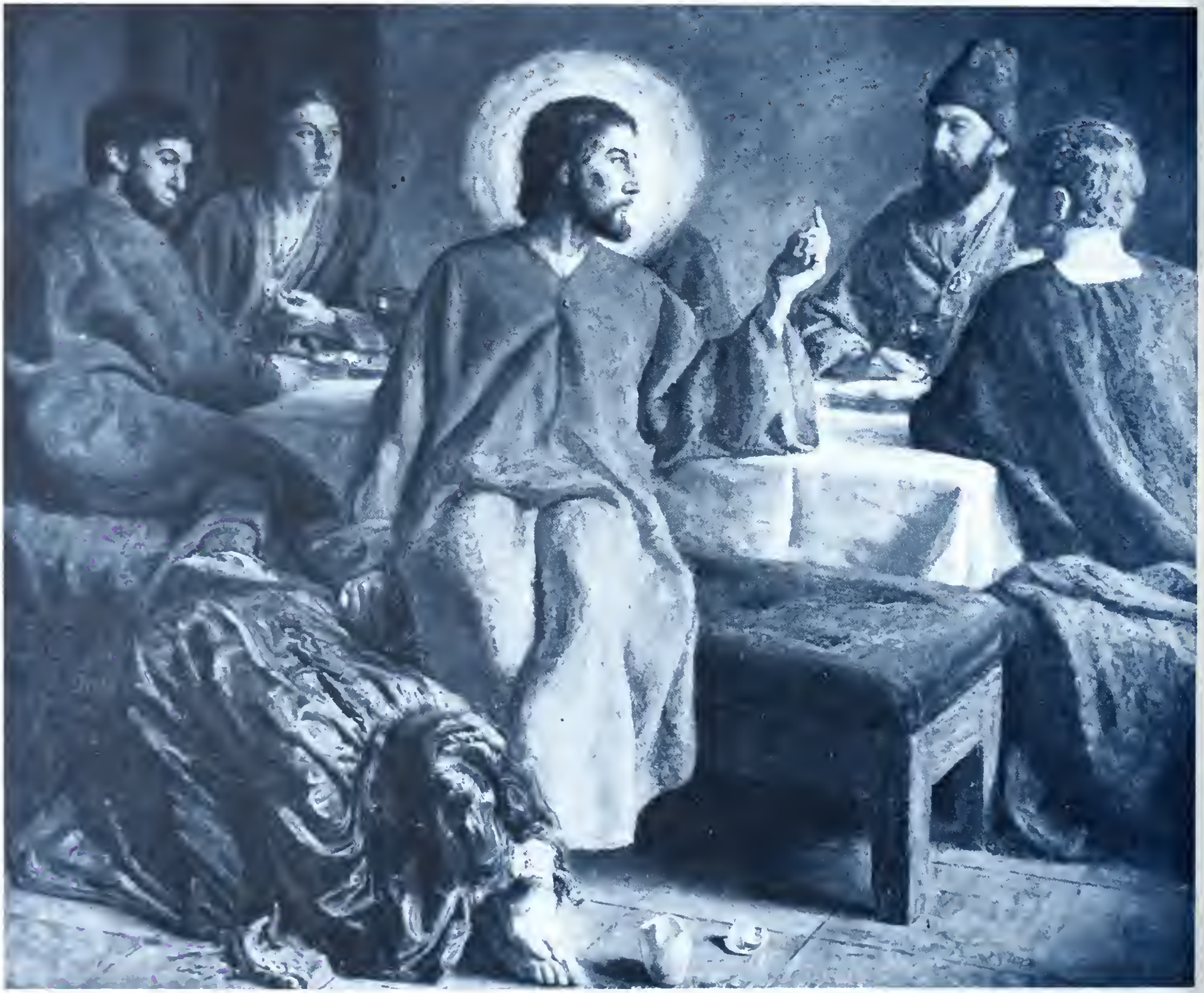
Below: In Bangladesh women learn to make jute handicrafts at a training center in Dacca. After a month of training they return home to train other women. Handicrafts is an acceptable vocation for the home-bound women of Bangladesh. It is a first step toward equality in a society which traditionally focuses on its men.

SERRV is administered by the World Ministries Commission of the Church of the Brethren. The SERRV staff is employed by the denomination, but the program is self-supporting. SERRV relates to the worldwide church, cooperating with overseas churches and with overseas programs of the American churches, and working ecumenically through the Department of Church World Service, Division of Overseas Ministries, National Council of Churches, USA.

International Gift Shops located in the Church World Service Centers across the US account for about 25 percent of the SERRV sales volume. The handicrafts are also sold by groups and individuals in hundreds of local communities in all but a few of the states and 'n Washington, D.C. Many local volunteers have small gift shops selling SERRV handicrafts in their own homes, or arrange for sales displays in churches and other public places.

You may participate in the SERRV self-help ministry by selling SERRV handicrafts in your own community. Interpretive materials are produced for the use of local volunteers, including a slide set which tells the SERRV story. A color catalogue pictures the articles available on a retail mail order basis. Address all inquiries to SERRV, Box 188, New Windsor, MD 21776.

LEARNING



"Mary Anointing the Feet of Jesus," by Joakim Skovgaard

by Dan Lichty/

Giving flow

TO GIVE

Read Matthew 15: 32-39 Mark 14: 3-9

I caught my first glimpse of a classic malnourished, starving baby; dull eyes, hair falling out, big belly, and toothpick extremities. Upset, I began nosing around town attempting to find out the circumstances. His mother turned out to be a woman with whom I had had some previous contact. She had attended our macramé school for a few days but the work of an artisan was truthfully beyond her mental capability. Her sole income derived from selling a local beverage in the street on weekends. She had no husband, yet was pregnant for at least the sixth time.

The situation called for an answer, but the one I had ready didn't seem to fit. My background was steeped in contemporary logic: Salvadoreans are hungry because at more than 400 people per square mile they make demands on their mountainous land which the earth is unable to provide. Well-meaning missionaries with modern medicines reduced infant mortality and extended longevity, but no one provided controls that would keep the quantity of Salvadoreans at a level that their resources could support. Salvadoreans produce nothing between noon and 2:30 p.m. and their inability to honor their word impedes business prosperity. Yet in spite of my logic, I knew that I would have a rough time explaining to this mother that I hesitated to help because her prolific, mañana culture lacked concern for the future quality of life.

I asked myself what Christ's response would have been to the situation, going again over the gospel accounts. It appeared to me as if Jesus rarely thought about the consequences of his actions in the long run. He seemed always to meet the need of the individual, his only future concern being the coming of the kingdom of God. Jesus was the one who fed the five-thousand, even though all of them lacked the foresight to prepare a picnic lunch before they went traipsing after a prophet in the desert. Jesus seemed to take well his own advice about not being anxious for tomorrow.

My answer came gradually, as my love for my Salvadorean friends and neighbors grew. It began with Luz, a parentless four-year-old girl who thought "Gringo" was my personal nickname. She had never known the love of a mother or father, and quickly warmed to our attention. If I wasn't up at 5:30 a.m. to give her a morning hug, she tapped softly on the side of our house and waited until I appeared. She regularly helped us do the wash or helped my wife, Lynne, in the kitchen. When we came home from work she would usually be waiting for us on the steps of our house, her child's smile affirming her love for us. It was an evening after work with a laughing Luz wrapped in my arms, that I began to understand Christian giving. I started to realize how much I loved this squirming child with frijoles all over her face. The time and energy I gave to Luz grew out of a gut-level emotion I felt for this lovely little creature of God, not out of a page of sound logic.

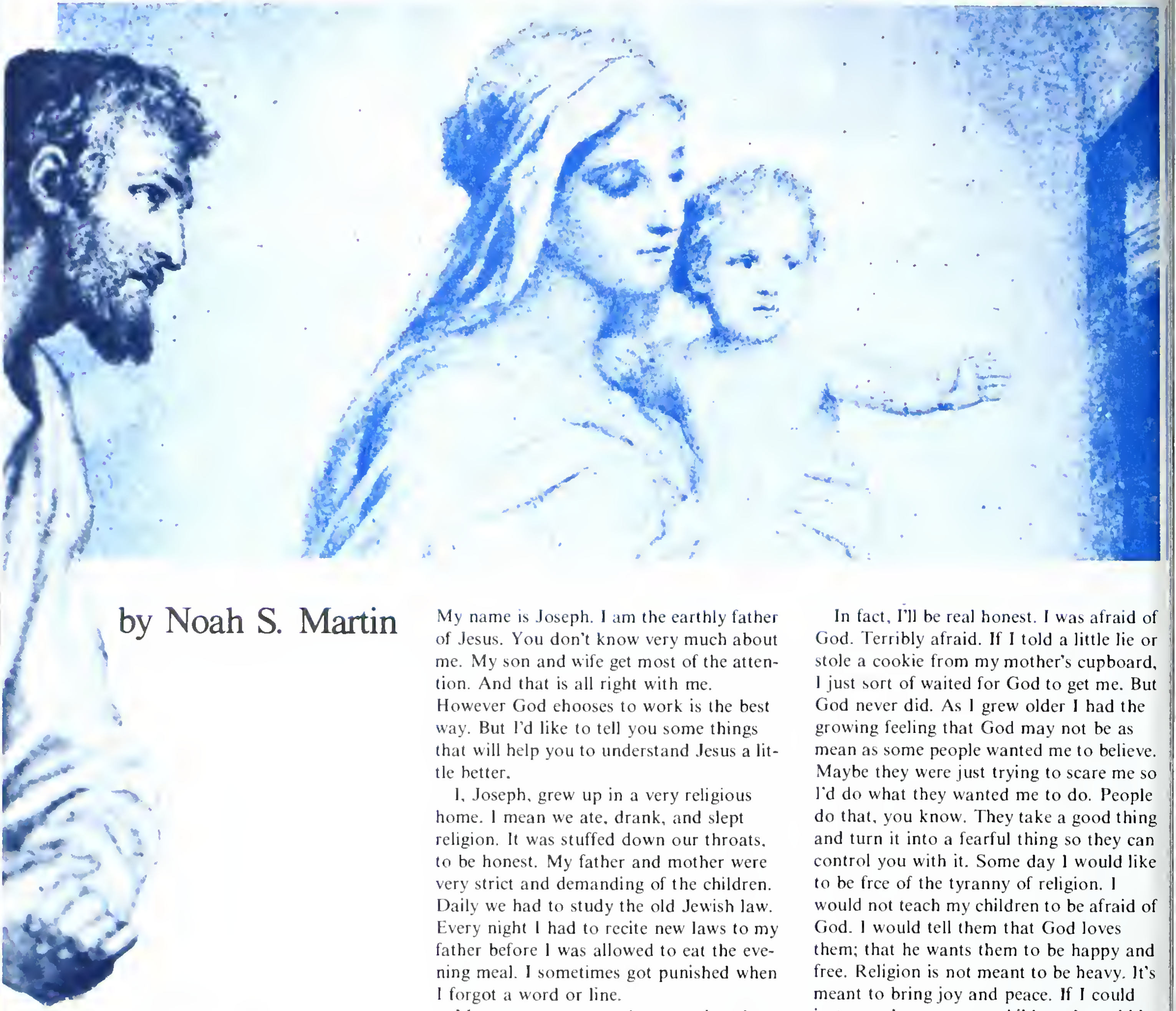
Leopoldo is the town rope maker. At first my relationship with him was stormy; he forgot his promises as soon as they left his mouth and he had a chronic inability to manage his earnings. Working for us, he was one of the highest paid campesinos in town. Yet he still could not feed his children properly or see the benefit of sending any of them to school. I had difficulty understanding Leopoldo's priorities, but we learned to work together. After several months I knew him to be a hard worker and respected him as my friend.

One evening Leopoldo, son at his side and work in his hands, appeared in my doorway. He was at the end of one of his 12-hour days, pride showing in his face, holding out his work for my approval. Something about the situation moved me—Leopoldo with his tired smile, flanked by his gaunt son who would never go to school because he had to work all day. They had worked long and hard, yet together earned only half of what my wife and I earned as BVSers. This man, too, was a child of God, and I wanted to give. I put a sack of eggs I had just bought into his hands.

Now I can better understand the mind of Christ when he accepted the anointing from the woman of Bethany, even though the sale of the ointment could have fed the poor. Jesus knew what giving involved. I am just beginning to learn, with the help of my Salvadorean friends. Giving flows naturally from our love for other people; it is not hemmed in by logic and should not be restricted because of judgments we make about the worthiness of the receiver. We give because of the joy the giving brings, because out of the gifts God has given us, we are able to give to others. ☐

aturally; not hemmed in by logic.

“I thought there was nothing that could make



My name is Joseph

by Noah S. Martin

My name is Joseph. I am the earthly father of Jesus. You don’t know very much about me. My son and wife get most of the attention. And that is all right with me. However God chooses to work is the best way. But I’d like to tell you some things that will help you to understand Jesus a little better.

I, Joseph, grew up in a very religious home. I mean we ate, drank, and slept religion. It was stuffed down our throats, to be honest. My father and mother were very strict and demanding of the children. Daily we had to study the old Jewish law. Every night I had to recite new laws to my father before I was allowed to eat the evening meal. I sometimes got punished when I forgot a word or line.

My parents were good parents but they made religion so heavy. It was something you had to work at all the time. And no matter how hard you tried, it still wasn’t good enough. Many times I would lie awake at night wondering why God had to be so tough about it all. I mean, can’t a guy enjoy life a little? Surely God must have some love in his heart for his children. But all I heard day after day was, “Thou shalt do this or thou wilt surely perish.” My dad’s favorite scripture was, “It’s an awful thing to fall into the hands of an angry God.”

In fact, I’ll be real honest. I was afraid of God. Terribly afraid. If I told a little lie or stole a cookie from my mother’s cupboard, I just sort of waited for God to get me. But God never did. As I grew older I had the growing feeling that God may not be as mean as some people wanted me to believe. Maybe they were just trying to scare me so I’d do what they wanted me to do. People do that, you know. They take a good thing and turn it into a fearful thing so they can control you with it. Some day I would like to be free of the tyranny of religion. I would not teach my children to be afraid of God. I would tell them that God loves them; that he wants them to be happy and free. Religion is not meant to be heavy. It’s meant to bring joy and peace. If I could just pass that on to my children, I would be doing a worthwhile thing.

Anyway, to make a long story short, one day I met Mary by the village well. That’s sort of where we did our courting. Mary was 15 and I was 23. You know how it is when you meet someone you really like. You begin to send out little signals. You pretend you’re not watching each other, but eyes and heart tell you differently.

Soon Mary and I became friends. We found ourselves drawing away from other friends so we could be alone. We soon knew all about each other—how we felt;

ve her, but that was before she told me about the baby. . . .”

what we feared; what made us laugh. We discussed religion a lot, too. Mary was more religious than I was. She sort of accepted things more readily. Sometimes she would get upset with all my doubts and questions. “Just try to believe, Joseph,” was one of her favorite expressions. One thing we did agree on was that if we would ever get married and have children we would allow our children a lot of religious freedom. It just seemed to us that you can't pin God down to a bunch of laws. There had to be more to God than that—a lot more!

While it's true that our parents arranged our engagement, it's not something they did without considering our feelings. I would talk of Mary to my parents, and Mary would tell her parents of me. Our parents, being wise and understanding, soon made the arrangements for our engagement. After our parents agreed to a marriage contract between us, I was brought before Mary. Her parents pronounced a formal benediction over us as they tasted a cup of wine together. This legal betrothal was such that only divorce could break it. And even though we were not yet married, had either I or Mary been unfaithful to each other, it would have been considered adultery punishable by death. By custom Mary and I could have lived together as man and wife during our engagement. But since we both came from very religious and conservative homes, we lived in our own homes as we planned for the wedding. That way we could be certain that everything was above board.

One day Mary called to me from the far corner of the village square. I had come to draw water with the hope of seeing her there. I knew something was wrong. Perhaps someone in her family had died. As I approached her, her eyes filled with tears and she fell upon me like dead weight.

“O Joseph,” she cried, “there's something I must tell you. Something glorious has happened to me, but I'm afraid you won't understand. I'm afraid of losing you.”

I gathered her tenderly in my arms. “Mary,” I whispered, “there is nothing you could do that would make me leave you. I love you. I always have loved you and I always will. Now tell me what's wrong.”

“Joseph, I'm pregnant.” Her words pierced my heart like a dagger. I got a terrible sick feeling in the pit of my stomach. For a moment I staggered.

“You're what?”

“I'm pregnant, Joseph.”

We sat down together on the grass and just looked at one another. I was speechless. A big lump kept coming up into my throat. Mary had another lover or something terrible had happened to her. All I could see was the end of our beautiful relationship. There was no choice for me. I was stunned beyond tears.

Mary reached out to touch my hand. I jerked it away. “No,” I blurted out, “don't you ever touch me again. What have you done to me? You have betrayed my love. Don't you know you can be killed for this? The law says you must be stoned to death. How could you do this to me? I . . . I . . . ” I fell to the ground and broke out in big, loud sobs.

Mary sat quietly beside me. Gently she ran her fingers through my hair. Her touch was so comforting. My anger was turning into self-pity. I would go home, pack my bags, and take off without saying “good-bye” to anyone. I got up—ready to face my decision.

“Joseph, it's not what you think it is. There is no one else. There has never been and there never will be. I have been true to you and to my God, God being my witness. I know it will be hard for you to understand, but let me explain. Please listen to me. Please!”

I sat down beside her. Mary wasn't that kind of a girl. I knew that. But even the best of persons and the most religious can make mistakes. I would listen to her.

“Joseph, I know it won't make any sense to you, but what has happened to me is of the Lord. For many centuries our people have waited for the Messiah to come and save us. Remember your cousin John telling you about those Essenes out by the Dead Sea waiting for the coming of the Messiah? We didn't know how he would be coming, but God has chosen to have him come as a babe; born of a mother; raised in a humble home—just a lot like you and me. Joseph, I want you to believe me. I want you to be my husband. The Lord has planted this seed of life inside me. It is not of man. It is of God. An angel came and told me so.”

I listened, dumbfounded. I couldn't believe that story. I had heard other explanations, but this one topped them all. Imagine— using the name of God, Jehovah, to justify what had actually happened. I mean, I wasn't a dummy. I knew more about life than that!

And then it hit me! Mary was crazy. She had made a mistake and has been so burdened by guilt that she's rationalizing that the child she's carrying is God's will. I could take it no more. I screamed at her. I cursed her in the name of God. I recited the laws. I knew them well. She would have to die for her sin.

I ran off into the darkening night. I ran on and on, and on and on. I ran over the Judean hills; out over the plains. I ran to a lovely olive garden where many weary souls came to rest—to get away from it all. I stood on a huge rock overlooking Nazareth and screamed at the nameless stars, ‘My God, my God, why have you forsaken me?’

I sobbed myself to sleep underneath a tree and did not wake up till sunrise. I woke up in panic. Something terrible had happened, but I couldn't remember what it was. Why was I out here? What had brought me here? I didn't really want to remember, but then it came to me. I remembered Mary and what she had told me. I broke out into cold beads of perspiration as my hands began to tremble.

“No, no,” I sobbed. “Not Mary; not me.”

I went over to a rock and knelt down to pray. I told God all about it. I pled for help. I prayed for Mary and asked God to forgive her. Even now I loved her more than ever. If only she were here now I would comfort her. I would be more understanding. I couldn't marry her. That was against my religious principles, but I would try to understand. I left the rock knowing that I had to come to the rescue of Mary. I would tell no one about it. I would simply dissolve the engagement privately. I didn't want her to be disgraced or hurt. I could reveal what happened to the priest of the Temple and to the Sanhedrin and they would have been glad to stone her to death; that was the penalty of the law. You could always get a crowd for that. But I still loved Mary, even after what had happened.

I went home to my family. My parents were distraught. They had been up all night looking for me. They had contacted Mary's

(Continued on page 30)

Sleep in heavenly peace

by Fr. John Reedy, C.S.C.

At a time when many people seem distressed because they can't find meaning and achievement in their lives, this memory of Christmas seems to say: the meaning is in the living itself.

Every Christmas season, I find time to be alone, to be quiet, to look back.

Often, it's a long evening alone in my office, gradually stretching out what was intended as a short break from writing all those Christmas letters which bring back my childhood, my days in the seminary, and the early years of my priesthood.

And there is one memory which always comes back.

It was about eight o'clock in the morning on another Christmas eve, about a dozen years ago.

Although our offices were closed, I had come over to make use of some of the undisturbed time to clear a clutter of details from my desk. No one should have been calling at that time.

The voice was familiar. It was the high school-aged daughter of some friends. A couple of years before I had come to know this family well while the parents and I struggled through a set of religious instructions.

Over the phone Judy's voice was strained. "Father, Dad asked me to call you. We just found Rob. He's dead!"

I found myself falling back on routine formulas. "Is there anything I can do?"

She said, "No, there's nothing. Dad just wanted me to let you know."

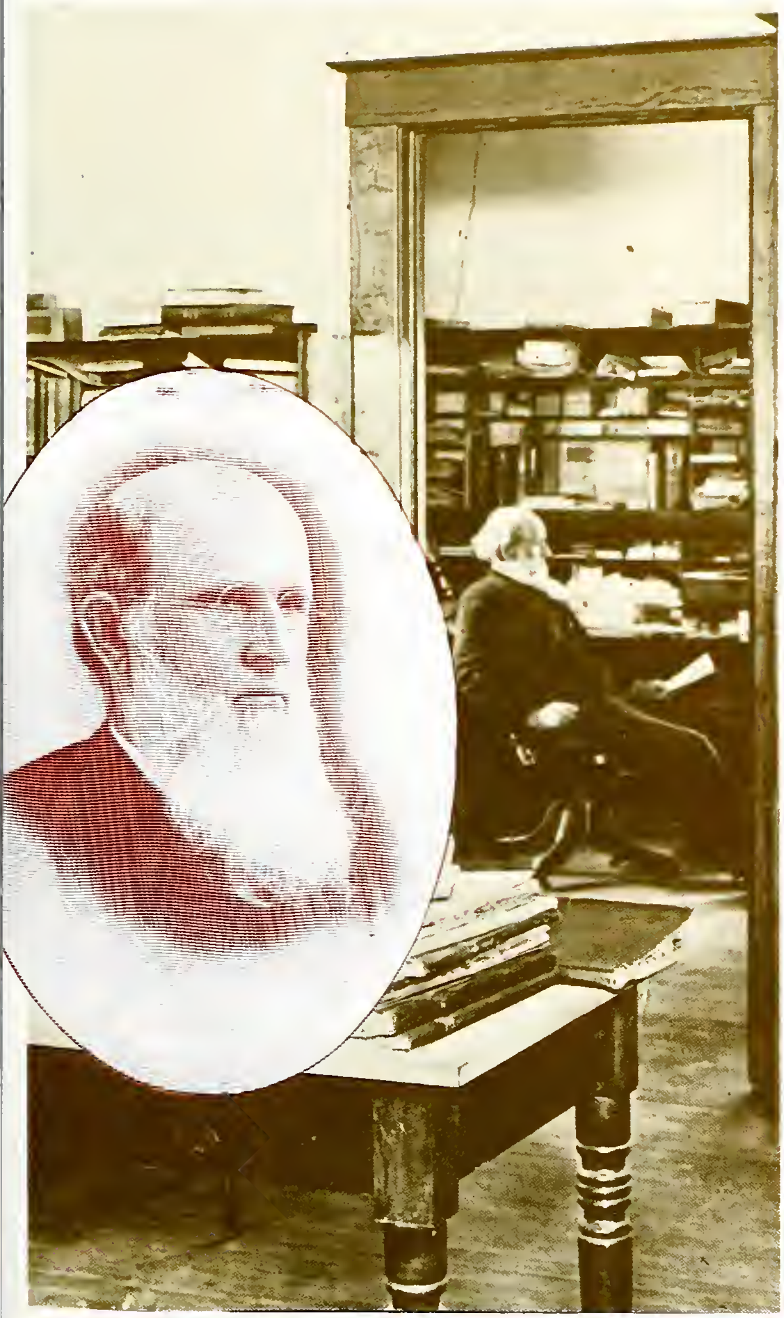
I sat there bewildered. Robbie was their beautiful 13-month-old baby. There had been a long gap between the older three children and Robbie's birth, and the entire family idolized him, even though they were now awaiting the birth of another child.

Gradually the realization began to seep into my understanding. "Good God, it must have just happened; they must have just found him."

I grabbed my jacket and drove to their home. The door opened and I'll never forget that scene.

All the family were still in their nightclothes. Their lovely, warm home was

(Continued on page 29)

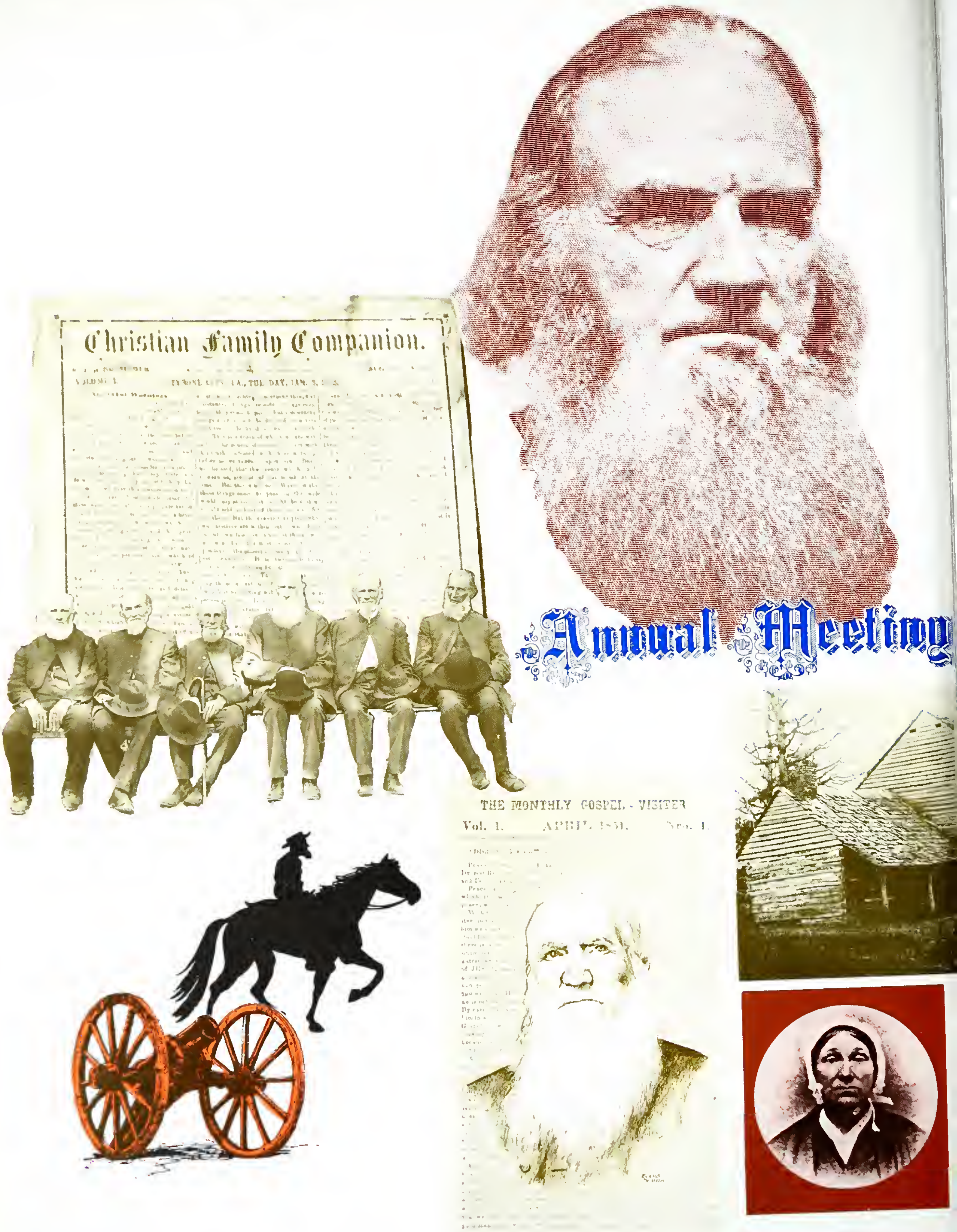


1851 1976

When Elder J. H. Moore, whose editorial career went back to 1876, retired as office editor of *The Gospel Messenger* in 1915, he wrote, "Here, in the editorial chair, we have spent the best years of a busy life. We have seen the birth and watched the growth of practically every activity known to the Church of the Brethren."

Brother Moore was speaking for himself, but he could just as well have been speaking for his magazine, whose advent as *The Monthly Gospel-Visiter* in 1851 ushered in the changes that produced all those activities and which then influenced, presided over, observed, and reported on them for the next 125 years. Nearly every Brethren activity and organization (as opposed to ordinance or practice) we know today has developed since 1851. So *Messenger* was present at the birth and has watched the growth of practically everything we think of as our modern Church of the Brethren.

Therefore, as a fitting close of our anniversary year we present this impressionistic review in word and picture of those 125 years in this church.



Christian Family Companion.

VOLUME I. TYRONE CITY, PA., TUESDAY, JAN. 3,

THE MONTHLY GOSPEL - VISITER

Vol. 1. APRIL 1851. No. 1.

Annual Meeting

1851 1876 The Spirit of Change

For nearly 70 years following the Revolutionary War, the Brethren had lived in quiet solidarity, for we were plain and simple people and our ways did not change much as we settled into the new nation and grew prosperous. Then in 1851, Elder Henry Kurtz of Poland, Ohio, began the publication of *The Monthly Gospel-Visiter.*

It was our first paper, and we knew it was important, perhaps dangerous. It departed from the old ways and those who clung to them opposed it.

But Brother Henry's paper survived and grew and the new ways it brought did too. The quarter-century which followed brought more change to the "harmless Dunkers" than the entire century preceding. We began to speak more English than German; we started more periodicals; and in 1871 we changed our name from Fraternity of German Baptists to German Baptist Brethren. We founded high schools, held evangelistic services, and conducted Sunday schools, none of which we had done before. All this activity was enlivened by constant westward migration and interrupted by the Civil War, which destroyed Brethren property in the South and took the life of Elder John Kline, but failed to divide the church.

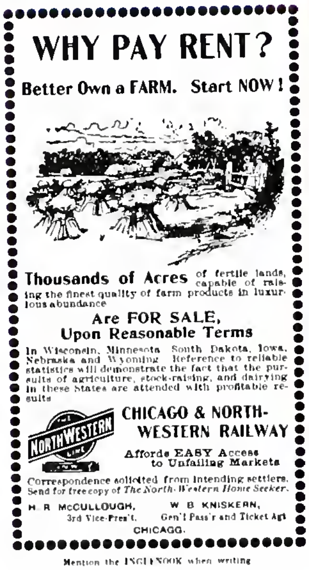
By the late 1870s, the once serene church was tense, for those who had opposed Elder Kurtz and his *Monthly Gospel-Visiter* were not happy with all these disturbing innovations. They felt the foundation of their beloved church slipping away and with it the goodness that came from simplicity and order.

But there was enthusiasm growing across the Brotherhood too, for this church that had been quiet for so long was stirring with another spirit, and those who embraced it, though they had only a dim notion where this spirit of change might lead, felt there lay in it the opportunity to adapt the goodness of the old ways to the secular world—a world once avoided, which was now becoming a challenge and an attraction.

GIRDLING THE GLOBE

THE NORMAL COLLEGE

⊰THE + BRETHREN'S + QUARTERLY⊱



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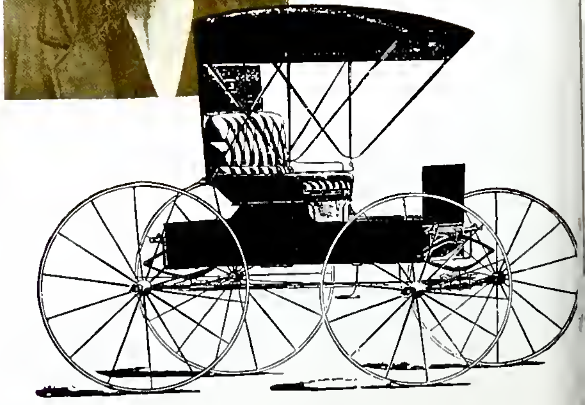


1876
1901

The Shock of Schism

Those who opposed change and those who embraced it finally fell out of fellowship with one another and schism wracked the church. Many Brethren were dismayed, and some petitioned Annual Meeting "by all means to labor in love and Christian forbearance to unite the present conflicting elements in the church at large."

But it was too late. In 1881 approximately 4,000 Brethren drew off and formed the Old German Baptist Brethren ("Old Order Brethren") and after the 1882 Annual Meeting, another 6,000 withdrew to become The Brethren Church ("Progressive Brethren"). What the Civil War had not been able to do, schools, Sunday schools, and evangelism did—split the church. The group which became our own Church of the Brethren was in between these two extremes, with approximately 50,000 members. We were called the "Conservatives," and we now went on our way more peacefully, though a bit chastened.

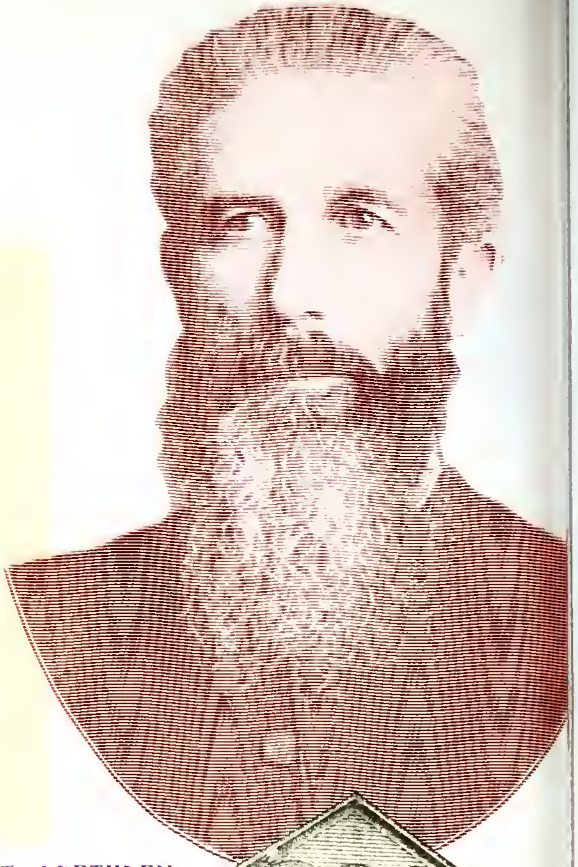
But the shock of schism did not slow the change, which on the contrary accelerated, for we were now free to grow with less internal conflict. In 1876 the first Brethren school to succeed was founded and was followed by 17 more attempts in the next 25 years. Foreign missions began that year, 1876, also. Sunday schools and evangelistic services were springing up all over. Even the salaried ministry appeared. Brethren headed west in great numbers. Sixteen more periodicals were started. And the Brethren Publishing House was established.

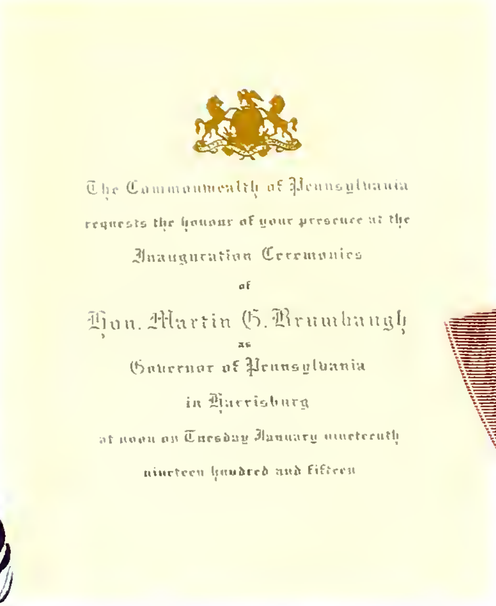
Publishing had a great impact; it encouraged the new ideas and open discussion that led to the schism, yet after that split it helped to draw the Brotherhood together. That was the purpose of *The Gospel Messenger,* issued first under that name in 1883 and tracing its lineage back past three mergers to Henry Kurtz' *Gospel-Visiter.*

The changes which had begun quietly 50 years before with that unpretentious little monthly had grown more obvious and more rapid by the turn of the century. Ironically, we had accepted nearly all the innovations the Progressives had so clamorously pressed for and would soon outdistance them with our own progressivism.

Though we were still farmers and lived in the country, the world we had shunned so long had caught our fancy. The senior editor of *The Gospel Messenger,* Elder D. L. Miller, in plain coat and broadbrimmed hat, traveled around the world several times and returned to write copiously illustrated travelogues such as *Girdling the Globe.* Brethren and sisters in beards and cap strings read his books eagerly and found the world undeniably interesting.

It is not clear whether it was God's will or our own curiosity which got us into the world, but by the end of the century, we had gone far enough that there was no turning back. It would become our task in the 20th century to live out our peculiar Brethren vision in a world whose challenges and attractions had now captured us.





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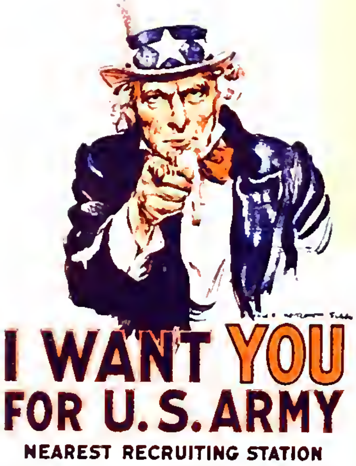
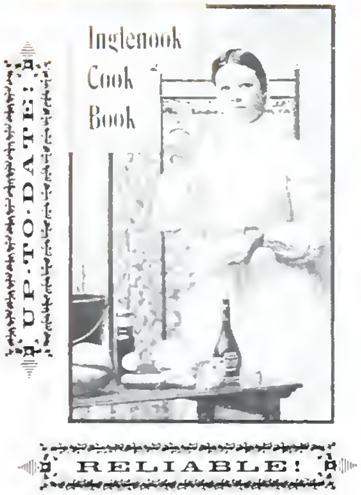
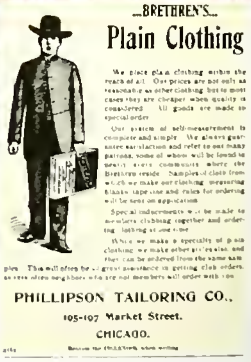
as
Governor of Pennsylvania
in Harrisburg
at noon on Tuesday January nineteenth
nineteen hundred and fifteen



1908 GERMAN BAPTIST BRETHREN
Church of the Brethren

BETHANY BIBLE SCHOOL





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Mention the [illegible] when writing

1901 1926 The Question of Allegiance

The world had been invited into the Brotherhood, but with the exception of the early missions in Scandinavia and India, we had not yet intruded much upon the world. In the first quarter of this century we began to do that in earnest. We expanded our mission work to China and Nigeria and in 1919 alone commissioned 32 new missionaries. We joined the American Temperance Movement and participated in the ecumenical Interchurch-World Movement.

And then in 1914 we Brethren who had once refused to vote, to go to court, to swear an oath, or to hold public office, saw one of our prominent members elected governor of Pennsylvania—Martin Grove Brumbaugh, the first Dunker to earn a Ph.D., first Dunker historian, former president of Juniata College, and an ordained minister. That must have been a remarkable occasion for the Brethren, who could not have helped viewing it with pride and mixed emotion.

The mixed blessings of acculturation became more apparent when the Great War broke out. Governor Brumbaugh, from a pacifist church, had to call up the Pennsylvania state militia, which he did, arguing that it was his duty as an elected official to do so. A few voices were raised in support of the war effort, a position unthinkable a decade or so earlier. Though these voices were in a minority, the opinion created some confusion. Many Brethren did not know what to do, and their church did not either.

Finally, in January, 1918, a special conference was called at Goshen, Indiana, where a statement was drawn up strongly urging young Brethren men to refuse to bear arms. The War Department got wind of the statement, and the federal government threatened to prosecute the conference officers. The leaders of the church then withdrew the statement, averting trial and possible imprisonment but weakening our official peace position. Because we had no plan for dealing with our government, some of our young men suffered at the hands of a military to which they had no alternative, yet to which they could not give allegiance.

Meanwhile, internal changes were continuing. In 1905, Bethany Bible School was founded, and by 1925 it was accepted as our official seminary. The professional ministry, once despised, was here to stay. The offices and boards at Elgin were becoming centers of power and leadership where Annual Meeting had once been the only central authority. In 1908 sisters were first licensed to preach, and in 1910 they were granted the privilege to pass the cup and break the bread. In 1911, Annual Meeting for the first time left an opening in the perennial dress question, and brothers and sisters soon began to take off their plain garb. And in 1908, as if to symbolize further our distance from our past, we changed our name again, dropping "German" and "Baptist" settling upon "Church of the Brethren."

Our courtship with the world was bound to cause tension and it did. In 1926 a small group who objected to the changes left the church and became the Dunkard Brethren.

One would rather not say who changed whom most during these years—the world or the Brethren; but we believed that we were making an impact on the world and that we were called to do so.

A GIFT OF FOOD
FROM
BRETHREN SERVICE COMMITTEE
THE CHURCH OF THE BRETHREN
ELGIN, ILLINOIS
BRETHREN SERVICE
CIVILIAN
PUBLIC SERVICE
CAMP NO. 29
ZAM-BUK
Daily Herald
SAUSAGES GO BETTER WITH H.P. SAUCE
WAR DECLARED BY
BRITAIN AND FRANCE
We Have Resolved To Finish It—PRIME MINISTER
POLES SMASH WAY INTO E. PRUSSIA
GREAT BRITAIN DECLARED WAR ON GERMANY AT 11 ... YESTERDAY MORNING

THE CHURCH OF THE BRETHREN AND WAR

1708-1941

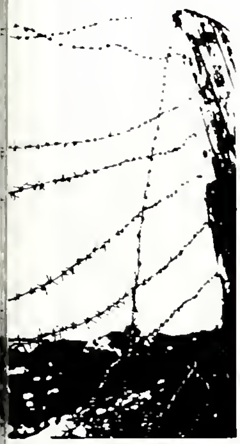
1926 1951

The Gift of Giving

When World War II came, the Brotherhood was better prepared than it had been for World War I. Through Annual Conference discussions we had clarified our position. But our concern for peace was resulting in more than talk. In 1917 we sent thousands of dollars to the relief of the Armenians. By 1940 we had sent relief workers as far as Spain and China. Our love for peace and our inclination to be good neighbors had resulted in a new direction—Brethren Service—and in 1939 the Brethren Service Committee was created.

We were slowly finding our own unique way in the world. Missions had gotten us out into strange lands, but missions were not unique to us. Nearly every denomination had them. But this peace witness and neighborly service to those with whom we lived (now around the world, not only down the road)—these activities were *Brethren,* our legacy from a rich past and our gift to a suffering world.

So the war did not catch us napping. We had our peace position worked out; we knew the service we could render as an alternative to military duty. And perhaps as important, we had leaders who knew how to deal with government, leaders who mixed a little worldly savvy with their Dunker soul. We were able to negotiate a satisfactory alternative to military service, and hundreds of our young men went off to Civilian Public Service.



But ironically, many men joined the army too. At the time when we were poised to make our most aggressive witness for peaceful service as an alternative to war, we found more Brethren who favored war than ever before in our history. One of the men in CPS wrote in January, 1944, "When we went to CPS camp we were prepared to face an unfriendly community, but we were unprepared for the number of people in our own church who would no longer support our position." Fewer than half of our young men chose to be conscientious objectors.

Though the war's end found our former unity on peace gone forever, it found our commitment to service stronger than ever. The Brethren Service Commission, whose work was interrupted by the war, plunged into war relief. Heifer Project was started, and young Brethren men became "sea-going cowboys." Then in 1948 an organization was created whose impact on our young people is impossible to estimate—Brethren Volunteer Service.

By 1951, this church of Dunker farmers which had earlier moved out into the world with naive enthusiasm had now found its footing and its calling in that world. The world had already made its undeniable impact on us. Now it had become our turn, and through missions and Brethren Service, we were making an impact way beyond what might have been expected of a church our size.

But the world had taken its toll too. We were less sure of ourselves. We knew what to *do* in the world. But we were no longer sure who we *were.* Many lasting differences had arisen among us. At a conference for Brethren educators in 1947 it was observed, "Tensions exist in our institutional life which appear to grow out of confusion and divergence in ideology." And so the post-war period put before us a task we are still at work on—to stand together in fellowship when we stand apart in ideology.

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Urges Involvement

Church of Brethren Issues Guide for Rights Actions

By LOUIS CASSELS
United Press International

"All right, you've convinced me. Segregation is wrong and ought to go. But what can I do about it?"

Churches are hearing that question with increasing frequency.

One denomination, at least, has come up with some specific, practical answers.

The Church of the Brethren is

or his renting on an open occupancy basis."

6. "Join and support those community agencies which are working for justice and equality among the races."

7. "Inform the business people with whom you deal that you welcome being served by persons without regard to race."

8. "Hire and promote on the basis of merit without regard to race."

1951 1976 The Acceptance of Diversity

In recent years we have come to terms with the uncertainty about who we are by accepting that we are many things. Today we accept our pluralism as inescapable—sometimes uncomfortable and other times enriching.

Since the late 1950s we have seen much evidence of that pluralism. In 1959 those who felt that the church had drifted too far formed the Brethren Revival Fellowship to call us back to evangelism, scriptural authority, and traditional Brethren practices. Then in the late 1960s others formed the Brethren Peace Fellowship and the Brethren Action Movement to call us back to our peace witness and forward into more aggressive activity on behalf of social justice and human rights.

Meanwhile, like other Americans we were surviving the value changes and social upheavals of the time. Those were the years of civil rights demonstrations and Vietnam War protests, and we had many who worked in what they believed to be great human causes and many who refrained from what they believed to be dangerous and meddlesome disturbances.

Despite the uncertainties, or maybe because of them, we have built more new buildings in the past 25 years than ever before in our history—many new church houses, new offices and plant for the General Board, new college buildings, camp lodges, and homes for the aging, and a whole new campus for Bethany Theological Seminary.

During this period we began to shift our mission focus from personal conversion to social justice and human rights and our service focus from relief and rehabilitation to economic and social development. We have placed our overseas programs wherever possible in the hands of the people they serve and have made the goals of our ministry in the Third World consistent with the emerging identities of the peoples there. Here at home we launched the Fund for the Americas (now called SHARE) to establish a partnership with minorities for the purpose of their own development. We have supported the quest for freedom and identity of blacks, Spanish Americans, native Americans, white Appalachians, and women. Though we do not have the unity of purpose we once had with missions and Brethren Service, we curiously continue to be clearer about these concerns that reach beyond us than we are about our own inner life.

In the middle 1960s our gradual emergence into the world reached its logical conclusion—a proposal to explore a merger with other Protestant denominations. We resisted that temptation, voted against joining the Consultation on Church Union, and decided to retain our own identity however uncertain it now was.

Having survived that test, we are today a church where many different viewpoints are heard. We are well established in this world we once shunned, and we enjoy it, though with maybe a touch more simplicity and good stewardship than some. We are actively concerned about those who suffer around the globe and here at home. We are prosperous; nearly all our institutions are strong; and we have good leadership. And despite our diversity we are still bound together by the feeling that we are, after all, "Brethren."

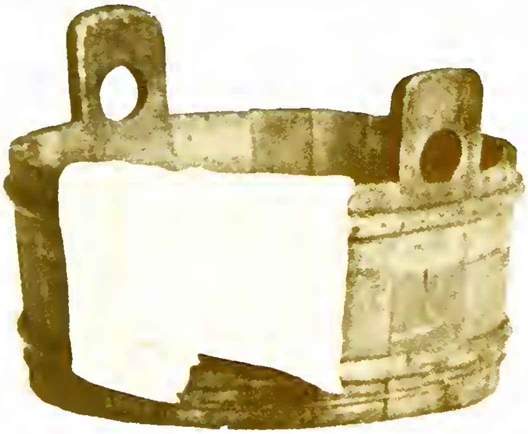
But the years have left their mark on us in one important respect. We do not at this time have a vision for our church, a vision which draws us together into a deeper unity of love and action.

1976 2101

The Hope for Vision

We have come through 125 years of extraordinary change. We began as sectarian farmers and we have become global citizens. We have lost many things which we once were, and we have gained much which we never imagined we might become.

One of the things we have lost is the solid sense of community that was at once such a rich blessing and such a coercive force. One thing we have gained is this richly variegated diversity which is often a source of tolerance and creativity and sometimes an excuse for indecision. That unity and this diversity mark the beginning and the end of the long historical process during which we turned away from our inward fraternity to a larger brotherhood in the world. That historical process is now complete.



We are at the beginning of a new time whose shape is not yet clear. That is why there is no new vision to give unity to our "diverging ideologies." But we should not be alarmed, for the end of an era always brings clouded vision. On the contrary, this is a time of possibility . . . and of risk.

There is risk because we may never find a new vision and our diverse fellowship may disintegrate into a formless pluralism or even schism. But there is great possibility, for God may grant us a new vision with all the evocative power of our old visions, a vision which gives us a new unity among ourselves and a new role in the world, an unexpected vision which may make us as different a century and a quarter hence as we are today different from Henry Kurtz and his brothers and sisters 125 years ago.

If that happens, we may presume that the same *Messenger* which has been so intimately a part of all that has happened in the past 125 years will be present, heralding the birth of that vision and watching its growth.

This review represents the work of many persons, including: *Idea*—Howard E. Royer. *Text*—James H. Lehman. *Research*—Edith Bonsack Barnes, Emmert Bittinger, Donald F. Durnbaugh, David B. Eller, Roger Sappington. *Graphics and design*—James H. Lehman and Kermon Thomason. *Art direction*—Edward J. Buzinski and Kenneth L. Stanley.

SLEEP IN HEAVENLY PEACE/*continued from page 16*

decorated for Christmas. The tree was lit and surrounded with gifts.

Dick, the father, looked up at me with tears in his eyes. He sat holding the baby's body.

Lois, the mother, came to me. There was nothing to say. I held her and begged God that this shock should not endanger the child she was carrying.

The baby had seemed perfectly healthy the night before. Although he had signs of what seemed to be a cold, there was no cause for concern.

In the early morning someone routinely checked on him—and their lives fell apart.

We sat there together. The mother, the father, the two young daughters, and the younger son.

And the priest who felt he should be able to offer some kind of support, some kind of ministry, only to find himself choking on old familiar formulas.

And the baby, there in his father's arms.

We waited . . . and waited . . . as mourning people always do.

Finally, after what seemed like hours, the undertaker came.

And then another throb of torment. The father was unwilling to hand over the body of his infant son to a stranger.

What then happened grew out of my earlier visits to their home. Tiny children have always intimidated me. They always seem too fragile to handle and I have a fear that in my awkwardness I might somehow injure them. And so, in spite of constant encouragement and teasing, I had never held Robbie. "Wait until he's two," I would say. "Then he can defend himself."

But at this moment, with the undertaker standing awkward and uncertain in their living room, with Dick blindly unwilling to part with his son's body, Lois somehow found the right thing to say to her husband.

"Dick, let Father take Robbie. He'll hold him now."

I caught my breath; I wasn't ready for that.

There was a long moment of no response. Then Dick slowly held the baby's body out for me to take.

My eyes were so filled I could hardly see to follow the undertaker to the door. We walked outside the house. He closed the door and I handed the tiny body to him.

He left and I went back to the family. Just to be with them for the time.

The next afternoon, Christmas day, we went over to the funeral home.

We sat before the coffin, which because of its size looked like some grotesque toy. We talked quietly, in fragments, with long silences.

But I began to sense something about this family, something I didn't recognize at first. Along with the tears and the grief, there was more composure, more control, than I thought would be possible. In words, glances, embraces, there were currents going between Dick, Lois and their children. All of them seemed to draw support from these currents.

We remained at the funeral home for an hour or so. They knew I was expected at another home for Christmas dinner and they insisted that I go ahead.

The transition from that near empty funeral home to the noisy, jumbled celebration of a happy family was the greatest emotional transition I have ever encountered. I didn't manage it very well. My thoughts kept drifting off across town to that other family, their home decorated for joy, filled with grief.

It had been decided that Robbie's funeral would be held as soon as possible, the morning after Christmas. I was asked to offer the Mass.

I had expected the service to be similar to our visit to the funeral home—just the family and a few close friends.

To my surprise, the church was almost filled. There had been a lot of telephoning in that parish on Christmas day.

When the family arrived, Dick took me aside and said, "Father, we'd like to have the casket open during the Mass."

I was stunned. No family had ever made this request before. I tried to persuade him to change his mind. But there was no uncertainty in him.

"We all talked this over. It's what we want."

So I went over to the undertaker and told him of the request. He said, "Oh no. Father. We don't do that. It's against the policy of the parishes here."

We argued about it. The pastor happened to be in the hospital and the undertaker wanted to know who was going to take the responsibility for the decision.

"I'll take the responsibility," I said.

I don't know whether he expected the bishop to suspend me or boycott his firm. Neither possibility bothered me much at the moment.

When I came out to the altar, my eyes couldn't avoid the tiny casket. Robbie lay there dressed in a suspendered kind of playsuit, looking as beautiful as ever.

All through the Mass, my gaze returned to the infant who seemed to be sleeping peacefully.

And each time, when I pulled my eyes away from the baby, they would be drawn over to the parents, the sisters, and brother. And each time my eyes filled up, producing some long pauses before I could again focus on the words of the Missal.

At the end of the Mass I came down to the communion rail, just a few feet in front of the open casket and spoke. Neither immediately afterwards nor now can I remember what I said—except for one thing.

I said that in searching for words which could give some support to these friends of mine, I had reviewed all the formulas of faith and hope to which my life was committed.

And all of them seemed grossly inappropriate.

These truths seemed to speak to the mind. And this family was not hurting in their minds; they were hurting in their emotions.

With such hurt, all we could do was be present, grieve with them, try to make known our love for them.

When I finished speaking, the family arose and came out to the aisle beside the casket. They stood there for a moment. Then the father, the mother, and each of the children bent over, kissed the infant, and turned and walked to the rear of the church.

And through blurred vision I followed the servers back into the sacristy.

Every year, during one of those quiet times before Christmas, this is one of the memories which flows back, in all its details.

I've tried to sort out and understand some of the many perceptions and responses which were churning around inside me during that time, though I haven't fully succeeded.

You can say all you want about God taking Robbie to a happiness even greater than he could have known in his family. In faith I believe that. But humanly, looking at this child and his family, it sounds like something said in a language I never learned.

Why give this baby to this family for only 13 months? Why, of all times, on Christmas eve?

Only the phrase, "the mystery of the

Cross," suggests that those who profess to follow Christ do, in fact, accept a vulnerability beyond our expectations.

While I was incapable of understanding the mystery of the suffering my friends endured, I was able to perceive signs that beyond the cloud of pain, loss, and bewilderment—beyond the cross—the loving Father was present.

How else could anyone understand the strength of this family?

I couldn't walk away from my participation in this family's suffering without wondering how my own faith, so easily professed, would have survived if this had been my child.

The things in my life which I describe as disappointments and hardships seem trivial when compared to such naked suffering.

Also humbling was the recognition of just how incidental my ministry to them had been.

I went back over the time we had spent together during instructions. They pushed me hard, challenging and questioning, sending me back to my reference books. Then suddenly, it all changed. It became, "You don't have to prove all that. Just tell us what the church teaches. We accept the church and its teachings." I could have been juggling apples instead of explaining indulgences.

Though the realization shook my vanity, it was reassuring in a time when a lot of priests were questioning their effectiveness. To me, the basic question came to be not effectiveness, but a matter of being available, with all my limitations.

And that awareness was immeasurably deepened as I watched the profound religious faith of this family in their suffering and loss.

At a time when many people seem distressed because they can't find meaning and achievement in their lives, this memory of Christmas seems to say: the meaning is in the living itself. Don't be blinded by regret over accomplishments unattained. Open your eyes to the God revealed in a newborn infant, in a family called Holy, in a teacher's modest accomplishments, in a man's suffering and death accepted as God's mysterious will.

None of these reflections are very startling or profound, but they are much more real because of that Christmas loss suffered by my friends.

Curiously—though our lives are intimately linked through that tragedy—I don't see them very frequently. When we do get together I have the feeling that all of us are very conscious of that moment which was too painful and too rich to be the subject of ordinary reminiscence.

This is the first time I've tried to express to them and to others what it meant to me.

I hope they will understand what I've said . . . and what I've left unsaid. □

Condensed, with permission, from *U.S. Catholic*, 221 W. Madison, Chicago, Ill.

MY NAME IS JOSEPH/*continued from page 15*

house. Mary was there, too, waiting with the family. Her eyes were red and her cheeks puffed. It looked like she had been up all night. I went over to her and laid my hand gently on her shoulder. "I'm sorry," I said, "but I'll have to break the engagement. We'll call our parents together and have our engagement annulled."

Mary wept softly. She had told my parents why I had left her in such pain. My parents seemed to be more understanding than I was. For once in his life, Dad wasn't throwing the law around. Did he know something I didn't?

For the remainder of the day I could neither eat nor sleep. I took a long walk. I loved the quietness of the trees and hills. I talked with an uncle of mine about what had happened. I asked him if I was doing the right thing. He kept saying, "If you let her get away with it, it will encourage others to get away with it, too. The law is the law. You have to draw the line somewhere."

My mother was the most helpful to me. She seemed to understand my pain. She said that she would stand by me no matter what decision I made, but that it would be wrong to discredit Mary publicly. In my heart I felt that I had made the right decision to divorce her quietly.

I spent a restless night. I was afraid to go to sleep for the fear of having to remember when I awoke. But when I finally fell into a deep sleep early in the morning, I had a very strange but comforting dream. An angel of the Lord appeared to me and told me not to be afraid to take Mary to be my wife; for the child is of the Lord. The angel vanished and I awoke with a deep feeling of peace in my soul. Maybe it was all true as Mary said. Mary loved me; I knew that; she could not have been untrue. Maybe this was the way for the Messiah to come into the world—like a little babe; like a human; of a woman. Would God do that? Would He take the risks of this evil world?

I got up and went downstairs. The sun was just beginning to stretch out its rays to embrace a new day. As I walked into the kitchen I saw my dad reading from an ancient scroll of Isaiah. He looked up at me with a tenderness I had never seen in my dad.

"Son," he said, "Mary's dad and I have been half the night reading from the prophet Isaiah. Listen to what we found: "Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel. . . . For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end. . . . The zeal of the Lord of hosts will do this."

"A woman shall conceive and bear a son . . . " ? The words penetrated deeply into my inner most being. The dream? Mary's dream? The prophet Isaiah? It all sort of began to come together. And now my dad? If my dad could see it, anyone could.

I ran out of the door, down the street and up the path to Mary's house. "Mary, Mary," I yelled, "Come out, come out." On a distant hill I saw the figure of Mary. We met in a rush of embrace.

Tenderly I wiped the tears from Mary's face. "It has been revealed to me, too," I said. "And the prophet Isaiah spoke of it many times. God has chosen to come to us in this way. We will be true to God no matter what happens. Come, let us go home and prepare for the wedding." □

by Clyde R. Shallenberger

Leadership for this hour

The General Board of the Church of the Brethren, in addition to its responsibilities for oversight of the Church's international program, is currently faced with the important task of filling two top staff positions.

The retirement of Galen B. Ogden from the position of Associate General Secretary and Executive of the General Services Commission is to take effect April 1, 1977. The retirement of S. Loren Bowman from the office of General Secretary will occur Dec. 31, 1977.

The Executive Committee of the General Board, with moderator Charles Bieber as a coopted member, began work as the personnel unit of the Board in this task, looking at the two position vacancies simultaneously. In this way the team approach that has characterized the work of the Administrative Council since the 1968 reorganization of the Board is being continued. It is the hope of the Executive Committee that the General Secretary-elect might participate in discussions related to the selection of the Associate General Secretary.

Before looking at candidates for these positions the Executive Committee, individually and collectively, reflected on two major issues. One of these was an appraisal as to where the Church of the Brethren is at this point in its history and what its direction for the future ought to be. The look back was more easily done than the projections for the future.

A second task was that of setting criteria for the persons who would be candidates for the positions to be filled. High on the list of qualifications for both offices was "Commitment to Christ and dedication to his church."

In addition, there were specific qualities suggested for each of the two positions. Among them, for the Associate General Secretary, were such traits as business/management skills, organization ability, and an ability to manage personnel, a sensitivity to the needs of the aging, and the ability to communicate clearly.

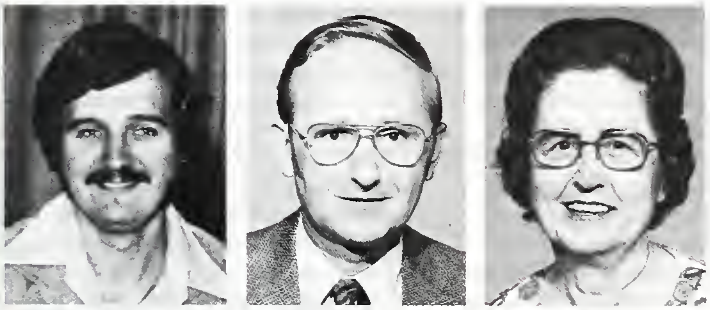
The General Secretary should be a person with a strong, well-grounded faith who is person-centered and who has a worldwide vision. Strong leadership abilities, a knowledgeable theologian, innovative and creative, sensitive to human need, a mediator, a good team builder, and a good organizer were still other criteria mentioned.

After a look at the current posture of the church and the establishing of criteria for the position last February, the Executive Committee brought the names of possible candidates to its Wichita meeting in July as a first step in the selection process. There was strong feeling among the committee that the total church must have participation in the process. Local congregations, through district offices, announcements in *Agenda* and a MESSENGER news item have been invited to submit additional names for consideration.

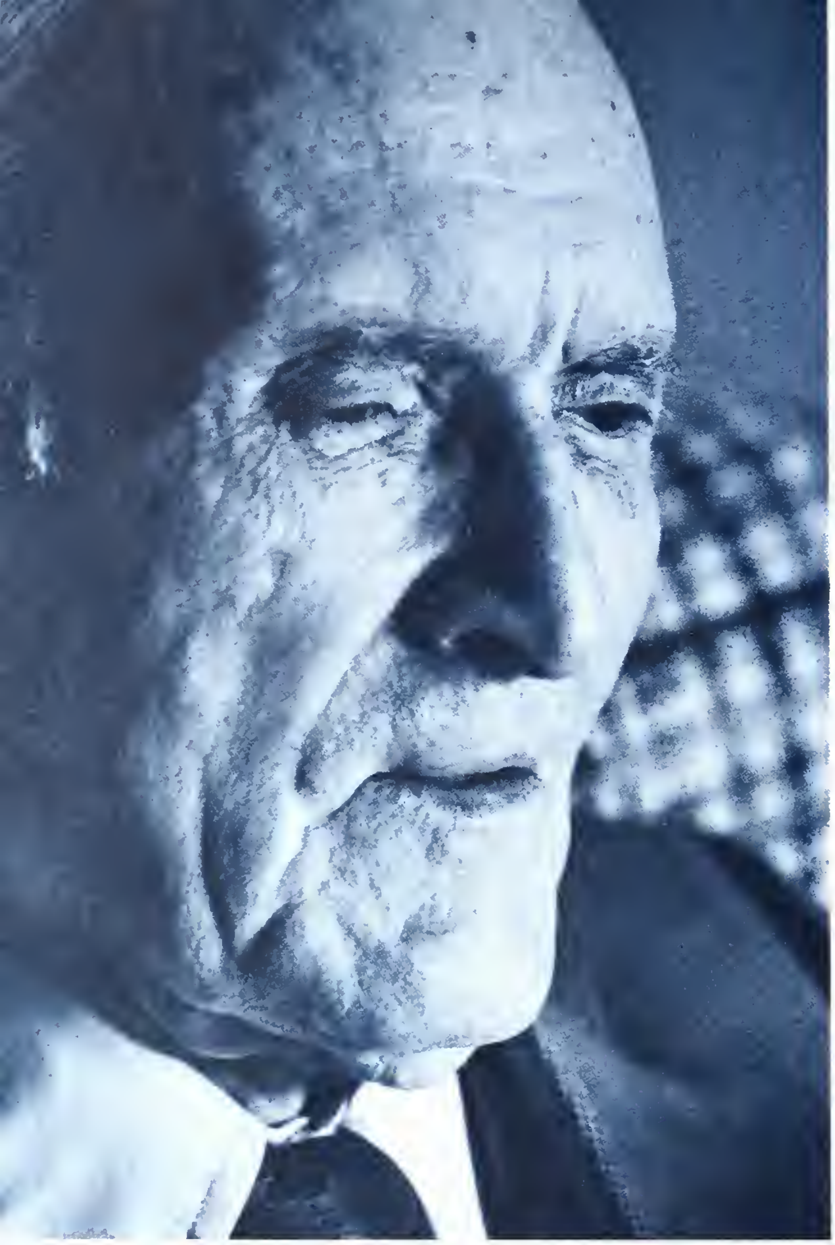
At its October meeting the Executive Committee prayerfully reviewed the qualifications of the more than 100 persons whose names had been submitted by the board, staff, and church at large. Out of these proceedings a seven-member Search Committee was evolved. The committee looks forward to presenting recommendations to the General Board in February for General-Secretary-elect, and shortly thereafter for the General Services executive.

An earlier action, taken by the Board in 1974, mandates that by 1979 at least one position on the Administrative Council be filled by a woman or a person from a minority group and that this occur in the normal restaffing process. The Executive Committee is taking this affirmative action into serious consideration in its task.

The task of screening and selecting key personnel is a major one. The General Board is convinced that even as God has provided leadership for his people throughout all of history his Spirit will again work through his people to make known the persons who can best provide the leadership that our denomination needs in this hour. ☐



The new leadership search committee: (top) James N. Poling, Joseph Schechter, Ina Ruth Addington. (bottom) Phyllis N. Carter, Charles M. Bieber, Wanda W. Button, Robert A. Byerly.



Treasures of darkness

by Patricia Kennedy Helman

Faced with blindness, Ira Frantz thought he would prefer death. But true to his word, God shared with Ira treasures of darkness.

Many readers of this article will recall a column that accompanied the International Sunday School Lesson for 26 years called "The Lesson in Everyday Life." It shed light on the accompanying material and guided many a Brethren Sunday school teacher to a deeper understanding of the particular Bible passage being explored, thus enlivening church school classes throughout our entire church.

In the halls of Timbercrest, the Church of the Brethren retirement home in North Manchester, Indiana, the author of that column is a presence. His height, his white hair, his kindly, shining face make him a striking figure, and he is noticed as he goes slowly to the dining room, his white cane picking out the way ahead of him.

Ira Frantz lives in darkness on the physical plane, having been blind for si years, but in a sense that statement is m leading. For he possesses an inner light, luminous quality of spirit that has overcome, and the light emanates from his l making him a tower of spiritual strength those around him.

When Ira and his wife Alta arrived at Timbercrest in 1970 there was a period time when he was completely deaf and blind, so he lived in both a silent and d world. Those years of trauma gave him time to consider deeply his philosophica stance concerning the world and God a humanity. Subsequent surgery relieved deafness, and now with the help of a he ing aid, he can hear reasonably well.

When I went to his room to visit with him, a symphony was being aired rather loudly over his FM radio. He turned th music down and ran his hand over the special clock his son Royal made for hi and welcomed me warmly into his room and into his inner musings.

When Ira heard the heartbreaking ne some years ago that blindness was inevitable, he said to his son Robert, "I'd rather be dead than blind." But Robert reassured him, "Don't talk like that, Da you've got a lot to live for." "And you know," Ira says to me, his face beaming "he was right. I do have a lot to live for

In Isaiah there is this verse: "I will giv thee the treasures of darkness." Ira has been the recipient of that promise, and with me as a willing audience he contemplates those treasures that have com out of his own darkness.

"I sit with my surroundings cut off fr me, and I let my thoughts soar. I've alwa had an interest in the eternal verities of life—they make a person more profoun you know. I memorized the first chapter Genesis, the first chapter of John, the 1 chapter of Luke, the 13th chapter of Co inthians, and many of the Psalms. I reci them to myself and rejoice in their truth and beauty.

"I think about the world God has made—the beauty and wonder of it. Ho can anyone doubt the existence of a supreme being who created and controls the universe? When I consider the world recall the places I've been with Alta. We we in 46 states. I've visited Ecuador, the wt coast of South America, and the Pan-aa Canal. The creation of the world and th boundaries of the universe are a great mstery to me.

I think about the miracle of light. You kow scientists don't know what light is. O they have some explanations but none of hem are satisfying. God said, 'Let there blight and there was light,' and that was th most marvelous creation of God. Einstn said the origin of matter must forever reain a mystery."

ra's intrigue with the origin of light and li may seem curious for one who must li in darkness. In that darkness he consiers his own life of 88 years which has h more than its share of despair and disapointment.

The deafness which was to plague Ira ctinually began when he was a small boy ling with his family near the Richland Cnter church in Kansas. When he entered MPherson College in the fall of 1905, the dfness became a severe handicap. He cld barely hear what the teachers were sing and it was impossible to hear the cntribution the other students were makin to the discussion. Nor was he able to te part in the social conversations aund the dining table. It did not occur to h to tell people of his handicap, but later aBethany Bible Training School he was ae to share this vital information with his pofessors. Subsequently Ira attended Mt. orris College from which he graduated ven he was 29 years old.

Ira met Hattie Sellers from Fostoria, Ohio at Bethany and married her on June , 1910. There began several years of csscrossing the Midwest and of homes in ansas, Illinois, and Colorado. Ira farmed d preached and taught school at fferent times. Three sons, Royal, Robert, d Galen, and one daughter Ruby, were rn to them during those years. Ira's yen write manifested itself in the purchase of small newspaper in Fruita, Colorado. hings were going rather well for the ung family when Hattie died of comications of childbirth in 1926.

It was during this period of his life, overhelmed with grief and left with four otherless children, that Ira began what he nsiders to be the most significant conibution to the church that he has made. It as the writing of the column "The Lesson Everyday Life" mentioned earlier. "I like to think," said Ira, "that it gave insight and assistance to teachers throughout the Brotherhood."

The wisdom and good common sense that attended his column had its source in the way in which Ira met his individual frustrations and problems—problems centered in the scattering of his young family among friends and relatives and the grimness of the depression years. At this time he was contributing material to many sources, and his writing appeared in *The Christian Century, The Gospel Messenger, Our Young People,* and *Christian Herald.*

A temperance play titled "What Shall It Profit" was written, published, and promoted by Ira and found its way to many of our local churches in the 1930s and 40s. Following its presentation at Annual Conference in Ames, Iowa, in 1932 the Brethren Publishing House took over its publication.

Ira's life took on new meaning and purpose when he moved his family to North Manchester in December, 1935. He became a partner in the Bureau of Tests with A. R. Eikenberry, J. G. Myer, and O. S. Hamer. His work with the bureau continued until his retirement in 1959. In 1936 he married Alta Williams, a graduate nurse, who created a home for him and his children. Ira and Alta had a son Alan, and they later adopted a daughter, Marilyn. Throughout the years Alta's love and loyalty have been a source of great strength to Ira.

Another incident that occurred in Ira's life at this time seems of significance. He had taught a Sunday school class at Manchester soon after his arrival, and a generous man in his audience later presented him with an efficient hearing aid. Upon giving it to him, the gentleman said, "The day you taught our class I thought that if you could hear you could be a real teacher." For Ira, it was the first time in many years that he could do his work and carry on conversations and be comfortable about making the right responses.

My own personal introduction to Ira came when I was a student in his Sunday school class at the Manchester Church of the Brethren. The gentleman who presented him with the hearing aid was correct. He was a great teacher and the years I "sat under his guidance" were important in my own Christian growth.

Together Ira and I discuss more matters, among them his current writing. He has written three religious novels and a volume of hymns and other verse, and he hopes for their publication. He has written a hymn using the seven last words of Christ. He sings it to me, faltering but with feeling. The memory of Ira singing the hymn in a thin but valiant voice will live as long as I do. He tells me of a patriotic poem from his pen that is to be published in *Christian Herald.* I ask Ira what he thinks about the church at this time, and again I am a willing listener for his musings.

"I am most grateful for the changes that have come to the church in my lifetime. When I was a young person the elders had a grip on things— they didn't want change. But the changes were needed and helpful. I don't believe that any denomination is synonymous with the kingdom of God. But I do believe the Church of the Brethren has made an impact with the peace witness that will never be lost. I think it has made a great witness."

We talk of what Ira's faith has meant to him. He tells me it is the most important thing in his life—that it has been a sustaining force through death, illness, despair, and blindness.

"You know, I felt I was slapped in the face by the Lord himself once. I was praying that Hattie's life might be spared, and the doctor interrupted my prayer to tell me that the end had come. I thought I could never pray again— but I had to—I had the responsibility of a young family and I prayed.

"I believe we can all practice the presence of God and live in a consciousness of Him. I pray often during the day— when someone has been gracious to me, I say 'Thank you, Father, for those kind words' or 'Thank you, Father, for that delightful conversation.' If something amusing happens, I thank God for laughter."

Listening to Ira, I am reminded of the old Moslem who declared, "The true saint goes in and out amongst the people and eats and sleeps with them and buys and sells in the market and marries and takes part in social intercourse and never forgets God for a single moment."

It is time for me to leave. Ira and I clasp hands warmly. I go with my own thankful heart for the chance to share the inner richness of this extraordinary man and to glimpse the treasures of darkness. □

here I stand

On a Dunkertown pledge, miracles, BRI

Judy Tomlonson

Shakertown Pledge for the Brethren

I served as secretary of the Annual Conference committee appointed in 1975 to revise the counseling and discipline section of the *Manual of Brethren Organization and Polity*. As a part of the new polity we suggested that Brethren annually renew their commitment in a renewal service. The ideas incorporated in the Shakertown Pledge (November MESSENGER, pages 20-21) fitted so well for a renewal service, emphasizing the very things we wanted to lift up, that I adapted its words and suggested this "Brethren Pledge" be included in the resource book on worship now in preparation under the auspices of Parish Ministries Commission:

Because "the earth is the Lord's and the fullness thereof, the world and those who dwell therein" are all gifts from our gracious and loving God, and because each human being is an integral part of that precious gift, I must assume some responsibility for that life, that treasure.

Therefore I declare that I am reaffirming my faith in and loyalty to Jesus Christ our Lord and his gospel.

I remember that I willingly united with the (local church name) Church of the Brethren and will worship here, serve and share in its program. I will support it with regular attendance, loyal service, with my prayers and stewardship.

I commit myself to personal renewal through prayer, meditation, and study.

I recognize that we cannot live to ourselves alone. In Christ we are called to be united to "form one body, serving individually as limbs and organs to one another." You and I, then, are mutually accountable to the other. If you see that I am experiencing some difficulty, come to me and help strengthen me in love. And I covenant that I shall be open and willing to help you too for I know to accept another person "as is" is to prove love.

Because I have heard Christ's injunction, I will strive to lead a simple life, not live extravagantly or wastefully and share whatever goods I have with others in need. I must remember also to share my time with those who need my personal attention—the sick, elderly, lonely, imprisoned by whatever circumstances, and my family and friends.

I will commit myself during this coming year to earnestly examine my relations with others to become a more open person and try always to be honest and loving of persons with whom I come in contact. When I fail, and I may, I shall try to redeem that situation with sensitivity and again have a caring and understanding relationship.

I commit myself to work only for those things that will celebrate life. I shall assume the major responsibility for my life and strive to negate, through God's help and the support of others, any influence of alcohol, drugs, food, excessive work, or any other thing that has enslaved my body and spirit.

I intend to use the earth's natural resources sparingly. I shall not waste land, water, air, coal, timber, oil, and other resources. I will be conscious of keeping pollution to a minimum. I remember that pesticides and herbicides can damage our environment and health. I must always remember that God has given me charge of caring for his earth.

I remember that the Church of the Brethren has in its entire history been peace-oriented and recognize that many persons have assumed that stance as their own. If I cannot join them in that belief, I will support those persons who assume the role of conscientious objector with love and understanding. I know Christ grants us a free will in choosing our course in understanding His will.

I will join or support others in working for justice for all persons to allow each person the basic human rights. I will work at being open with all persons and remember that each person has very special gifts. I will not judge another or act unjustly because that person is of a different sex, race, national origin, or cultural background.

I recognize that I am a citizen of this world, that I must consider the needs of all God's people on this earth. I need to recognize that I may have to adjust my lifestyle and social vision in order to become a responsible citizen. I believe that to be a worthy disciple I will need to be concerned for all humanity, that I need to be "like salt to the world." ☐

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Esther Pote

Affirming miracles that happen today

I read with a great deal of interest the report of Guy Wampler Jr. on the Conference on the Holy Spirit (August) held in Valparaiso. In general, I thought he was quite fair for one who was non-charismatic and I'm sure he tried to be, but his judgment of Russell Bixler was rather harsh, especially since it is evident he did not believe what he heard and saw following the address.

Aside from the report, let me say that too long have Christians denied the power of God through the Holy Spirit and the name of Jesus to perform miracles in our day even though there are many cases to verify them. They are simply explained away. Some theologians teach that the biblical stories were myths or merely illustrative stories to teach a lesson. They do not even believe in the virgin birth and as to the raising of the dead; they say they were not really dead.

I am not a literalist and I believe there are many parts of the Bible to be taken figuratively, but I think it is our lack of understanding that causes us to misinterpret, and it must not be that we doubt the truth of the writings. We cannot say that it was mere history and the way people of biblical times viewed the matters, although God depends on our intellect and growth to reveal himself to us. He does so at whatever rate we can understand.

I know ministers who in their hearts reject the miracles although they carefully guard these beliefs, thinking that the average Christian does not understand. Then churches die for lack of faith. These people are sometimes leaders in the church and very good people. They believe in a social gospel and do a great deal of good

bstinence

ork in the world, but it is not contagious ough to draw others to Christ.

Jesus is not just an ideal person to follow a perfect man to imitate. He is Lord and avior; "the way, the truth, and the life." e lives today and gives power through the oly Spirit. "For the promise is unto you d to your children, and to all that are ar off, even as many as the Lord our God all call" (Acts 2:39). Jesus said, "And ese signs shall follow them that believe; my name shall they cast out devils; they all speak with new tongues" (Mark :17).

We must not let this power turn inward r the mere solution to our own personal oblems, but in addition use this power r the ongoing of Christianity and the ntinuation of all good works. □

. J. and Mary Wampler

To BRF *Witness*, eply on Wichita

e appreciate very much being on the ailing list of the Brethren Revival ellowship *Witness* and the opportunity to nsider your views and feelings concern- g the church. They help temper ours.

Perhaps it was because we had been un- ble to attend the Annual Conference the ast three years that we differed so from our rather negative and depressing report f what happened at Wichita (BRF *Vitness*, Vol. II, No. 5). Conversely, we ere filled with joy and hope for our belov- d church.

We, too, had been distressed when we elt our church was taking a journey into beralism and ecumenism (especially OCU), and that perhaps the beautiful and eaningful ordinances and distinctive eliefs of our denomination might be crapped.

With this conference, however, we felt a ew wind blowing, bringing us back to the entrality of Jesus Christ in our church and n our individual lives. We also sensed a ew appreciation of those peculiar (not in he derogatory sense) tenets of our church hat have made it so meaningful to us. We lso felt the tug of the Holy Spirit ac- ivating and giving power to oldsters as vell as to youth.

Did you witness the powerful testimony of Chalmer Faw, veteran missionary and seminary teacher, who at retirement age experienced in Africa a new and deeper commitment to the Lord? Did you hear the stirring witness of a young pastor, Ramsumair Harry, formerly of Trinidad, who broke communion with his father's idolatrous religion and traditions to be come a Brethren minister?

These well-known personages, and others, are backed by a thousand, or thousands, of Brethren who have experienced a radical life change, healing in every facet of their lives that have been opened to Him, and an in-filling of a new power to witness.

Add to these the challenges on the conference floor to two separate Conference committees as amendments were presented that strengthened the biblical bases and added more conservative policies to the reports before they were accepted.

We observed that much of the debate leading to these changes was led by young men and women, conservatively dressed and with open Bibles in their hands.

These and many more experiences at Wichita confirm in us the conviction that indeed a new wind is blowing in our church. This is a time for praising the Lord in joy and hope, and not for gloom!

We would add here that our feelings were shared by a devoted Methodist laywoman of Wichita, who having been a staunch Brethren in her youth in Virginia, faithfully attended the sessions of Conference after reading about it in the local newspaper, and who rejoiced in what she heard, saw, and felt within.

As for Women's liberation, we share your concerns—but if it is of the Lord it will settle into a valuable Christian concept. If it is demonic, it will fail.

Cannot we trust the Lord in dealing with these "warts" that tend to appear and then disappear with regularity on the Body? Tennyson wrote:

"Our little systems have their day:
They have their day and cease to be;
They are but broken lights of Thee;
And Thou, O Lord, art more than they."

In the heat of God's furnace the pure gold will remain, and the dross will float away. Praise the Lord!

We do appreciate you in BRF and we hope you can feel and share this, too. □

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Robert Gemmer

Abstaining is from more than alcohol

In reaffirming by an overwhelming vote our 1952 Annual Conference Statement on Alcohol, the Church of the Brethren at our 1976 Annual Conference demonstrated once again its desire to apply Christ's spirit for these times. This desire also was expressed when Conference said we should pray for those in authority and witness to them of our Christian concerns, as we did with our later action calling on our government to renegotiate our country's inequitable treaty with Panama regarding the Canal Zone.

In reporting the action the Conference daily, *Wichitalk*, on Friday and again on Sunday, said our "denomination affirmed abstinence as the position consistent with its heritage and interpretation of the Christian tradition." This is true, but to many people abstinence means simply not drinking any alcoholic beverages.

Clearly our statement recommends abstaining from much more than just drinking alcoholic beverages. In the following quotation of the actual text I have inserted numerals in parentheses in order to elaborate later on the additional things we are called to abstain from:

"The Church of the Brethren has consistently and repeatedly stated its opposition to the manufacture, sale, distributio and use of alcoholic beverages. We therefore recommend and urge Brethren t *abstain* from the (1) manufacture, (2) sale or (3) use of alcoholic beverages. We further urge Brethren to refrain from working in the (4) production, (5) distribution or (6) dispensing of alcoholic beverages f consumption by the individual, or the (7) production or (8) sale of materials to be used in the manufacture of such products And furthermore, since those (9) grocerie (10) drug stores, (11) restaurants, etc., which do not sell alcoholic beverages lose very lucrative income thereby, as well as the total trade of those who wish to buy alcoholic beverages while purchasing thei groceries, drug supplies, meals, etc., we urge all Brethren to travel a little farther c spend a little more, if necessary, to patronize those enterprises which do not sell alcoholic beverages."

The September MESSENGER article summarized the report briefly but said "we were left with many unanswered questions on this matter. We would like to help answer some of them in relation to the above statement.

Most Brethren will find it easy to abstai from the first six categories, although no one will compel them to do so. No one wi compel a Brethren to drink or not drink, c

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or to work in a brewery or in a restaurant, grocery, or drug store that sells alcoholic beverages. Only an individual's conscience, hopefully guided by the Holy Spirit, can compel one.

However, we believe that anyone involved in a business that sells alcoholic beverages must share part of the responsibility for the consequences of the use of alcoholic beverages, which the alcohol report pointed out are extensive. Are we our "brother's keeper?"

In implementing (7) and (8) farmers may say: "How can I know the ultimate use of the grain I sell?" If the grain is sold on an open market or at a local grain elevator where it isn't possible to know its ultimate destination, no Church of the Brethren farmers need feel they are violating either the letter or the spirit of the statement. If, however, the grain or grapes are sold directly to a manufacturer of alcoholic beverages, such a sale is in opposition to the statement's recommendation.

Selective patronage may be the hardest recommendation for Brethren to follow, but it is no less our responsibility if we wish to comply with the Conference action. It may not be possible always to follow it when one travels by plane or train. I've learned, however, in taking an ocean voyage, there is available to many parts of the world Lykes Brothers freighters which sell no alcoholic beverages.

The rapidly expanding Days Inn chain nowhere allows its inns and lodges to sell alcoholic beverages. It has all the conveniences of the other big chains, 800 reservation numbers, color tv, swimming pools, and air conditioning, at rates usually at substantial savings over chains that do sell alcoholic beverages. One can find other "dry" motels with a little effort—those without restaurants, to be sure.

In traveling to and from Annual Conference or on our vacations, we should try to patronize "dry" establishments. Even places that sell alcoholic beverages often will tell you of one that doesn't if you ask and explain why you wish to give your patronage to the "dry" restaurant.

At future Annual Conferences, we hope that those Brethren who wish will make reservations early in accommodations that do not sell alcoholic beverages and are not part of a chain that sells them elsewhere. This would be possible if the Annual Conference Central Committee asks the local host committee or the Chamber of Commerce to provide such data for the advance packets. Listings of private homes and "dry" universities (some colleges have bars) should also be included in the housing information.

Having served on a host committee for a convention of similar size, I know that Chambers of Commerce will bend over backwards to attract conventions to their cities. Requesting information on establishments that do not serve alcoholic beverages would be a witness to the host city and would enable us to give tens of thousands of dollars worth of patronage in line with our convictions.

A "dry" catering service, such as the fine Christian catering firm operated by the Ballengers at Wichita, should be engaged by the Central Committee to cater the special conference luncheons and dinners as well as in a cafeteria set-up.

Back home our local congregations, district meetings, and youth camps should give their patronage when arranging meetings and buying groceries to "dry" establishments. And of course individuals who are concerned will want to do the same. A real service by individuals or groups would be to do as was done in Cleveland, Ohio, some years ago: to distribute lists of restaurants, groceries, drug stores and recreational places where alcoholic beverages are not sold.

If there isn't a "dry" grocery in the area, Brethren could start a Co-op Buying Club or encourage business people to start a "dry" grocery. We need to be reminded that if we buy from a "dry" local outlet of a company-owned grocery chain that elsewhere sells alcoholic beverages, we are helping to keep that chain in business by our patronage.

Brethren and others concerned could begin to reverse the trend toward more and more places selling alcoholic beverages. Those concerned about ecology or the stewardship of our natural resources and energy surely will want to give their patronage to establishments that do not sell products that so flagrantly waste our food resources and energy.

I urge that we practice what we preach on abstinence. I have tried to do so for more than 35 years. I have not voluntarily given my personal financial patronage to any business that sells alcoholic beverages in the United States. Although we've travelled a lot we haven't found this too difficult to do.

Our Annual Conference has "spoken" and urged Brethren to abstain from any involvement with or support of businesses connected with the sale of alcoholic beverages. It is now a matter of our individual consciences as to how seriously we wish to follow Conference's recommendations. We trust that no Brethren who read this article will go about "business as usual" without considering the ramifications of these recommendations for their lives and patronage, in the light of their own Christian consciences.

Although the use of alcohol is one of our major social and health problems, none of us should make it, nor any other aspect of our Christian concerns, our only concern. Alcohol problems, like peace, nonviolence, racial justice, and hunger are all a part of our Christian concerns.

In League with the Stones

By Patricia Helman

Patricia Helman is known among the Brethren as a writer. Her first book, **Free to Be a Woman**, was published in 1971. Her latest book, **In League With the Stones**, is just off The Brethren Press. The setting is the Michigan coast and the Point Betsie Lighthouse, where Pat found new perspectives on her life pilgrimage and an invitation to expose her inmost self to the light of Christ.

In recounting "one woman's journey of faith," Pat describes sometimes tenderly and frequently with humor—but always honestly—her growing-up days in Iowa, her coming of age in wartime, and her varied experiences as the wife of a college president. She has learned—in words that come from the Bible—to be "in league with the stones of the field." **$2.95** **35¢ p&h**

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Brethren in the Bicentennial year

by Lois Teach Paul

Celebrations by Brethren in the Bicentennial year came in varying shades of red, white, and blue, but most popular were the subdued colors of the Dunker garb.

Heritage themes were developed in books, educational materials, and worship resources for congregational use. But the Brethren felt uneasy with the 200-year birthday party atmosphere and garish displays of the nation's colors on everything from cakes to caskets. James F. Myer, writing in the Brethren Revival Fellowship newsletter, *Witness*, outlined as areas of discomfort for the Brethren the national tendency to highlight militarism, the idolatry of Americanism that confuses being a good Christian with being a good American, and the refusal to face up to a disturbing moral climate as we praise our institutions and glorify a schoolbook past.

Yet American Brethren identify with the family feeling that the Bicentennial events at their best represented. The ways that congregations and communities celebrated often sprang from their own roots. To review at random some of the observances is to appreciate the creativity of the people involved.

One of the most substantive efforts was in Flint, Mich., where Brethren pastor Pat Chaffin and the congregation joined with two Mennonite congregations in Operation Heritage. In a three-day conference widely publicized in the community, the values of the Anabaptist tradition were brought out as four prominent speakers and a dramatic presentation reviewed the historic peace churches' colonial experiences and viewpoint. The conference culminated in the development and signing of a document called Declaration of Interdependence, a statement recognizing the dependence of Christians upon God and each other, and pledging efforts to promote brotherhood in a political setting.

Bicentennial homecomings and all-day meetings were held in many communities featuring 18th century style worship services and reviving old dress customs. Some churches tied the love feast to the commemoration.

Among congregations engaging in Bicentennial observances were the Kokomo, Ind., church in March, the Geiger church, Friedens, Pa., and the Mount Morris, Ill., church in June, and the Lancaster, Tyrone, and Spring Mount churches in Pennsylvania on July 4, the latter in an outdoor farmyard service.

Middle District church, Vandalia, Ohio, used for its own centennial celebration the same barn where a love feast had been celebrated 100 years earlier. Conewago church, Bachmansville, Pa., also had an all-day meeting in a barn used for similar meetings in years past.

In September, Stone Lick church, Southern Ohio's oldest, was the site of a special celebration, and the Dayton, Va., members observed Brethren Heritage Sunday with a skit on their church's history.

On July 4, Bicentennial services were held at three points in Western Pennsylvania using the theme "To God Be the Glory."

In Mid-Atlantic a heritage convocation in June at Frederick, Md., featured Methodist Bishop James K. Mathews and Robert Sherfy, Bridgewater, Va., as speakers. Arts and handicrafts were displayed. District meetings in Middle Pennsylvania in October and Northern Indiana in August also used Brethren heritage themes. In South Central Indiana, a historical pageant, "Count the Cost," by Helen Noffsinger, was presented in April.

"Gemeinschaft 1723 — A Celebration of Christian Community," by Dunker antiquary Isaac Clarence Kulp Jr., was presented at Indian Creek meetinghouse in Pennsylvania in June. The drama about Peter Becker, leader of the first Brethren immigrants to the colonies in 1719, climaxes in the first baptism and love feast in the new world, Christmas 1723.

Speaking of Peter Becker, the retirement community named for him in Harleysville, Pa., held open house May 16 and dedicated a bronze plaque to Becker on the occasion of its fifth anniversary.

The Brethren Service Center in New Windsor was the point of departure for that village's heritage tours during the three-day celebration in the spring. The Center held open house and demonstrated quilting.

Among the Bicentennial colleges designated by the American Revolution Bicentennial Administration was Bridgewater in Virginia. During the year the college presented an American Heritage film series, a colonial dinner at homecoming, heritage speakers in the college convocation series, and an accredited historical tour of the Boston, Mass., area in its interterm.

Elizabethtown College celebrated at a three-day "Festival of Faith" in April. Urie Bender's play, "Neither Friend Nor Foe," was premiered and later presented at the Wichita Annual Conference and in Southern Pennsylvania. The Etown festival also included Quaker Charles Wells, who spoke on "Church and State: The Role of Conscience"; the Ephrata Cloister Choir; the Brethren Community Chorus; a Heritage Festival Chorus; craft demonstrations; an auction; and a closing banquet addressed by Robert Raines.

At Fahrney-Keedy Memorial Home, Boonsboro, Md., residents were interviewed on tape by young people of Washington County schools engaged in publishing reminiscences in a Bicentennial booklet. A quilt show was planned for the residents and community.

Quilts played a part in several church's heritage displays. At Williamson Road church, Roanoke, Va., the women's fellowship made a Bicentennial quilt in which were incorporated the names of church members. A 25-cent "donation" for Camp Bethel was charged per name.

The Florida Puerto Rico district held a Heritage Auction for their Venture fund for district outreach early in the year.

"Women's Place and Contribution to our Country's Heritage" set the theme for the Mother-Daughter Banquet in May at First Church, York, Pa. Colonial clothing, arts, crafts, and foods were displayed as part of the program. Old Fashioned Day was the name the Women's Fellowship of Peters Creek Church, Roanoke, Va., called their program of costumes and antique displays in May.

Congregational newsletters over the months have offered interesting bits of history and some churches presented Bicentennial Minutes at Sunday morning worship. The Cedar Rapids, Iowa, Baptist-Brethren church used that minute to share bits of the two churchs' denominational history. York Center, Lombard, Ill., and Waynesboro, Va., worshipers heard little-known historical Brethren facts revealed during their "minute."

Pastor Paul White of the Somerset, Pa. congregation prepared several slide presentations, among them "Our Brethren Heritage" and "The Cradle of Our Faith." Clinton Meininger, pastor at Slifer church, Iowa, wrote and presented a historical narrative poem about the Brethren at a union service at the Moorland Catholic church in June.

Family-centered commemorative activities were planned by the New Carlisle, Ohio, congregation, the Central church, Roanoke, Va., and in La Verne, Calif. The Ohio church suggested a Lenten consideration of the Plain People life-style and its values today. The Roanoke congregation used a heritage theme in a three-day intergenerational Bible School. A Sunday evening spring study on Church Heritage and the Bicentennial was scheduled at La Verne.

For travelers, the Brethren arranged for several tours and for guide service. In May a bus tour left Cross Keys Retirement Home near New Oxford, Pa., and toured historical churches, cemeteries and other points of interest in York and Adams counties. A second tour in August took a bus load of visitors to Ephrata, Germantown, and Wissahickon Creek. The Bicentennial and communications committees of the Atlantic Northeast district invited families and churches in Pennsylvania to register as hosts for Brethren traveling to the historic sites in Pennsylvania. They also recruited young guides to serve the tourists visiting the Germantown Church in Philadelphia.

Edward K. Ziegler and H. Austin Cooper prepared a cassette tape that could be used by persons or groups making an auto tour of historic Maryland sites.

Camp Swatara scheduled an eight-day Heritage Camping Caravan in July for trailer and tent campers, traveling together to Brethren historic sites from eastern Pennsylvania through Maryland and the Shenandoah Valley. The youth of the Oakland Mills Uniting Church, Columbia, Md. spent two days in May in Dunker country in Pennsylvania.

In Maryland, Brethren sponsored a family-style hike in September, beginning at the Antietam Creek recreation area on Friday evening and concluding at Harper's Ferry National Park on Sunday afternoon. The route was along the old C & O Canal.

Travelers on the northern edge of North Carolina should watch for a roadside historical marker placed by the state on US Route 158 at Fraternity Church Road last November. It reads: "Fraternity Church of the Brethren — oldest German Baptist (Dunker) congregation in North Carolina. Established 1775 near Muddy Creek, one mile south."

The Brethren on the slopes of the Rockies of Colorado observed an Old Fashioned Colorado Meet on June 5 at the Hygiene church, Colorado's oldest. There was a skit presented by each church and a potluck dinner, memorabilia, and a quilt. The Women's Fellowship of Denver's Prince of Peace church were initiators of the cooperative Bicentennial effort.

The mother church at Germantown, Pa., was the site of an heritage love feast on July 11 and has received many Bicentennial year visitors. A second 18th century love feast was held November 21 at the Germantown church.

The Woodworth church, Youngstown, Ohio sponsored a float in two Bicentennial parades depicting heritage and the 1976 Annual Conference theme, "Set Free to Serve."

The Women of the 28th Street church, Altoona, Pa., won a trophy for their entry in the local commemorative parade.

In 1976 sermons and programs by the score took a church and state theme. As the nation's second century ends and a new one begins, Brethren have been reminded that such values as a peace position, a simple life-style and a healing ministry are challenges of the future as well as the past.

Speaking of the years ahead, A. Blair Helman in his moderator's address at the Wichita Annual Conference paraphrased the Old Testament admonition and laid it on the Brethren. "It may be that we have been called 'to the Kingdom for such a time as this.'" ☐

The Union Bridge (Md.) church won a 50-dollar prize in Carroll County's 4th of July parade with a float which witnessed to Brethren heritage and ordinances. The central part of the float was the familiar Mack seal/Saur motto. Four tableaux vivants depicted the ordinances of baptism, love feast, foot washing, and laying on of hands.

FOR THE GLORY OF GOD...
...AND MY NEIGHBOR'S GOOD
A M
UNION BRIDGE CHURCH OF THE BRETHREN
BELIEVER'S BAPTISM

Messenger's quest for 30,000 subscribers

by Ruby F. Rhoades

A short time after I started my assignment as MESSENGER field representative, two items arrived one morning in the mail. Surprisingly, there was no advertising mail that day—nothing else—just those two pieces. One was the newest MESSENGER, the other was a news release from Religious News Service.

Noting the latter was much shorter and quicker to read, I opened it first. It was headlined: Inflation Kills Religious Journal Which Served Church for 162 Years. "What floods, wars and depression could not do, inflation has achieved: It has put out of business a religious publication that had existed for more than 162 years."

I read the rest of the article about *The Christian Observer*, an independent weekly serving the Presbyterian Church in the U.S. It had undergone name changes and mergers, but had always adhered "to a policy of publishing a sampling of sermons, devotional material, Presbyterian news and humor." Its circulation at the time of its demise was 37,000.

Somehow it seemed rather sad to me. I wondered how those 37,000 subscribers would feel when the *Observer* no longer arrived in their mailboxes. Would they miss it? Would they have been willing to pay more to keep it in print? Couldn't they have found some way to subsidize it till things got better? Or maybe it didn't matter. Maybe they all have too much to read anyway. Or they just don't read. Perhaps the paper had served its purpose and was no longer needed. But it still seemed sad.

As I explored these thoughts in my mind, I realized I was no longer looking at the news release, but my eyes were on MESSENGER instead. And in that moment of reflection, I wondered how the subscribers to MESSENGER would feel if such a tragedy would ever befall our publication.

Probably this morbid thought came as a result of my own anxieties that we might not reach the goal of 30,000 subscriptions by June of 1977. Not that MESSENGER would have to go out of publication (we *would* do something about that, wouldn't we?) but it seemed to be an uphill climb, sliding back as often as we moved forward.

Perhaps at this point we should review the purpose and background of this current MESSENGER emphasis and the goal of 30,000. When the 1975 MESSENGER production budget was being prepared, it appeared necessary, due to rising postal and printing costs, to have either an increased appropriation from the Brotherhood Fund or to make an adjustment in the rates. After careful deliberation, the General Services Commission decided to raise the rates. This is always a rather ominous thought to magazine publishers because statistics show that when rates are increased subscriptions tend to take a corresponding dive. That is, a 20 percent hike in rates may bring a 20 percent loss in subscriptions.

In the light of this possible result and in the hope of avoiding it, the Board took action to allocate some of the undesignated surplus funds from 1974 for financing a program of interpretation and promotion in the field. Sixteen months later I believe I am not alone, either in my hopes for our reaching that goal or in the responsibility for its success.

One of the first district executives I visited said to me, "Do you know that if every church in the Brotherhood increased its subscriptions by just two, we'd reach our goal?" It sounded so easy. Surely as churches know of this emphasis they will want to be part of its success—so I thought.

A pastor even made the comment, "You have set your sights too low. Why, in a church our size we should have 40,000 MESSENGER subscriptions."

Such optimism was encouraging and I watched the monthly renewal reports with eager anticipation, believing we would reach our goal. I was meeting with MESSENGER Agents, district boards, pastors, congregations, and felt encouraged with their cooperation. But we are now nearly two-thirds way through the emphasis and have little more than held our own. We have, however, completed the year of renewals in which the rate increase took effect and we did not experience the predicted 20 percent loss. That is encouraging. But we must move forward now! We need over 300 new subscriptions a month to reach the 30,000 by Annual Conference in June.

I would hope that those of you who are reading this issue of MESSENGER would feel the urgency and join in this promotion by encouraging your church to put MESSENGER in the church budget and sending it to every family in the congregation. Make it a regular visitor from the church each month, reminding families of their church membership, their heritage and the family to which they belong. Regard it as part of the nurture or witness task—providing a Christian educational resource month after month to every home in the parish.

If budgeting MESSENGER through the church budget is not possible, set a goal that will increase the individual subscriptions in your church. Every increase means that more members of our church family are tuning into the news and thinking of the church at large.

It means that your membership is being informed about their church, what it is doing in other places, how it serves those in need around the world. It means they will become acquainted with other members of the church family, what they are thinking and how they are putting their faith into daily practice. And it means they will hear a continuing call to commitment, to support the ongoing program of the church, to break down barriers that separate and divide, and to affirm the gospel as a real and urgent part of life.

You who are regular readers of MESSENGER can help new readers and nonreaders to a special appreciation by commenting on articles you find helpful. Use MESSENGER as a discussion starter, either in a formal or informal setting. Talk about articles that seem controversial or unclear. Call attention to some particular subject that would have special meaning to an individual or a church school class. Use the Resources page in planning.

MESSENGER is more than just another magazine to be stashed away in our magazine racks. It is a letter from home, telling us what our brothers and sisters throughout the world are thinking and doing. True, we may not always agree. I know I don't. But I really believe in the church as a family and look on our differences in that light. I come from a family of six children. If we were all to come together with our spouses, our children and their spouses. I dare say there is not a subject in the world on which we'd all agree—except that we love our father.

How like our church family. What a boring lot we'd be if we all agreed on everything! And certainly the Letters and Here I Stand columns would lose some of their challenge and a lot of their seasoning.

The 1976 Committee Report to Annual Conference on Brotherhood Understanding said: *Congregations should annually promote a subscription campaign, encouraging every church family/individual to receive and read Messenger as an integral part of the Christian education process, as is the church school curriculum. Congregations should consider providing budget funds in order to place Messenger in each home.*

That recommendation had nothing to do with this year of special emphasis—but I'm thankful it came when it did and was voted by the delegate body, strengthening us in our efforts and supporting us in our goal.

Messenger belongs to all of us. It is *our* publication. We need it and it needs us. If you find it helpful, share it with others. If you don't, share your feelings with the staff. Messenger is the official publication of our church—it reflects who we are and what we are thinking. It can do that only as we share our thoughts and feelings.

Sometime ago I wanted to do some research in the historical library at Elgin. I stood awed and reverent before the shelves of bound volumes of 125 years of Messenger. Carefully I took some from the shelf; the first one—when Henry Kurtz knew his publication was on trial before the Brethren. Other volumes, during the Civil War, two World Wars, the 50th anniversary issue, the 100th. Messenger has a bit of all our history in it. And it's recording today what will soon be history for another generation.

That's why I took another look at the news release before me—162 years that Presbyterian publication survived, but now it has become only a part of history. Messenger closes out its 125th volume with this issue. With our help, it will go on recording history to its 150th, 175th, 200th anniversaries. And other generations will find in it the same challenge as the goals stated in that first issue: "to promote Christian union, brotherly love, and universal charity." ☐

turning points

122nd BVS Training Unit

Sharon L. Gallant, of Eaton, Ohio, to The Brethren Home, Greenville, Ohio

Mary E. Gordon, of New Paris, Ohio, to Prentiss Normal and Industrial Institute, Prentiss, Miss.

Rachel V. Harter, of Greenville, Ohio, to Church of the Brethren Home, Windber, Pa.

Dixie Lattimer, of Plymouth, Ind., to Bar 41 Ranch, Wilbur, Wash.

Louise L. Moore, of Staunton, Va., to John M. Reed Home, Inc., Limestone, Tenn.

Robert and Amy Olsen, of State College, Pa., to assignment pending

Karen Schulte, of Schaumburg, Ill., to assignment pending

Peggy Stoner, of Mechanicsburg, Pa., to Florida Brethren Home, Inc., Sebring, Fla.

Rebecca Swick, of Johnstown, Pa., to Midway Church of the Brethren, Surgoinsville, Tenn.

Wedding Anniversaries

Mr. and Mrs. Gary Akers, Roanoke, Va., 60

Mr. and Mrs. Jess Baughman, Wenatchee, Wash., 50

Mr. and Mrs. Fred Hagemann, Mount Morris, Ill., 50

Mr. and Mrs. Perry L. Huffaker, Greenville, Ohio, 53

Mr. and Mrs. Gerald Kesler, Cloverdale, Ohio, 50

Mr. and Mrs. Meyers Knepper, Berlin, Pa., 50

Mr. and Mrs. Cleveland Lam, Astoria, Ill., 65

Mr. and Mrs. Floyd Miller, Mount Morris, Ill., 56

Mr. and Mrs. Lew Robertson, Empire, Calif., 50

Mr. and Mrs. Harry Shipe, Waterloo, Ind., 50

Mr. and Mrs. Owen Stong, Cando, N D., 57

Licensing/ Ordination

Kenneth E. Bomberger, ordained July 18, 1976, Williamson Road, Virlina

David Lee Brunk, ordained Aug. 15, 1976, Summit, Shenandoah

Rodney L. and Marvis Custer, ordained July 11, 1976, Quinter, Western Plains

Anna Belle Eller, licensed Aug. 29, 1976, Akron, Northern Ohio

James Hutchison, ordained June 13, 1976, Carson Valley, Middle Pennsylvania

Charles L. Leatherman, ordained March 28, 1976, Green Hill, Mid-Atlantic

C. Edward West Jr., transferral of membership and ordination, from the Brethren Church (Ashland), Tire Hill, Western Pennsylvania, April 1976

Pastoral Placements

William A. Copenhaver, from Trinity, Detroit, Michigan, to Linville, Shenandoah

Richard Grumbling, resigned from Newville, Southern Pennsylvania

James Lee Houff, from other denomination, to St. Petersburg, 1st, Florida Puerto Rico

Alvin Kintner, from Pyrmont, South Central Indiana, to Bristolville, Northern Ohio

Arnold Naff, from Astoria, Illinois Wisconsin, to Mt. Hermon, Virlina

Whildin A. Reese, from Wesleyan Tabernacle Association, to Indian Creek, Atlantic Northeast

Paul White, from Somerset, Western Pennsylvania, to Akron, Springfield, Northern Ohio

H. Dale Zimmerman, to interim pastor Quakertown, Atlantic Northeast

Deaths

Roy L. Berry, 67, Mill Hall, Pa., July 15, 1976

Annie Bland, 80, Newport News, Va., June 21, 1976

Etta Cable, 84, Tucson, Ariz., June 23, 1976

Roy E. Chokey, 86, Goshen, Ind., July 2, 1976

Marie Clulow, 87, La Verne, Calif., June 19, 1976

Ida Coffman, 88 Roanoke, Va., June 27, 1976

Robert L. Coffman, 67, Shirleysburg, Pa., July 7, 1976

William K. Coffman, 94, Roanoke, Va., Aug. 6, 1976

Amy Brightbill Converse, 92, Cando, N.D., Aug. 9, 1976

Grace Cotter, 62, Berlin, Pa., Oct. 31, 1975

Donna Kay Downes, 21, Ridgely, Md., June 10, 1976

Wrex Evans, 72, Newport News, Va., July 8, 1976

Robert Richard Folden, 27, Cloverdale, Va., July 14, 1976

Arthur Furry, 76, Martinsburg, Pa., June 10, 1976

Ruth Marguerite Walters Good, 80, Harrisonburg, Va., July 25, 1976

D. Lloyd Gunning, 84, Nampa, Idaho, June 18, 1976

Raymond Hall, 70, Liberty, Tenn., July 6, 1976

Robert A Haney, 82, Blackwell, Okla., June 23, 1976

James R. Hardee, 74, Detroit, Mich., July 8, 1976

Roy Hardy, 52, Defiance, Ohio, Aug. 9, 1976

Mrs. Arizona Harrell, 78, Bakersville, N.C., June 15, 1976

Clara Hawn, Huntingdon, Pa., May 22, 1976

Abbie Hylton, 84, Indianapolis, Ind., Aug. 10, 1976

Bertha Irish, 87, Peru, Ind., July 19, 1976

Florence Irvin, 74, Johnstown, Pa., June 15, 1976

Gertrude Jacoby, 72, Johnstown, Pa., June 13, 1976

Delpha Jones, 80, Ewing, Va., June 26, 1976

Robert S. Kagarise, 66, Baltimore, Md., Jan. 29, 1976

Margaret Keiper, 79, Johnstown, Pa., June 19, 1976

Mamie J. Kennedy, 87, Flora, Ind., July 10, 1976

Sam Livingston, 62, Friedens, Pa., Dec. 15, 1975

Roscoe Mangus, 77, Lakeville, Ind., June 26, 1976

Edgar McLeary, 74, Johnstown, Pa., July 2, 1976

Ernest Miller, 67, Covington, Va., June 1, 1976

Minnie Miller, 87, Harrisonburg, Va., July 14, 1976

Charles W. Mills, 79, Peru, Ind., Aug. 4, 1976

Sanford L. Mingle Sr., 82, Loganton, Pa., July 19, 1976

Carol Culp Mishler, 51, Indianapolis, Ind., Aug. 1, 1976

Flora Mitchel, 92, Oxnard, Calif., July 13, 1976

Dan Moomaw, 91, La Verne, Calif., July 5, 1976

Elizabeth Cover Moser, 82, N. Manchester, Ind., July 8, 1976

Marguerite Mumaugh, 80, Peru, Ind., July 26, 1976

Daniel Mummert, 90, Palmyra, Pa., July 15, 1976

Russell Norris, West Milton, Ohio, Aug. 4, 1976

George Pile, 85, Somerset, Pa., Oct. 20, 1976

Minnie Platt, 84, Berlin, Pa., June 1975

Chester Price, 78, Everett, Pa., June 14, 1976

Grace Price, 97, Polo, Ill., Aug. 4, 1976

Albert L. Reber, 82, La Verne, Calif., July 31, 1976

Charles Rowland, 90, New Oxford, Pa., July 24, 1976

Shelby Jean Williford Schlechter, 38, Dandridge, Tenn., July 11, 1976

Mable Seiple, 86, La Verne, Calif., June 21, 1976

Mervin Simmons, 90, Staunton, Va., June 23, 1976

Rufus Swank, 78, Logansport, Ind., July 24, 1976

Goldie Swartz, 89, Sebring, Fla., July 21, 1976

Laura A. Tombaugh, 83, Sarasota, Fla., May 16, 1976

Raymond Viar, 63, Cloverdale, Va., July 5, 1976

Ezra Price Wood, 74, Boones Mill, Va., July 22, 1976

INDEX 1976

Listed on these pages are articles, poems, editorials, and names of contributors which appeared in MESSENGER during 1976. Classifications have been made according to author and subject matter. Numbers indicate issue and page.

AUTHORS, PERSONALITIES

Albright, Anne Metzler 7-12
Alling, Alfred 7-32
Archer, Alice Ebey 10-13
Armstrong, Frieda 8-24
Baker, Mildred Williams 4-35
Baker, William 3-32
Bashore, Christian 5-36
Batdorf, Kay 3-3
Bauserman, Jason & Julie 4-26
Beery, Cleo C 10-34
Beery, Galen 5-10, 5-13
Beery, Robert 6-35
Bender, Urie A 7-22
Benner, Dick & Marlene 4-2
Bhagat, Tsun Hsien 11-19
Blake, Robert 9-22
Blough, Dorris 1-2
Bohrer, Debi 9-8
Bollinger, Russell V 6-36
Bowman, Bob 7-22
Bowman, Louise Denham 1-24
Bowman, Paul Hoover 6-25
Boyer, Chuck 5-28
Brandt, Lucile 1-12
Brant, Marie 3-2
Brown, Dale W 11-24
Brubaker, Stella 11-34
Brumbaugh, Wilbur E 1-35, 3-12, 6-33
Brussat, Frederic A 3-36, 4-40
Bubel, Pat Roop 5-39
Cain, Robert D Jr 4-2
Calderon, Rene 3-2
Callahan, Wanda 7-35
Callihan, Lois 9-34
Carpenter, Bonnie 9-34
Carter, Phyllis 2-26
Clague, Allen M 9-35
Coleman, Ralph P Jr 2-36
Conner, Alvin E 6-34
Cowels, Ellyn Hartzler 6-2
Crago, Glen & Florence 6-2
Crist, B Wayne 7-10
Crist, Evamae 1-23
Crouse, Merle 2-18
Davenport, John Scott 7-3
Davies, Blodwen 1-28
De Puy, Norman R 1-21
Detrick, Joe 5-32
Dolby, Mattie 1-16
Dubble, Curtis W 8-18
Dudman, Richard 4-42
Durnbaugh, Donald F 4-12, 7-28, 8-26
Eaby, Shirley 9-3
Eby, Enoch 6-39
Eller, Sylvia 7-36, 10-32
Epp, Anthony R 1-22
Eller, Vernard 5-25
Eshbach, Warren M 1-28
Fahnestock, Sam 10-3
Faw, Chalmer E 2-28, 9-19
Fike, Donna Lee 9-35
Fischer, Claire Benedicks 8-24
Flory, Janet 9-8
Forry, Roger L 8-17
Frantz, Evelyn M 1-2
Frantz, Ira 12-32
Freudenberger, C Dean 11-18
Frey, Esther 9-3
Fry, Dorotha Winger 5-33, 10-38
Funderburg, Alvin K 4-36
Gaffney, Walter J 1-28
Garber, Esther Pence 3-3
Gardner, Rick 8-31, 11-17
Geisert, Brad 2-2
Gemmer, Robert 12-36
Gerdes, Wayne & Viola 11-2
Gibble, H Lamar 2-16, 2-19
Gibble, Kenneth L 1-14, 10-18, 12-4
Gingrich, John 5-2
Goldsmith, Dale 11-18
Graham, Tom 9-11
Gray, Albert L Jr 11-10
Graybill, Gerry 11-19
Griffith, Lee 5-32
Grimley, Mildred Hess 1-16, 9-23
Groff, Warren F 5-16
Grossnickle, Mary Ann 9-8
Grout, Paul 9-20
Guthrie, Ellis G 6-16
Harnett, Thelma 5-2
Hartzler, Russell 5-2
Hatfield, Mark O 9-28
Hayes, Doris B 5-32
Heckman, Shirley J 2-30, 9-38
Helman, Patricia Kennedy 12-32
Helser, Lola 2-3
Ho, Esther 6-10, 7-3
Hoover, Ira and Lucile 11-3
Hoover, Stewart 1-30, 5-31, 6-3
Hoover, Wilbur R 4-32, 7-15
Horning, Estella 9-21
Howe, Reuel L 1-28
Huffaker, Perry 12-2
Ingold, Roger 2-17, 2-18
Johnson, Crystal 3-2
Johnson, Frank 10-2
Johnson, Jeff 6-36
Kadar, Jan 3-36
Kagarise, Dean 6-3
Kaylor, Earl C Jr 5-20
Keener, Ronald E 3-6
Keller, Paul W 3-25
Kennedy, Hazel 9-18, 10-16
Kidwell, William 6-13
Kieffaber, Alan 3-11
Killinger, John 4-18
Kinsel, Paul W 1-28
Kissinger, Warren S 7-30
Kline, Bonnie 1-3
Kline, Donald L 6-26
Kreider, Alice & Dale 11-3
Lantz, Russell & Alice 1-2
Lehman, James H 12-17
Lichty, Dan 1-32, 12-12
Long, Inez 10-28
Longacre, Doris Jantzen 11-19
Lyons, Edward E 10-36
Mack, Sarah Alexander 4-34
Martin, Janice 11-31
Martin, Noah S 10-30, 12-14
Martin, Ruth 4-33
Matsuoka, Fumitaka 2-2
McDaniel, Alton L 9-17
McFadden, Ralph G 3-39
Melman, Seymour 11-13
Meyer, Matthew 10-30
Miller, Donald E 4-3
Miller, Terrie 1-3, 1-36, 2-14, 4-26, 4-39, 5-3, 6-2, 6-18, 7-2, 8-2, 8-3, 8-12, 8-21, 10-2, 10-3, 10-23, 12-2, 12-3
Miller, William & Dora 4-3
Minear, Larry 11-18
Minus, Paul J Jr 11-18
Mitchell, Olden D 9-19
Moomaw, I W 7-29, 9-34
Mooneyham, W Stanley 11-18
Moore, Duane 12-8
Morgan, Ernest 1-22
Morgan, Marabel 2-32
Morse, Kenneth I 3-3, 3-12, 4-3, 4-21, 6-33, 9-2, 10-C1, 11-2, 11-3, 12-2
Mow, Anna 9-15
Mummert, Jake 7-2
Neher, Marlene Moats 6-20, 8-3, 9-17
Newcomer, Hubert 8-15
Norris, Glen E 2-12
Nouwen, Henri J M 1-28
Nusbaum, Orpha 6-2
Nyce, Fran Clemens 3-32, 8-27
Ogden, Galen B 3-28
Oliver, Florence 11-35
Overholser, J E 7-33
Patterson, Marian & Carl 9-3
Paul, Lois Teach 2-17, 2-20, 7-39, 9-24, 11-22, 12-38
Percy, Charles H 1-28
Peters, Ira B 9-16
Petry, Dan 12-3
Petry, Ronald D 2-19
Pfeiffer, Lynn 2-36
Pifer, Jeanene 6-34
Plunkett, Geraldine 10-17
Porter, Betty Ann 7-32
Porter, Gareth 4-42
Porter, Nolan 8-2
Pote, Esther 12-34
Reber, Norman F 9-33
Reedy, Fr John, C S C 12-16
Rhoades, Robert 3-21
Rhoades, Ruby F 12-40
Rieman, Beth Glick 2-32, 4-31, 8-24
Robinson, Paul M 9-10
Roller, Gerald W 11-36
Row, Leona Z 2-36
Royer, Harold A 2-38
Royer, Howard E 1-40, 2-23, 2-40, 3-13, 3-40, 4-44, 5-40, 6-40, 7-19, 7-20, 8-32, 9-13, 9-39, 9-40, 10-40, 11-40
Russell, Letty M 8-24
Sabacka, Lydia 7-2
Schumacher, E F 11-18
Shallenberger, Clyde 12-31
Shamberger, Chauncey 4-32
Shaver, Eugene 11-34
Sheller, Arlene 8-3
Simon, Arthur 11-18
Smith, E Timothy 10-34
Smith, Marcy 5-37, 11-32
Smith, Ramona 12-8
Smith Shuman, Ken 8-26
Snyder, Graydon F 11-28
Sollenberger, Elaine 4-2, 9-26
Speicher, Tim 3-31, 9-15
Stedman, Elaine 8-24
Stern, Donald L 11-22, 11-31
Strite, Cyrus L 7-34
Tengbom, Mildred 1-28
Thomas, Chet 4-8, 9-8
Thomason, Kermon 2-2, 2-3, 4-17, 4-22, 7-3, 7-8, 7-24, 9-14, 9-16, 9-17, 10-2, 10-10, 12-44
Thompson, Joel K 7-40
Tinkle, William J 9-2
Toda, Shigeru 8-2
Tomlonson, Jim 9-12
Tomlonson, Judy 12-34
Troutt, Margaret 10-20
Tyler, Miles and Doris 11-3
Tyler, Rick & Karlene 12-2
Vanderveer, Sue 8-26
Venegas, Leopoldo 9-8, 10-2
von Hoffman, Nicholas 1-27
Wagner, Murray L 7-30
Wahlberg, Rachel Conrad 8-24
Walker, Jean 5-3
Wampler, B J and Mary 12-35
Wampler, Guy E Jr 3-26, 8-10
Wampler, Shirley Fulcher 2-2
Ware, J Gilbert 4-36
Weaver, James E 10-34
Whitacre, Bertha 9-2
White, Paul R 8-28
Whitehead, Viola N 3-34
Wright, Rayford E 5-32
Yaconelli, Mike 10-30
Young, David S 5-14
Ziegler, Levi J 9-13, 9-14

SUBJECT MATTER

BIBLE THEOLOGY

Assignment in Nineveh, Roger L Forry 8-16
Feed My Sheep, Alan Kieffaber 3-10
Gobble uns, Demons, and the Gospel, Ken Gibble 10-18
Grace and Giving, Geraldine Plunkett 10-16
Investing in Pentecost Mutual, Rick Gardner 11-16
I Will Restore, Lucile Brandt 1-12
Jesus & Sin, Ellis G Guthrie 6-16
Learning to Give, Dan Lichty 12-12
Marks of Ministry, David S Young 5-14
Our Real Security, Norman F Reber 9-32
Set Free to Serve, B Wayne Crist 7-10
Still the Great Go Ye, Chalmer E Faw 2-28

CHRISTMAS

My Name Is Joseph, Noah S Martin 12-14
Sleep in Heavenly Peace, Fr John Reedy C S C 12-16

CHURCH OF THE BRETHREN

'Abstinence From Things Harmful,' Howard E Royer 7-20
Alcohol: Not Any Victory but a Step in Dialogue, Jim Tomlonson 9-12
Alternatives to Incarceration, Terrie Miller 8-21
Augsburger on Conflict: "Care and Be Honest ...," Robert Blake 9-22
Base for Evangelism Is the Congregation 4-4
Basic Brethren Texts Traced in New Book 2-4
Be a 'Sticker' Dunker—Put Dunker Stickers on Your Buggy, Howard E Royer 9-39
Bethany Hospital Closes In-patient Services 11-8
Bible Study Emphasizes Freedom and Service, Hazel Kennedy 9-18
A Bicentennial Hornbook for the Brethren, Kermon Thomason 7-24
Brethren Aid Indochina Through FRRI Grants 1-6
Brethren Artists' Works Subject of Audio-visual 4-5
Brethren at Work Rebuilding Guatemala 8-9
Brethren Book Sales Show 25 Percent Gain 4-5
Brethren Caterpillars in Pupal Stage July 23-27 6-4
Brethren Encouraged by Resolution on Food 12-4
Brethren Funds Enable Ecumenical Dialogue 11-4
Brethren Help Launch Group to Promote ERA 5-9
Brethren Helping Make 'Values Kit' for MARC 2-6
Brethren Historians Confer at Bethany 8-9
Brethren in Mission 2-11
Brethren Membership Up 1975 Statistics Attest 10-4
Brethren Pressing for Quality Health Care 2-8
Brethren Recognized for World Service 8-6
Brethren See Life-style Tied to World Issues 1-9
Brethren Support Bill for Peace Academy 9-5
Brethren Youth Build Mini park for City 3-6
Brokenness Still Problem for the Conscience, Paul M Robinson 9-10
'Brother Harvey' Harks Back to Frontier Days 3-5
Brotherhood Receipts at New High in 1975 4-5
Bud Nipping Money Problems, Donald L Stern and Lois Teach Paul 11-22
BVSer Arrested After White House Dig in 2-6
Castañer: Mission Accomplished, Kermon Thomason 10-10
Celebrating the Church as Family, Estella Horning 9-21
Charismatic Conference, Guy E Wampler Jr 8-10
The Church Is One Body, William Kidwell 6-13
Church of North India Grants Coordinated 9-6
The Church of the Brethren and Pensions, Galen B Ogden 3-28
Church of the Brethren Stewardship 1976-2000, Graydon F Snyder 11-28
Citizenship Seminars Add New Dimension 11-4
The Coated Tongue of Christendom, Vernard Eller 5-25
Concerns, Future Actions, New Business Briefs, Kermon Thomason 9-17
Cooperating With Red Cross to Relieve Disasters 5-6
Cooperative Service to Christ the Lord, Levi J Ziegler 9-13
Coronado Country, Wilbur R Hoover 7-15
Dale W Brown Addresses Bethany Commencement 9-6
Denomination Lists 71 Women Ministers 5-5
Disaster Workshop Goal: Brethren Preparedness 4-6
Discipleship and Reconciliation 6-28
Doctor of Ministry: Equipping the Saints, Donald L Kline 6-26
'Drunken Sailor' Sermon Wins Preaching Award, Ken Gibble 12-4
The Dunkers and Diana, Enoch Eby 6-38
1851-1976: A Review of Brethren History Since 1851, James H Lehman 12-17
Elizabethtown to Host Dutch Culture Week 5-9
Family Cycle at Wichita 11-5
Feeding the Hungry ... Close to Home, Donald L Stern and Lois Teach Paul 11-23
Finn Tells GB Members 'Justice for the Poor' 10-4
The First Brethren Overseas Mission: SCANDINAVIA, Glen E Norris 2-12
The First Brethren Overseas Missionary: CHRISTIAN HOPE, Terrie Miller 2-14
Fishing for Something at Franklin Grove, Donald L Stern and Lois Teach Paul 11-22
Five Collegians Study Missions in Ecuador 5-5
Five Take Up New Posts Across Brotherhood 1-4
Flight of the Butterfly, Terrie Miller 10-23
Formation in Ministry: God's Memory and Ours, Warren F Groff 5-16
Foundation Series in Preparation for 1977 2-4
From 'Rev and Ev' Invitation to a Hearing 6-9
The Future of the Colleges, Paul Hoover Bowman 6-25
Galen R Snell Resigning McPherson Presidency 1-7
Ganado, Terrie Miller 8-12
Gathering on Holy Spirit Planned for June 10-12 3-5
General Sessions Give Variations on a Theme, Chalmer E Faw 9-19
Go Take a Walk! 6-9
Growth in the Small Church, Curtis W Dubble 8-18
Guatemala 4-11
Guide to the 190th by H E R 7-18
Handi-Camp: Serving to Set Free, Terrie Miller 6-18
Health & Welfare Role: Church as Care giver, Tim Speicher 9-14
Henry Kurtz organ 9-19
Higher Education—A Conference Whose Time Had Come, Elaine Sollenberger 9-26
An Innovative GB Report Gets Repeated Applause, Olden D Mitchell 9-18
Insights: Kaleidoscope Illuminated by Christ, Mildred Hess Grimley 9-22
Intercultural Seminars Planned for Brethren 6-8
Key Staff Positions to Be Filled in 1977 10-5
This Land: Ours for a Reason, Donald L Stern and Lois Teach Paul 11-23
Latin America, Nigeria Posts for New Workers 9-8
Leadership for This Hour, Clyde R Shallenberger 12-31
Learning From Reba Place, Dale W Brown 11-24
Let's Take a Brethren Bicentennial Pilgrimage 3-18
A Letter to Aunt Julia Gilbert, Marlene Moats Neher 9-17
Lilly Grant Evidence of SHARE Success 6-9
The Lineage of Messenger, Kermon Thomason 4-17
The Macedonian Call: 'Come Over and Help' 4-4
Marriage Enrichment Workshops Launched 8-6
McPherson College Taps Hoffman as President 5-5
Memorial for Dan West Being Planned by HPI 2-5
Messenger's Masthead: 26 Who Do Not Appear 12-6
The Missionary Syndrome: One Woman's Analysis, Alice Ebey Archer 10-13
Moral Choices—Decisions That Transcend Legalism, Lois Teach Paul 9-24
Moral Choices Meeting at Etown This Month 6-5
Mow Hoff Portrait to Philadelphia Museum 7-6
New Hospitals for Nigeria's Newest States 7-5
New House Memorial to New Windsor Head Cook 2-10
New SHARE Grant Takes on Rainbow 7-6
New Thrusts in Asia Outlined by Bhagat 6-4
Nigeria Hospitals Now State-Run Institutions 8-4
Nigerian Church Name Has a Familiar Ring 7-4
1977: 250th Anniversary of Brethren Forerunner 11-9
Nominations Needed for '77 Annual Conference 10-5
Oh Sure, We Believe It ... But 2-6
OEP Assembly Accepts General Board Program 12-7
Opportunities Overseas Waiting for Brethren 2-5
Panama: Insider's View Helps Swing the Vote, Kermon Thomason 9-14
The Passion of New Dreams, Hazel Kennedy 10-26
Peace Assembly Hears Appeals of FOR Leader 6-5
Peters Moderator elect, Others Elected, Named, Kermon Thomason 9-16
A Place for the Heifers, Pat Roop Bubel 5-39
Pontiac Discovers "Give and Grow," Donald L Stern and Lois Teach Paul 11-22
Quality of Conference Art Forms Increasing, Paul Grout 9-20
The Quest for 30,000 Subscribers, Ruby F Rhoades 12-40
'Reba Place' Becomes Brethren Congregation 2-9
Recommissioning for Century Two, Phyllis Carter 2-26
Renewed Vigor, Reforms Bring Hope to La Verne 9-4
Response to Greenville: the Door Is Left Ajar, Howard E Royer 9-13
'Rev and Ev' Watching Conference Mandates, Alton L McDaniel 9-16
The Role of Language as a Tool of Change 1-8
SERRV: Friend to Far Places, Duane Moore and Ramona Smith 12-8
Selling the Brethren on the Normal, Earl C Kaylor Jr 5-20
'Set Free to Serve' Theme of 190th at Century II 3-4
SHARE in Denver Aids in Urban Transition 2-9
A Song to Be Heard, Paul W Keller 3-25
Southern Ohio Home in Struggle for Solvency 6-6
Speakers Announced for Higher Education Meet 2-5
Special Report: After a Year in Honduras, Chet Thomas 4-8
Staffing Underway for Old and New Positions 11-6
Standing Tall—The Life & Witness of Henry Kurtz, Donald F Durnbaugh 4-12
Swords Into Plowshares, Chuck Boyer 8-8
Tanzania New Thrust of Heifer Project 8-8
A Team Grows in Brooklyn, Lois Teach Paul 2-20
Testimony Supports Ban on Prison Construction 7-4
Theological Happening Planned for Women 4-6
Three Nigeria Hospitals to Be State-Run in 1976 1-4

Three Opportunities for World Hunger Response 3-8
To Issue Resource Book on Worship 8-5
To Study Peace Churches in Revolutionary Period ... 3-6
Total Communication Key to Understanding. Tom Graham 9 11
Traveling the Road of Faith. Anne Metzler Albright 7-12
Treasures of Darkness. Patricia Kennedy Helman 12-32
$25,000 in Disaster Aid Earmarked for Vietnam 10-7
Two Priceless Books Back With Brethren 2-4
Update Congregations 1-8. 3 8. 5-8. 10-8
Update General Board 4 8. 12 8
Venegas Succeeds Shenk at Castaner Hospital 9-8
When Classes Are Out. Seminary Continues 11 5
Which Comes First? Hubert Newcomer 8-15
The Woman Who Wanted to Break Bread. Marlene Moats Neher 6-20
WCC. NCC Meet With Enthusiasm. Doubts. Levi J Ziegler 9 14

P & P CONGREGATIONS
Akron, Ohio—Springfield Has Not Lost Its Saltness. Junior Highs Demonstrate With Award. Terrie Miller 4-39
Brethren in the Bicentennial Year. Lois Teach Paul 12-38
Copemish. Mich —Marilla and Lakeview Prove Backward Can Be Forward. Terrie Miller 4 39
Dallas Center. Iowa—Dallas Center—for Remembering Memorial Files. Not Tombstones. Terrie Miller 4 39
Gettysburg Ohio—Broadway in the Country Ohio Church Performs 'Two by Two'. Lois Teach Paul 7-39
Kalamazoo. Michigan—The Ten Commandments as Produced by the BB Players of Kalamazoo. Lois Teach Paul 7-38
McFarland. Calif —Californians Reenact Meeting of Christians in Catacombs. Lois Teach Paul 7-38
North Manchester. Ind —Energy Saving Begins at Home Indiana Study Unit Reveals Lois Teach Paul 7-39
Spindale. North Carolina—Weekly Broadcast Telephone Minister to Community in North Carolina. Lois Teach Paul 7-39
Springfield. Ill 'Tea at the Fair—Brethren Provide Cheapest Drink on the Grounds' Terrie Miller 4-38
Westminster. Md —Westminster Gets Inside Story Hot Off the Hebrew Press. Terrie Miller 4 38

EDITORIAL
Advertising and Alcohol Abuse. Howard E Royer 8-32
And. Howard E Royer 9-40
Arise Your Light Has Come. Howard E Royer 1-40
Better a Nettle Than an Echo. Joel K Thompson 7-40
'Doctor' Inglenook Updated. H E R 5-40
Holy Week and Holocaust. Howard E Royer 4-44
The Myth of the Endless Circle. Howard E Royer 10-40
The Saints are True Liberators. Howard E Royer 2-40
Sing of Dissent and Freedom. Howard E Royer 6-40
A Spirituality for Combat. Howard E Royer 3-40
Toward a Church of the Beatitudes. Howard E Royer 11-40
Who'll Work on Larry?. Kermon Thomason 12-44

INSPIRATIONAL
Grace Actualized. Guy E Wampler Jr 3-26
Light for All the World. Kenneth I Morse and Kermon Thomason 4 21
Pentecost. June 6. 1976 6-15
A Place for the Bull. Norman R De Puy 1-21
The Table of the Lord. John Killinger 4-18
Why Water? Kenneth L Gibble 1-14

ISSUES
A-Bomb Was Sad. Could Be Helped. Leona Z Row 2-36
Abstaining Is From More Than Alcohol. Robert Gemmer 12-36
Affirming Miracles That Happen Today. Esther Pote 12-34
The Afterglow of Mattie Dolby. J Gilbert Ware 4-36
An Alternative to Killing. Lynn Pfeiffer 2-36
Balloting It's All in the Name?. Sarah Alexander Mack 4-34
Being Brethren Gives Identity. Dan Lichty 1-32
The Bimillennium Is Soon Upon Us. Ralph P Coleman Jr 2-36
BRF Off Track on Education. James E Weaver 10-34
BVS—Get Christ Into the Action. Lois Callihan 9-34
Brother Williams Still Remembered. Mildred Williams Baker 4-35
The Christian's Fringe Benefits. Viola N Whitehead 3-34
Civil Religion and Brethren. Donald F Durnbaugh 8-26
Commitment the Key to Marriage. Dorotha Winger Fry 10-38
Complete Amnesty Is a Debt We Owe. I W Moomaw 9-34
Conference Ballot No Snap to Build Betty Ann Porter 7-32
Continental Walk Parade. Postlude. Cleo C Beery 10-34
Dig in Coverage Spurs Questions. Rayford E Wright 5-32
Don't Make WCC a Stumbling Block. William Baker 3-32
Edith Dresher's Endearing Quality. Alvin K Funderburg 4 36
Essential Freedom Freedom to Fail. Robert Beery 6-35
A Firm Foundation of Daily Prayer. Donna Lee Fike 9-35
Flip Side of the Panama Issue E Timothy Smith 10-34
Formulas Already Used in Balloting Fran Clemens Nyce 8 27
Health Care Just Isn't That Simple. Allen M Clague 9 35
The Holy Spirit at Valparaiso. Edward E Lyons 10-36
Indigenization Is the Correct Way Wilbur R Hoover 4 32
Is Peace Heritage to Be Forgotten? Ken Smith Shuman 8 26
Medical System in US the Best. Gerald W Roller 11 36
On Building Up the Whole Body. Joe Detrick 5 32
On Remembering Whose We Are Christian Bashore 5-36
One Big Meeting Builds Unity. Jeff Johnson 6 36
Peace Available Through Christ. Sue Vanderveer 8-26
Personalize Our Mission Ties. Paul R White 8 28
The Privilege of Submission. Ruth Martin 4 33
Salvation From Sin First Priority Eugene Shaver 11 34
Schwarzenau and Medical Progress. Alvin E Conner 6-34
Self support, but Slow the Pace 1 32
Sense of Identity Enhances Growth. Bonnie Carpenter 9-34
Shakertown Pledge for the Brethren. Judy Tomlonson 12-34
Simpler Patterns for 1976 Living Wanda Callahan 7 35
Some Reflections on ICYE. Dorotha Winter Fry 5-33
Study. Action Due on Sunday School. Chauncey Shamberger 4 32
Three Views of the Canal Zone.
by Alfred Alling 7 32
by J E Overholser 7 33
by Cyrus L Strite 7 34
T s a Gift to Be Simple. Stella Brubaker 11 34
To BRF Witness Reply on Wichita B J and Mary Wampler 12-35
To Stand Beside in Joy and Pain. Jeanene Pifer 6-34
Total Woman's Christian Message Doris B Hayes 5-32
Toward Acceptance of Personhood Fran Clemens Nyce 3-32
The Violence Is in Nuclear Arms. Lee Griffith 5-32
What's Happened to Our Beliefs? Florence Oliver 11-35
With Disobedience Comes a Penalty Russell V Bollinger 6-36

MISCELLANEOUS
The Impact of a Permanent War Economy. Seymour Melman 11 13
Impact of Christianity Hailed by Toynbee 1-9
Juniata Prof Sees Bible Analogy in Wall Street 2-9
Piety & Politics '76. Mark O Hatfield 9-28
A Progress Report. Evamae Crist 1-23
Putting People Back Into Funerals Anthony R Epp 1-22
The Shakertown Pledge 11-20
Special Report Plutonium Economy Untold Good. Incalculable Evil 1-10
Toward a Sustainable Economic Society. Albert L Gray Jr 11-10

MUSIC
Mine Are the Hungry. Kenneth I Morse and Wilbur E Brumbaugh 3-12

MEDIA. BOOKS
The Age of Sensation. Herbert Hendin. reviewed by Mike Yaconelli 10-30
Aging The Fulfillment of Life. Henri J M Nouwen & Walter J Gaffney. reviewed by Warren M Eshback 1-28
Beyond Renewal Noah S Martin. reviewed by Matt Meyer 10-30
The Bonus Years. Mildred Tengbom. reviewed by Warren M Eshback 1-28
Bread for the World. Arthur Simon. reviewed by Gerry Graybill 11-18
Christian Responsibility in a Hungry World. C Dean Freudenberger and Paul M Minus Jr. reviewed by Gerry Graybill 11-18
Growing Old in the Country of the Young. Charles H. Percy reviewed by Warren M Eshback 1-28
How to Stay Younger While Growing Older. Reuel L Howe. Reviewed by Warren M Eshbach 1-28
Human Liberation in a Feminist Perspective—a Theology. Letty M Russell. reviewed by Beth Glick Rieman 8-24
Jesus According to a Woman. Rachel Conrad Wahlberg. reviewed by Beth Glick Rieman 8-24
The More With-Less Cookbook. Doris Jantzen Longacre reviewed by Tsun Hsien Bhagat 11-19
New Hope for the Hungry?. Larry Minear. reviewed by Gerry Graybill 11-18
A Peace Denied The United States. Vietnam. and the Paris Agreement. Gareth Porter Reviewed by Richard Dudman 4-42
The Sermon on the Mount A History of Interpretation and Bibliography. Warren S Kissinger. reviewed by Murray L Wagner 7 30
Small Is Beautiful Economics as if People Mattered. E F Schumacher. reviewed by Dale Goldsmith 11-18
A String of Amber The Heritage of the Mennonites. Blodwen Davies reviewed by Paul W Kinsel 1 28
To Be Free. Frieda Armstrong reviewed by Beth Glick Rieman 8 24
The Total Woman. Marabel Morgan reviewed by Beth Glick Rieman 2 32
What Do You Say to a Hungry World? W Stanley Mooneyham, reviewed by Gerry Graybill 11 18
A Woman's Worth. Elaine Stedman Reviewed by Beth Glick Rieman 8 24
Women in a Strange Land Claire Benedicks Fischer reviewed by Beth Glick Rieman 8 24

MEDIA FILMS
The Devil Is a Woman. reviewed by Frederic A Brussat 3 36
Lies My Father Told Me reviewed by Frederic A Brussat 3 36

MEDIA PLAYS
Neither Friend Nor Foe Urie A Bender reviewed by Bob Bowman 7 22

MEDIA TV
David and Saul David the King reviewed by Frederic A Brussat 4 40

NEWS
Alternative to Arms. Kermon Thomason 7 8
Appeals Urge India to Restore Rights 1 6
At Age 30. CWS Focuses on Future Hunger Needs 10 6
Behind Sexploitation. the Crime Syndicate 2-10
Beyond Public Piety a Higher Allegiance 8 5
Brethren and the Tube. Stewart Hoover 1 30
Charges Against Mobil Probed by US and UN 10-9
Churches Urged to Use 'Weapons of Peace' 4 5
Class Letter Approaches Three Score and Ten 12-5
College and Church to Host Armenians 7 5
Congregational PR A How to Handbook 8 8
Conscientious Objectors Reunite for 47th Year 12 4
The Corrective Message the Saints Bring to Us 3 6
Council Concerns Center on Human Fulfillment 7 7
Critics Deplore Cost of 'Thinking Weapon' 11-9
Educational Planning Enlists 12 Partners 1 9
Special Report The End Became a Beginning Galen Beery 5-10
Establishing a New Beachhead for JROTC. Nicholas von Hoffman 1 27
Family Farm Project Selected by Women 10 8
Free Us That All May Be Free. Howard E Royer 2 23
Historic Peace Churches no Summer Soldiers 8 6
IMPACT Briefing Airs Congressional Issues 5 4
C S Lewis Classic to be Filmed for TV 1 4
Marriage Not for All. Singleness Is Okay 9 8
Meanwhile. From Laos. Galen Beery 5-13
Mennonite Guide Offers Organized Hospitality 9-5
Mennonites and Brethren Plan Media Campaign 10-9
Methodists Consider Charismatic Policy 5-9
Mission Study Theme on Peace Building 10-5
More Nuclear Power The Tail of a Tiger 4 6
Mutual Fund Exceeds Million Dollar Base 5-5
NCC Follows Brethren Lead on CIA Policy 2-10
NCC Hits 1903 Treaty's Injustice to Panama 7-6
NCC Unit Opposes Contraceptive Ads 5 8
Needed for the Seas A Global Approach 5-7
Negativism to Smoking Confirmed by Survey 9 6
On Religious Liberty Donald F Durnbaugh 7-28
Panama Occupied Territory Robert Rhoades 3-21
Peace Churches Step up Initiatives for Witness 10-8
Pen Friends Spurred by US Anniversary 11-6
Pirating in the Pews A Matter of Justice 12-6
Religious Leaders Oppose Reduction in Food Stamps 7-5
St Francis in Many Forms 12-5
Sponsors are Needed for Chilean Refugees 5-4
Story of Foremothers Told in Radio Series 7-4
Tax Exemption Status Tightens for Churches 1 5
Time Capsule Reflects 'What We Have Become' 5-6
Unification Movement Termed a Distortion 9-7
UMs to Remain Outside Church of North India 9 5
Urges Cable TV Offer Local Programming 11 6
Visit of Vietnam Clergy Urged by Americans 12-5
WCC Seeks to Balance Action and Reflection 11-4

PEOPLE
Alcibar Enrique 2-17
Bauserman. Jason & Julie 4 26
Dick & Marlene Benner Publishers With a Purpose. Elaine Sollenberger 4-2
Dorris Blough Adventures in Writing Terrie Miller 1 3
Marie Brant One Day at a Time Crystal Johnson 3 2
Brightbill. Alvin F 3-26
G Edwin Brumbaugh The Past Alive and Authentic 3 13
Robert D Cain Jr Accent on the Positive Kenneth I Morse 4 3
Rene Calderon Differences Are Strength Kay Batdorf 3 2
Glen & Florence Crago Mission in Testerazo. Terrie Miller 6-2
John Scott Davenport The Dunkers in Dixie Kermon Thomason 7 3
Mattie Dolby No Sound of Trumpet Mildred Hess Grimley 1 16
Dubble Anna Mary 8 19
Dubble Curtis & Anna Mary 4 4
Eis. David R 7 4
Sam Fahnestock One Man Craft Fair Terrie Miller 10 3
Esther Pence Garber A Story to Tell. Kenneth I Morse 3 3
Brad Geisert A New China Hand Kermon Thomason 2 3
Wayne & Viola Gerdes Life style Worth Imitating. Kenneth Morse 11 2
John Gingrich Music Is the Spice 5-2
Guzman. Julio 2-20
Hall. Von 2 18
Russell Hartzler Builder and Rebuilder Thelma Harnett 5 2
Helman A Blair 7 12
Helman. Patricia 7 14
Lola Helser The Last Pioneer Kermon Thomason 2 3
Ira & Lucile Hoover Faith Shines Through. Kenneth Morse 11 3
Dave Horsey In Search of a Way Terrie Miller 1 36
Perry Huffaker A Musical Signature Kenneth Morse 12 2
Frank Johnson A Stake in the Community. Terrie Miller 10-3
Dean Kagarise Doing Something About TV Stewart M Hoover. 6 3
Bonnie Kline Caterpillar to Butterfly Terrie Miller 1 3
Kraybill. Ronald B 8 5
Alice & Dale Kreider A Challenge to Help Miles & Doris Tyler 11-3
Russel & Alice Lantz Lifetime of Meeting Needs. Evelyn M Frantz 1 2
Martin. Gerry 4 11
Mason. George 2 19
Fumitake Matsuoka Cultural Bridge Builder Shirley Fulcher Wampler 2 2
McCafferty Terri 2 19
McGaha Jim 8 21
William & Dora Miller A Vital Dunker Faith 4 3
Jake Mummert With Love to Share Esther Ho 7-2
Orpha Nusbaum A Long Life. With Service Ellyn Hartzler Cowels 6-2
Marian & Carl Patterson Mission at Home Esther Frey 9 3
Dan Petry Link Between Youth and Adults. Terrie Miller 12-3
Porter. Gareth 4 42
Nolan Porter Challenges and Frustrations. Terrie Miller 8-2
Pugh Bob 2 16
Royer Ralph and Flossie 2 18
Royer Ruth and Byron 8-7
Royorganic Gardening Harold A Royer 2 38
Lydia Sabacka Bach for the Brethren. Terrie Miller 7-2
Schrock J Roger 7 5
Setvadi Anet D 2-17
Arlene Sheller Friend to Friendless. Marlene Moats Neher 8-3
William J Tinkle Professor Creationist Kenneth I Morse 9-2
Shigeru Toda Blind but With Vision. Terrie Miller 8-2
Sim Togasaki. Esther Ho 6 10
Rick & Karlene Tyler Creative People. Terrie Miller 12-2
Leopoldo Venegas New Leader for Castaner. Kermon Thomason 10 2
Jean Walker Death With Dignity and Meaning Terrie Miller 5-3
Bertha Whitacre Flowers From Her Garden. Shirley Eaby 9-2
Milo Yoder The Available Man Margaret Troutt 10-20

POETRY
October 1976 Messenger. Ken Morse Cover 1

RESOURCES
Bible Commentaries Rick Gardner 8-30
The Brethren Hymnal Kenneth I Morse and Wilbur E Brumbaugh 6-32
Christian Stewardship. Donald L Stern and Janice Martin 11 30
Criminal Justice Sylvia Eller 7-36
Heritage Learning Wilbur E Brumbaugh 1-34
Leadership Growth and Renewal. Ralph G McFadden 3 38
Media Education. Stewart M Hoover 5 30
Mission Today Shirley J Heckman 2-30
Questers. Inez Long 10-28
Set Free—to Serve Beth Glick Rieman 4 30
Values—Education. Shirley J Heckman 9 38

WORD FROM WASHINGTON
An Adequate Health Insurance System. Tim Speicher 3-31
Bicentennial Priorities for Brethren. I W Moomaw 7-29
Child and Family Services Controversy Marcy Smith 5-37
Let's Tax for Peace. Not War. Marcy Smith 11-32
A Matter of Simple Justice. Louise Denham Bowman 1-24
Squeaky Wheels in Search of Grease. Sylvia Eller 10-32

editorial

Who'll work on Larry?

Well, we've done it again. A quarter-century after inaugurating Brethren Volunteer Service we have finally come up with a full-time peace office and are offering a program of "On Earth Peace" for Brethren to buy into. BVS was a unique undertaking which has far outreached the expectations of those who conceived it. It is still going strong. Does OEP hold the same potential? I think so.

The youth pushed us into BVS back in 1948. OEP owes its conception to an old man. It took 85-year-old M. R. Zigler and all the persuasion and cajolery he is capable of to get us to launch a peace office. But the BVSers of yesterday are today's leaders and M. R. Zigler and Chuck Boyer (the On Earth Peace coordinator) need the youth of today to sustain the new movement, so it all equals out — we need to all be involved.

A fellow down home was attempting to teach a Sunday school class last summer and got stumped on the word "pacifist." He wrestled with it a while, mispronounced it, and finally dismissed it by opining, "It must be some kind of job." That's pitiful and funny at the same time. Here he was, a *Brethren* who didn't even know what a pacifist is, and yet in his ignorance he spoke a great truth — it *is* a job. A big job.

It is a big job for all Brethren. As the new program takes shape, there is activity which should involve each of us, for as Chuck Boyer says, "We'll be working at peace-making not only in the familiar sense of international conflict, but at home, too." Beginning at home and in our local communities we want to increase our peace witness to a broad Brethren stand for amnesty, reduction of the defense budget, maintaining detente, halting the proliferation of nuclear weaponry, and reconciliation where conflict threatens life and peace.

I won't go into all the details of the new OEP program; I'll leave something for Chuck Boyer to do. But the program is there. The question is whether Brethren will take advantage of this new opportunity to make a coordinated peace witness and to live up to our peace principle.

The new program should not rally only the OEP Assembly, BVSers, and BPFers to redouble their efforts for peace. It is a time for everyone concerned with peace to prove it doesn't take a Vietnam War to bring out the Brethren.

And remember every one of us can do something. Just one example: Cleo Beery in a Here I Stand statement in a recent MESSENGER wrote about a sailor who in the 1962 Cuban crisis refused to help fire the ship's cannon. Get this now — a young Brethren man in Pennsylvania, I've been told, read that article and changed his mind about his anticipated joining the navy! When was the last time that you witnessed for peace?

Peace witnessing is more than a challenge for us. It is an imperative. Galen Ogden tells about an encounter he had with a pesky four-year-old who threatened to hit his new car with a rock. Galen says, "I looked at the rock and I looked at my new car and I began to realize that I had a problem. He had equalized the power between us and I had the choice of standing guard over my new car day and night, or establishing some kind of trust relationship between Larry and me."

That pretty well puts in a nutshell the situation the world is in today and spells out the job for Brethren. You can bet your B-1 Bomber our society is going to keep on standing guard over the new car. It's up to somebody to work on our relationship with Larry. Brethren, let's get on with it. — K.T.

Busy days in the new nation...

Some people have described the time between the Revolutionary War and the Civil War as a "wilderness period" for the Brethren.

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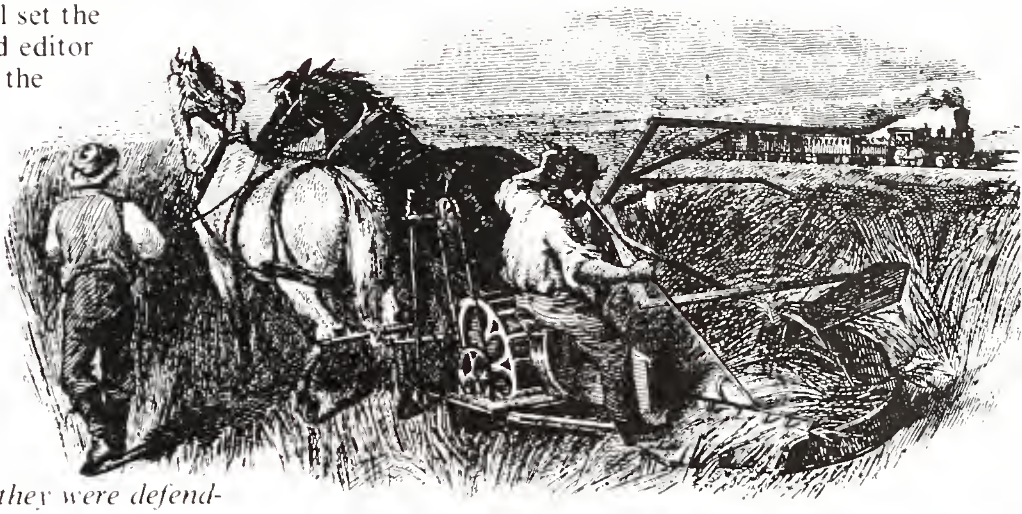

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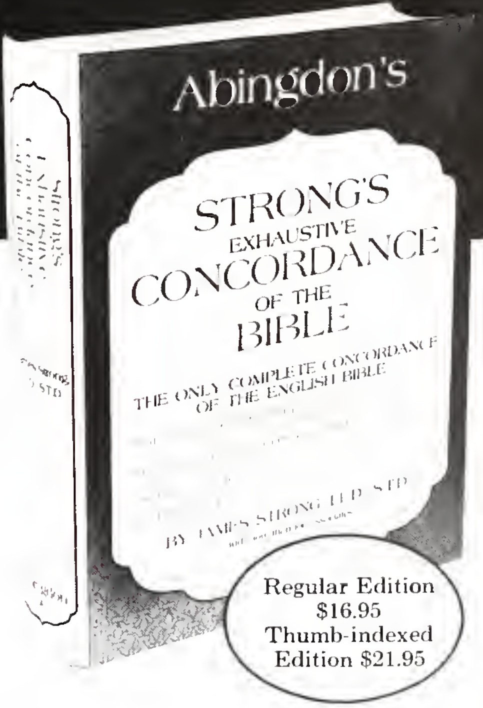
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BY JAMES STRONG LL.D. S.T.D.

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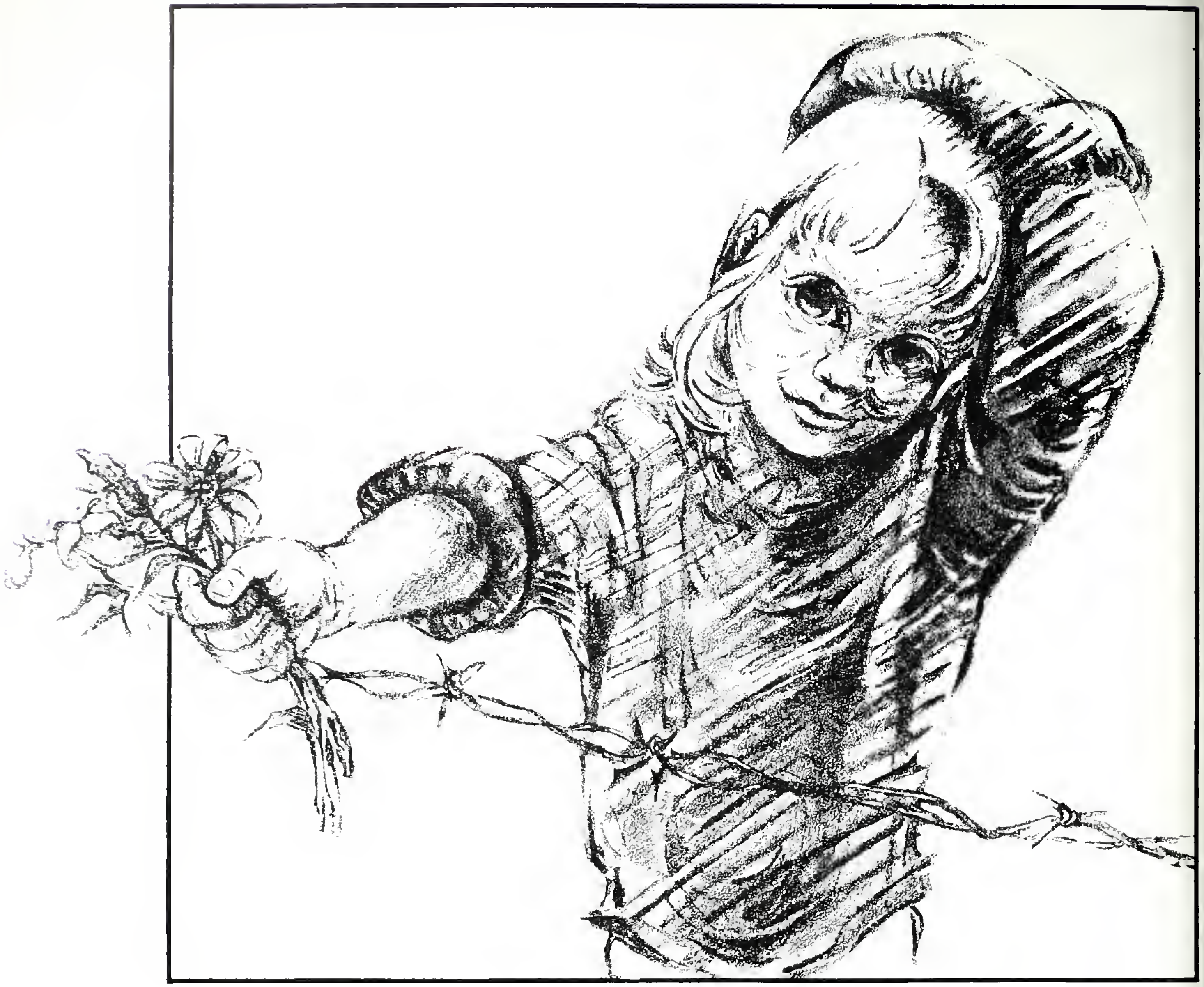

On Earth Peace

The face of a child. Warm. Friendly. Open.

An extended hand. Concerned. Outgoing. Self-giving.

A gift of flowers. Simple. Beautiful. Child-like.

Barbed wire carries quite a different message. Separation. Hostility. Violence. But barbed wire is overcome.

"Glory to God in the highest and on earth peace . . . " So it was announced to shepherds on a silent night in Palestine. A child was born. A son given.

Church of the Brethren peace ministries arise from the Good News of Christmas. You can keep them strong. Help spread the flowers!

Send your gift for peace on earth to Church of the Brethren General Board.

Every contribution will help. Won't you write your check now?

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CHRISTMAS/ACHIEVEMENT

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